

A DEFENCE OF THE GOVERNMENT ESTABLISHED IN THE CHVRCH OF ENGLANDE FOR ECCLESIASTICALL MATTERS.

Contayning an aunswere vnto a Treatise called,
The Learned Discourse of Eccl. Gouvernment,
otherwise intituled,

*A briefe and plaine declaration concerning the desires of all the
faithfull Ministers that haue, and do seeke for the discipline and
reformation of the Church of Englande.*

Comprehending likewise an aunswere to the arguments in a Treatise named
*The iudgement of a most Reuerend and Learned
man from beyond the Seas, &c.*

Aunsvvering also to the argumentes of Caluine, Bezz, and Da-
naus, with other our Reuerend learned Brethren, besides Cælius and Bo-
dinus, both for the regiment of women, and in defence of her Maie^{ty}, and
of all other Christian Princes supreme Gouvernment
in Ecclesiasticall causes,

Against
The Tetrarchie that our Brethren would erect in every particular congre-
gation, of Doctors, Pastors, Governors and Deacons, with their severall
and ioynt authoritie in Elections, Excommunication, Synodall
Constitutions and other Ecclesiasticall matters.

Aunsvvered by *Iohn Bridges* Deane of Sarum.

Come and See.
Ioh. 1. 36.

Take it vp and Read.
Aug. lib. conf. 8. cc. 12.

AT LONDON,
Printed by *Iohn VVindet*, for *Thomas Chard*.

1587

The Preface to the Christian Reader.



Hereas in a Sermon preached at Pauls Crosse about two yeares past, I had touched (on occasion) some part of this *Learned Discourse*, then lately set forth; and for the peoples satisfaction, I had answered some principall argumentes of the same, in defence of her Maiesties supreme gouernment in Eccl. causes, and for our Bishops iurisdiction; as appeareth by the Sermon it selfe, which for the further manifesting the occasion hereof, I haue set forth also, and recommend (deare Christian Reader) to thy fauourable interpretation: which Sermon (according to the diuerse affections of the audiorie) tooke diuerse effectes; some beginning to relent and be resolued, which before had beene greatly carried away, in the contrary per-

swasion of these matters, and promising reconciliation vnto their Bishops, whose state before they had misliked; some (on the other side) tooke such offence at that part of the Sermon which touched these thinges, that they ceased not to deface it, and to challenge mee for it: I then promised, not only the auowing of that I had spoken; but also (God assisting me) the publishing both of the whole Sermon, and the answering adarge of all the *Learned Discourse*.

For discharge of which promise, and because this booke pretendeth such a plausible title, and withall is reckoned of so great account; as I afterwarde could get oportunitie and leasure thereunto, proceeding by little and little in the same; and (by the way) taking withall some parts of the like argument, that other our Brethren haue since composed; and partly passing vp from them, to the very fountaines, (as I take it) from whence all our Brethren fetch their chiefest motiues, or the groundes of them, especially in these three reuerende and learned Fathers, Caluine, Beza, & Danxus: I haue now (thanks be to God) at length, after many delaies and stoppes thereof, thus farre forth accomplished & set out the same.

It is no small grieve to me (I protest) that on this occasion, I was thus drawn into these questions, with those, whom otherwise in Christe, I humbly acknowledge to be our deare Brethren. And much gladlier (the Lord knowes) would I be, to haue wholly objected my selfe (as before to my mediocritie I haue endeouored) against the publike aduersaries of Gods truth. And would God, all we which are of the household of faith, professing the light and libertie of the Gospell, would againe bende our forces that wayes, against the errors and tyrannie of Antichrist. In which course a while, we *did runne well* (but as the Apostle sayth to the Galathians) *who hath let vs?* For so long as we ioyntly followed the quest of that vncouth beast, and of the purple Harlot on his backe; God mightely prospered vs in all our affayres. Yea it is wonderfull to consider, if we haue grace to acknowledge it, how God hath still hethereto, (aboue any Nation in the worlde, in this last age thereof) and yet doth not cease to blesse vs, his name of vs againe incessantly, be blessed and magnified for it. Gal. 5. 7.

Howbeit, the shadowe is not more concomitant to the bodie, than enuie is zealous of vertue and glory. As there is no state so happy on all partes in this life, but it shall ever be crossed with some or other daunger, or disturbance: so doth the enuious man (in these our Alcions dayes) labour nothing more, than to impugn and to ouerthrowe this our blessed state, yea, to haue bereft vs of the Lordes annoynted, his holy handmayden, our most gracious

To the Christian Reader.

gracious Soueraigne, by whom (vnder our Lord Iesus Christ) God hath vouchsafed vs all these blessings. In which practise, although the aduersaries attempts haue beene so perillous and vnnaturall, that the very remembrance of them breedeth horrow: yet the Lords continuall deliuerance from them, hath bin so admirable, and almost miraculous; that we can not but all reioyce together, & breake forth into the prayes of our so gracious father, our most mightie, righteous & mercifull God, and cast all our repose vpon his providence.

1. Pet. 5. 8. 9.

But as the holy Apostle S. Peter prudently forwarneth vs, *be sober and watch, for your aduersarie the diuell as a roaring Lyon walketh about seeking whom he may deuour:* so, see the malice and craft of this old serpent. That thing which he could neuer atchieue by himselfe, withall the subtleties of his smooth temptations; nor by his grand deputie, the man of sin & sonne of perdition, withall his stratagems & violent forces: Sathā estoones hath now not only crept in among the childre of God; but hath so broken a sunder the bondes of Gods peace; hath sowed the cockle of such contentions, & diuisions among vs that are brethren; wherby such discord hath also risen, euen among those that sowed before the good seed wheat; that no small hindrance hath growen therby to the course of the Gospell, & as great hazard to the state of all our Church & Realme; as could haue bin inflicted by the open hostilitie of the publike enemy. Yea, what could lay vs more open to his iniuries, thā to fall out thus amōg our selues into these garboyles? Or how freely can we nowe oppose our faces to confront our aduersaries; when euermore we must haue a skew eye, to the awke blowes of our own fellowes & Brethr, hard at our elbowes? Which double fight is so daungerous & so distrustfull; that it maketh many amongst vs to reuolt or at least to hooouer: and is such an incouragemēt & aduantage to the enemies, to be more cōfirmed in their errors, & strengthened in their confederacies: that they insult vpon vs both; yea they blaspheme the very gospel it selfe which we professe; and all by occasion of these intempestiue, but too tempestious disagreements.

When Abraham saw the falling out between his and Lot's heardmen; fearing the euill euent of such discorde, he sayth vnto Lot let there be (I pray thee) no strife betweene thee & me, neither yet betwixt thy heardmen and mine: and he addeth this reason, *For we are brethren.* Which reason did so moue the prudent Ioseph, that after he had reuealed himselfe vnto his Brethren, returning thē to fetch his father, fearing least any expostulations might breede iarres among thē, he gaue them this especial charge, *See that ye fall not out by the way.* Thus did these auncient & holy Patriarkes esteeme of cōcord among brethren, & shunned (as a thing most vnnatural) all Brethrens discord. Which the godly & propheticall kinges, David & Salomon well considering; the father stirring vs vp to embrace this vertue; Beholde (sayth he) *how good and comely a thing it is, for Brethren to dwell in one together?* Liking it to the precious balme that was powred on the head of Aaron, and to the sweet dewe of heauen that falleth on the mountaines, to make them frutefull. The sonne (in detestation of the vice contrary) when he had set down the 6. things that the L. hateth; *Hauisie eyes, a lying tongue, handes that shed innocent blood; an heart imagining wicked enterpriser; feete that are swift in running to mischief; and a false witness that speaketh lies:* he concludeth (as with a greater vice than all these) in the seuenth and complete number, with this sinne, which he sayth, *the soule of God abhorreth;* And him that rayseth up contentions among his Brethren.

Psal. 133.

Prou. 6. 16.

And therefore when our sauour Christ had fore-told his Disciples, all the persecutions that they should sustaine by their outward enemies: against all these, that they might haue brotherly loue among them selues; Peace (sayth hee) *I leave with you, my peace I giue vnto you.* And againe; *These things haue I spoken vnto you, that my ioy (which is the frute of peace) might remayne with you, and that my ioy might be full.* This is my commaundement, that ye loue one another. And so, he knits vp his exhortation with this repetition; *These things haue I spoken to you, that ye might haue peace in me.* Which bond of peace and loue in Iesus Christ one towards another, both the Apostle S. Paule, the Doctōr of the Gentiles, and especially S. Iohn whom the Lord loued, and S. Peter that so loued the Lord, and S. James the iust, in their Epistles, so often and so earnestly call vpon, and so vehemently dissuade vs from contentions.

Ioh. 14. 27.

Ioh. 15. 11. 12.

Ioh. 16. 33.

Empedocles among the heathē Philosophers, beholding the sympathie and antipathie that is in naturall creatures, and being moued with the admiration therof, concluded, that all

all things were done and vndone, by concord and discord. But, to haue this order of nature so inuerted, that those persons which are not only chained in this naturall Harmonie, but also in a more heauenly concent, should dissent & be dissolued; is farre more wonderfull thā the composition of thinges contrary; and (that which is worse) is much more iopardous. For (as the Apostle warned the Galathians, and by them vs; *If ye bite and deuour one another,* Gal. 4. 15. *take heede leaſt ye be conſumed one of another.* And ſince our Sauour him ſelfe hath ſo ſeuereſly denounced that dreadfull ſentence, and it is a Maximie grounded on good reaſon, *Every* Math. 12. 28. *kingdome diuided againſt it ſelfe ſhall be brought to naught, and euery Citie or houſe denided againſt it ſelfe ſhall not ſtande;* no meruaile (if theſe contentions ſhould hold on & increaſe) though our Brethren and we be moued hereat, beholding this our moſt flouriſhing kingdome, with theſe diuiſions to be thus rent in ſunder, that almoſt no Citie or Towne in the ſame (I can not ſay, no *houſe*) but is either *diuided*, or at leaſt diſquieted by theſe factions.

Neuertheleſſe, this among other is our chiefeſt comfort againſt all theſe and other like tentations; that hauing both of vs (for the ground of our religion) Gods euerlaſting & infallible truth; for the which our common aduerſaries do maligne and oppugne vs, but can neuer expugne and ouercome vs; for alwayes (as Zorobabell ſayde) *The truth is greater and ſtronger than all;* Howſoeuer therefore we be exerciſed with ſuch plunges, I meane not of the open enemies (for the troubles that we receaue from theſe, doe more corroborate vs in Gods truth) but ariſing by the waywardneſſe of our owne deare Brethren in the goſpell: that yet we ſhould not be too much diſmayed, but ſtayd & recomforded. Sith that, albeit theſe laſt dayes (according to Chriſtes and his Apoſtles prophecie) are more contentious: yet in ſerching the former ages, we ſhall finde that this ſelfe ſame tryall of our faith, is not now firſt laide vpon vs alone; but that heretofore the Church of God, and the moſt excellent Princes, Prelates, and people among them, haue often times bought this experience very derely, and with great moleſtations euen from their brethren.

No ſooner had God deliuered his peculiar people, from the Egyptians bondage and idolatrie, by the conduct of Moſes and Aaron; and giuen them lawes and orders to be gouerned by; but thoſe their guides were more moleſted, and the people more waſted them ſelues by their owne mutinies, than by the hande of any forraine enemies. And ſince the comming of our ſauour Chriſt, ſo ſoone as euer *Conſtantine* (worthily ſurnamed) *the Great*, had extinguiſhed all the tyrantes perſecutions, and procured publike peace vnto the goſpell; what a number of contentions ſtraightwayes brake forth (beſides the conſlicts with the peſtiferous Heretikes) among the true profeſſors of the right faith, euen for matters of diſcipline and orders, diſquieting the vnitie and concord of the Church, and breeding no ſmall grieve, and ſtoppall to that good Princes proceedings, as we feele and lament the like in theſe our dayes.

There is great difference (I graunt) both in matter and manner of theſe contentions, and in the qualities of the perſons that breed theſe vexations; euen as much as is, between him that would plucke my coate from off my backe, and ſo ſpoyle me; and him that would pull my ſkinne ouer mine eares, and ſo deſtroy me. The controuerſies between the common aduerſaries and vs, are *pro Aris & focis*; for matters, & that capitall matters, of the ſubſtance & life of our Chriſtian religion; not trifles, as ſome newtrals would beare the people in hande. And therefore our aduerſaries in matters of religion, are incenſed againſt vs with mortall, or rather, with immortal hatred. Whereas the controuerſies betwixt vs and our Brethren, are matters, or rather (as they call them) but manners, and formes of the Churches regiment: Howbeit, whether by ſufferance, or by neglect of them, growen yet vnto ſo many heads, and ſo ſharply proſecuted: not now contending ſo much for cappe & ſurpleſſe; nor for quarels at the vnlearneder ſort of the poore miniſters; nor inuectiues againſt the Biſhops & their titles, or their ſuperiour iuriſdictions only; but withall, calling in queſtion all their whole authoritie, & their very miniſtery of the worde and Sacramentes; and all our forme of publike prayers; yea, the preſcription of any forme at all; the alteration of all the Clergie; the tranſlation, and new limitation, of euerie Dioceſe, and particular pariſh in the Realme; the erection of a new Tetrarchie, in euery ſeueral congrega- tion, of Doctōrs, Paſtors, Gouvernours, and Deacons; by which ſower eſtates & offices, all matters

matters should be directed, and all crimes eccl. or ciuill censured by their discipline. Yea, they mount vp to the highest toppe, euen of the Princes supreme gouernment. Since that therefore, these contentions haue aspired thus farre, to the imminent daunger of all our whole estate; though in an other sort than do our aduersaries in religion: it is more than high time, against these (though otherwise in Christe our well meaning, but misweening Brethren) to enter into the necessarie defence, of these, be they matters, or manners of such moment.

I am not ignorant that vnto many, this labour will be thought superfluous, either of those that would haue these matters go forward without misliking; or of some also that allowe them not. Howbeit, because they haue eyther before beene sufficiently trauersed in, by other alreadie, both *pro & contra*: or that now these controuersies (if they be not dead and buried long ago) yet the seruour of them is meetly well flaked; therefore according to Pythagoras wise counsell, *ignem opertum noli fodere*, it were much better to let it alone, than to rake abroad the fire, that is couered in the cinders: these men thinke this to be the best aunswere, not at all to aunswere them, but to passe the ouer in silence and contemne them. Whereby, eyther the parties contending (hauing wearied themselves in vaine) will the sooner giue ouer; or at least, other will thinke the matters not worthy, to be vouchsafed any aunswere. And that to aunswere, yea to confute them, is but to prouoke further controuersies, of which wee are pestred with too many, and those not a little raysed, or enkindled, by often and intemperate disputing, aunswearing, and replying one to an other.

And in very deede, with them that thinke thus, in some matters and manners of proceeding, I my selfe am of their opinion. For this licentiousnesse of writing such reciprocal inuictiues, hath bred and breedeth much vnecessary trouble. Notwithstanding, as the Preacher (among all other thinges, that keepe the reuolution of their seasons) reckoneth vp this; *there is a time to keepe silence, and a time to speake*; when a matter groweth to importance, and is vrged too importunately, admitting it be a wrong and daungerous error, and yet on all sides it winneth fauour; to let it so passe without all controlement; what were silence then, but grosse negligence, the very yeelding to the error and danger, yea the wilfull betraying of the truth, and consenting to the ouerture of our state?

And euen so fareth it in this matter. The Papiists, from whose grosse errors in doctrine we both dissent, and against whome, in the vnitie and substance of Gods truth we both agree (and for a while conioyntly we impugned their errors, idolatries, and superstitions) at the first in defence of them, they began to write freshly and stoutly against vs, but when they saw, they were not able that way, to mainteine the badnesse of their cause, they left off writing, and followed (for the most part) this policie, to seeme to despise all further triall, by disputing and writing of the matter, and would seeke to vphold it onely or chiefly, by countenance and authoritie: but finding againe the experience of this, that *Voluntas non potest cogi*, the will of man must be perswaded, can not be compelled: and that *nulum violentum est perpetuum*, the thing that is only with violence coacted, can not possibly continue: and that in these controuersies, all men are most desirous to be satisfied with some aunswere or other: they fall againe to writing, though hardly driuen thereto, vsing all the shifts they can, to bodge vp the insufficiencie of their cause. But in a good matter there neede no such practises.

True it is (as I sayd before) that the poynts to be discussed betwixt our Brethren and vs, be nothing of such waight as those are, wherein our Brethren and we do varie from the aduersaries, in the mayne and principall standers of our faith, but are questions most what of discipline, and of the Churches gouernment. Neuerthelesse, since that heerein also, our Brethren haue not only made a breach from vs, but they haue bred such further contention for them, as in which, a pacification is so requisite, that without it, we see what broiles and daungers dayly growe, to the disturbing of our owne estate, to the aduantage of the publike aduersarie, to the hinderance and obloquie of the Gospell. It is necessarie therefore, that (as God be praysed) we haue the truth in doctrine, and defend it well, not only by the authoritie of the Magistrate, but by the words owne authoritie, openly in writing by the Ministers thereof, set forth to all the world, against all the resisters of the same: so,

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hauing (as we trust) a good established forme, of the regiment & discipline of our Church of England; if any eyther of our professed aduersaries, or of our malecontented Brethren, shall withstand or write against it: we are all obliged (after the measure of each ones calling and habilitie) to maynteyne and defend it, and that not onely against the breakers of it, by the Magistrates execution of authoritie, but the Ministers no lesse in their vocation, when it is openly written against, are bound by their writing againe (if the goodnesse of the matter be able so to iustifie it selfe) to lay open all the whole state thereof, by detecting and confuting all the paralogismes and fallations of the gaynelayers, and by defending it, euen with the firmenesse of the grounds, and the owne good nature of the cause: which manner of defence, being not destitute of lawfull authoritie, to see it obserued, not only represseth the resisters bodie, but satisfyeth, or conuinceth his minde, which is chiefly in these contentions to be respected.

And although this also be true, that both our aduersaries in the controuerfies of our religion, and our Brethren, in the questions of our regiment (for such matters as then were moued) haue beene by other of excellent learning, sufficiently answered already: yet must we be still as ready to answer, in defence of both these causes, as either of them are ready to oppugne them, seeing that (God be thanked) we mainteine nothing in our doctrine, or in our regiment, whereof we can not render a sound reason, and sufficient prooffe, from the verie foundation of Gods word, to mainteine it with a good conscience. Howbeit, sith that our Brethren cease not, but as they first began these controuerfies, so they hold not yet themselues contented, but *Plus vltra*, they proceede further, and to further matters, and as they rise higher, so more eagerly they presse vpon them; not onely declaiming in the Pulpits, as they get any oportunitie thereof, and exclaime if they be put to silence, but also put vp billes and supplications at euery Parliament; compile and scatter abroad their printed treatises; insomuch, that in all degrees of men and women, noble, worshipfull, and of the vulgar sort, many begin to doubt of our established gouernment, and to suppose some great and inuincible validitie to be in their assertions, if too manie be not already carried away too farre in this opinion, that the regiment and discipline which our Brethren desire, is suppressed onely by meere authoritie, against the manifest prescription of Gods word, against the cleere examples of the Primitiue Church, against the manifold testimonies of the vn suspected hystories and auncient Fathers; against the sound interpretations, and approved practise of all or the best reformed Churches, and against reason it selfe, as they pretend: how much behoueth it vs againe, in all brotherlie modestie, constantlie to stand vpon our gard in so iust a defence? For although many godly, learned, and wise, haue in searching found out the shallownesse heerein of all their grounds, yet is it requisite to lay them open to all other, that desire to be more thoroughly satisfied, yea, euen to exenterate and rip vp the verie bowels of the whole cause, to examine their chiefe and principall arguments, to go to the authors themselues from whence they fetch them, to set them downe at large, (least any might complaine they were mangled or inuerted) and to do all this by the more diligent search and conference of the holie Scripture, by the better examining the state of the Primitiue Church, by the particular perusing the autentike hystories and testimonies of the auncient Fathers, by reuising the states, and writing of the reformed Churches, and by weighing the peyse and inference of their reasons; if happily by all, or by any of all these meanes, we shall see all, or any of the things that they crie so much vpon, to be truly and substantially prooued. Which thing, while heere I haue laboured to performe, though the volume haue growne bigge, and the search may seeme tedious vnto some, yet the desirous readers satisfaction may be part of his recompence, which I haue chiefly intended in this answer.

I know that some, too much dazeled by preoccupate affection, and wholly mancipated to their forestalled opinion, will be still picking byous quarrels, to replie vpon one thing or another. But to him that is desirous indeede to bould out the truth, to found the matters to their deapth, to leuell his ayme, not to euery incident, but to the head and state in question: such replies (as bubbles) will die as they rise, being of no regard, but serving onely to feede and soade contentions, and foresseasoned humors: and such (I graunt) it is

in vayne to aunswere, except they be too vrgent, or preuaile too much, or by silence and permission get too great credite.

But when as heere the persons with whome I deale, professe in the front and first title of their booke, that this is, *A briefe and plaine declaration, concerning the desires* (not of such, or such an one, or of some fewe or many of them, but) *of all those faithfull Ministers that haue and doe seeke for the discipline and reformation, of the Church of Englande*: and say againe, in their conclusion and last leafe of this Discourse, that if *this forme of reformation* (which they haue here set foorth) *may now be receaued*; yet the present age may see and iudge, what is the *uttermost of our desire concerning reformation*, which hitherto for lacke of such a publike testimoniall, hath bene subject to infinite scalanders, deuised by the aduersaries of Gods truth, and hindrance of godly proceedings vnto reformation: And for remedie hereof, they haue nowe at length ioyned all their heads together; consulting and consenting vpon this plotforme of the Churches gouernement; which for greater estimation they recommende vnto vs, with this plausible title on the toppe of euerie leafe; *A Learned Discourse of Ecclesiasticall gouernment*: And that this is nowe set foorth to this ende, that the posteritie may knowe, that the truth in this time was not generally unknowne, nor vnteslified, concerning the regiment of the Church of God: thus courageously prouoking vs, to aunswere vnto this *Learned Discourse*, if we be able so to doe, or else to holde our peace for euer hereafter: who may not hereby see, that it is high time, either now, or neuer to speak for our selues, and for our Churches defence; or else (as conuicts) by silence to yeelde vnto them?

But now againe, while we thus contend by inueighing against, and aunswereing one another; some good men (I knowe) there are, that wish vs both well, which are most of all affraide of this, that wee shall lay our shame and nakednesse open to all the worlde, and namely to the publike and deadly aduersaries of vs both; who by occasion of these inferior matters of circumstance; wherein we agree not; diffame the higher matters of substance wherein we agree. And I confesse with griefe, so we doe. But when this ariseth not by vs, nor by vs is growen so farre; and yet betweene our Brethren and vs, it is so farre growen, that the aduersarie alreadie, and all the world doth, or may see our dissent herein, although neither our Brethren, nor we had set it foorth in writing: yet when our Brethren by writing also diuulge it to the wide worlde, and still followe it with one treatise on the necke of another: what booteth it any longer for that respect, to refraine from the publike defending of our cause? Yea, how doth it not nowe stande vs more vpon, to publish our so necessarie defence, that all men may better knowe and iudge it, hearing both partes? So that wee defende ours, and aunswere theirs, in such reuerende sorte, as the Apostle putteth vs in minde; *Let your modestie (or your patient mind) be made knowne to all men*. And when the worlde shall see vs deale together thus: they shall see, that although we must needs (as the sonne of Syrach bids vs) *Strive for the truth vnto the death, and defende iustice for thy life*: yet still we are desirous (as the Apostle also willet) *If it be possible so much as lieth in vs, to haue peace with all men*. And when the aduersarie shall see, how loath we are, and euen haled to enter into this conflict against our Brethren; and with what reuerence (for our partes) wee striue with them, or rather, stande onely at the bay of our defence, in the shielding of our Churches state and gouernance: And againe, when they shall see, howe that notwithstanding all these contentions for our regiment; we doe yet (as I hope hetherto we doe, and shall, the Lorde be prayd for it) continue in the vnion of all the ground-worke and building of our faith, doctrine, and religion; which the aduersaries among them selues (for all their crakes) doe not: they shall or may the easilier perceaue, (euen in the matter and manner of our contentions) both the synceritie of our cause, and the temperature of our dealing. Which may (by the grace of God) turne to their bettering; or at least, (to their shame) they shall or may full well discerne, how farre our verball contentions with our ouer zealous Brethren, differre from their verberall persecutions of them our ouer furious aduersaries; and are indeede no sufficient cause, to confirme or stay them in their errours. Albeit (I graunt) they do so, of the which I am the sorier, if it otherwise pleased God. And would to God, our Brethren with vs, would better thinke hereon, that wee might both of vs being Brethren, once againe brotherly ioyne and combine our selues together, in the vnite of our

Phil. 4.5.

Eccles. 4.28.

Rom. 12.18.

our doctrine, so in the vniformitie of our discipline, against the professed aduersaries of the Gospel and of vs both, either to their conuersion or confusion. And I doubt it not, but that if our brethren shall yet now at length, enter with vs into a more aduised view, and circumspect examination of these matters: either they will remitte their further contention; or debate them with more deliberate moderation, to the better stopping of the aduersaries mowthes, and to our owne fuller resolution.

Which sequelle (if it please God) to effect, I haue thus farre hazarded, (in this iust and necessarie defence) to expose my selfe to the hartburning & hard speaking (God knowes) of howe many a one, whome in the Lord (these opinions herein set aside) I loue and honour in all duetie, and glad would I haue beene, that some other had employed their trauailes in this businesse, wherof many on our side (the Lord be praised for them) had beene able to haue discharged the same a great deale better. And I lingered the longer, expecting if any would prevent me: but when none did it, or did vouchsafe it, and I was drawn in to the action, on the foresaid prouocation; and was afterward of diuers requested, not to withdrawe my selfe from this occasion; considering withall, that I had before opposed my selfe against the publike aduersarie, in the like argument of the *Christian Prince* supreme government in Ecclesiasticall causes, which our brethren here also (though in another manner, but no lesse perillous) call againe in question: that nowe I should likewise beare my selfe on euene hand, yea, were it against mine owne deare brethren in Christ, and her maiesties loyal and louing subiectes, though greatly ouer reached in the heate & preposterous earnestnes of their pursuite herein.

How leuelly I haue borne my selfe, without gaule, or spleene, in affection, or stile (my duitie to God, to his trueth, to his church, and to her maiestie reserved) hauing my quarrell onely to the matters, not to the persons: I referre me to the equitie of the reader. My purpose (God he knoweth) is not wittingly, to giue iust offence to any of our brethren. Which if notwithstanding any shall take, for that I spare not to discouer the defectes of their arguments; for that I admonish them (albeit I trust, in *spiritu lenitatis*,) of their vntempered speeches, aswell against our and their most gracious Soueraigne, and all Christian Princes soueraignetie, as against the authoritie and persons of our prelates; and of vs their fellowe ministers in the Gospell, and against our ministerie, and prescribed forme of prayer and sacraments; or for that I obserue more narrowly now and then, their absurdities and contradictions to them selues, and their dangerous positions to our state; or for that I sende home againe vnto them selues, those foule-mouthed slaunders, wherewith vntruely they burden our church and vs; or for that I dissent from the iudgement or interpretation of those famous late writers, whome our brethren stand so much vpon; or for that I go to the pitche of the controuersies, and so largely prosecute the chiefe of them: If our brethren shall thinke these things too hardly followed, their owne importunitie being the cause, and their full, at least their further satisfaction being my drift; I hope they will the easilier afford me their excuse.

And I humbly beseech all our good meaning Brethren, that are otherwise persuaded herein than we are, to suspend their sentence but for the while, that they shall with indifferencie, and without partialitie, read and ponder these debatinges to and fro, betwixt our brethren and vs, and then a gods name, giue their verdict, as God shal moue them, hauing the feare of God before their eyes, and a right zeale of his trueth and glorie in their hearts, with an vnfeined loue and reuerence to his church. Which done, if I for my part haue herein offended any, I hartily crie them mercie, and shall be readie (by the grace of God) on all due warning and conuincing to the vttermost of my skill, and power, to retract or amend: and so I trust and craue of all our brethren, that they will not disdain to doe the like. Not regarding the person of the defender, but the proues of the defence, whereby (God willing) we shall the sooner finde, and the better conclude, the cleere, true, and full determinations of all these questions.

And to the intent (gentle reader) thou shouldest the readilier finde out anie of the pointes here in controuersie, I haue distributed all this answer to our brethrens learned discourse, into several books, prefixing their arguments to euery of them, besides the titles of

of the pages, and the marginall quotations, which in steede of an Index may serue lead thee. And though directly it pertaine not to me, yet I craue the Printers and my owne pardon, for a great number of peire, and some grosse escapes in the impression, haue fallen out the more, for the difficultie of my coppie vnto him, and by so often altering, changing of the character, either in citing our brethrens wordes, or some other testimonie, or the text it selfe of scripture, as *Page 146. lin. 34-35. Page 127. lin. 6, 7.* where the letter of the text is not distinguished. Besides the Hebrue wordes for the most part, & some Greeke, with wrong letters. And many wordes and sentences, which the composer nor corrector did well conceiue, and haue so passed, I being not alwayes present at reuising the prooues. But the learned and discreete reader may discerne them, of which escapes the chiefe and most are noted. The residue, I pray the reader vouchsafe to amend with his penne, [such I cannot do it with mine in all the copies]. And so committing it to the good successe that God shall send it, and to the gentle construction of all our learned and other good brethren in the Lord, and of euery indifferent Christian reader, that is rightly desirous in the feare of God and loue of his trueth, for the benefite of his Church, and stay of him selfe, to sadome the bottom of these controuersies, and wiltheth the final pacification

Phil. 1. 9,
10, 11.

of them: I conclude with the holy Apostles most godly prayer. *Phil. 1. And this I praye, that your loue may abound more & more in knowledge & in all iudgements, that ye may discerne things that differ one from another; that ye may be pure & without offence, vntil the day of Christ, being fulfilled with all the fruites of righteousness, which are by Iesus Christ, vnto the glorie & praise of God. So be it.*

Blessed are the peace makers, for they shall be called the children of God. Math. 5. 9.



A DEFENCE OF THE GOVERNEMENT ESTABLISHED IN THE CHURCH OF ENGLAND FOR ECCLESIASTICAL MATTERS.

*The Preface of the learned discourse vnto
the Christian Reader.*

THE holie Prophets hauing oftentimes, but searched, when and at what time, the foreseeing spirit of God declared vnto them, the manifold afflictions and troubles of the Church to come, haue therevpon entred into great lamentations for the same: and haue not onely wept and fasted themselves, but haue compiled for the Church, whole bookes of Lamentations: therein instructing them what waye to take, for appeasing the wrath of God breaking out against them.

The Preface.

1. Pet. 1.9. 10
Lamen. 1.2.3
4.
Ioc. 1.

The Defence, &c.



In this applying the great lamentations, weepings and fastings of the holy Prophets, for the manifold afflictions and troubles of the Church to come, either in their daies, or the times succeeding, wherof they propheticall, in the semblable manner of weeping, fasting & compiling like bookes of Lamentations, by the fore-seeing Spirit of God, revealing vnto these our brethren the like manifold afflictions, now to intise vpon the church

Bridges.

Our Brethren abusing of the spirit of God, and of the Prophets lamentations.

for the like offences: our brethren here in d. both too much abuse the fore-seeing spirit of God, and take too farre vpon them to be such Prophets, and offer too great an iniury to Gods Church, at this time (God be praised) here in England, both in threatening vs with the like calamities, and in burdening vs with the like causes: especially they ran thew in them selues, the like warrant of the fore-seeing spirit, and thew also that we prouoke the fierre wrath of God, in like offences. But what speake I of their abusing thus the application of these holie Prophetes, when

When they dare also abuse the Apostle S. Peters words, and his application of those Prophetes, and of the fore-seeing Spirite of God in them? Doth Peter applie it to any such manifolde afflictions and troubles of the Church to come, to prouoke any to enter into great lamentations for the same, to weepe and faste, and to compile for the church, whole bookes of lamentations? and not rather in that place heere quoted, cite onely the Prophetes fore-telling of our saluation, and of the coming of Christ: and although withall of his sufferings, yet of his glozve, &c. to confirme our faith in him? whose wordes are these, 1. Pet. 1. 9. &c. Re- ceiuving the ende (or rewarde) of your faith, euen the saluation of your soules: of which saluation the Prophetes haue inquired and searched, which prophesied of the grace that should come vnto you: searching when or what time the spirite which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow: vnto whome it was reuealed, that not vnto themselves, but vnto vs they should minister the thinges that are now shewed vnto you by them, which haue preached vnto you the Gospell by the holye Ghoste, sente downe from heauen, the which thinges the Angels desire to beholde. What is here in this application of S. Peter, that is not cleane contrary to that, wherto our brethren do applie it? This therefore is too foule a wresting of the Scripture, and that in the verbe first entrie into the matter, to stumble vpon such an vntruth, or rather so to enforce it, to discourage the people, and to slander al the state of the Church thereby.

S. Peters
Testimony
wrested.

The acknow-
ledgement
of our sins,
and Gods
wrathe.

The fault in
our selues,
not in our
Lawes and
Orders.

The True
Causes of
our ioye &
mourning.

I note not this, that we on the other side should iustifie our selues, as though we were not sinners, or as though our sinnes were not manifold and grievous sinnes: or as though we would flatter any in their sinnes, or lay pillowes vnder their armes, & lull them in the sleepe of security, with singing vnto them Peace, Peace: For, howsoever they burthen vs vntruly with that poynt, we do (by the grace of God) as much acknow- ledge our manifold wickednesse, and heauie prouocation of Gods wrathe as doe our brethren; though in other respectes then they doe. For, that which they impute to the lawes & orders established in our Church, we see not any iust cause, so to diuerte the faulte from vs, but rather to acknowledge in repentance, the disorders to bee in our selues, in not submitting our selues (as we ought to doe) in the dutie of our obedience to the lawes and orders. For when we consider the sincerity of our faith, which God hath given vs grace by his Gospel to professe, and beholde the marvelous light of his kingdome, into the which out of the power of darkness, and shadow of death, wherein we sat, he hath translated vs: the vnspokeable ioy and consolation of the spirit of God, that we receiue hereby, both recomfort and confirme vs, against the feare of our sinnes, and terroure of the wrathe of God. But when againe, we consider,

consider, how we walke not in this light that shinieth to vs, but professe to be the children of light, and commit the works of darkness: how our labors be good, and our lives be euill: this is a great touche vnto our conscience, which rebating our ioy, bringeth feare, least the kingdome should be taken from vs, and given to a nation that shall bring forth better fruits thereof. When we see how these three capitall vices of the world, whereof S. Iohn complaineth. The lust of the flesh, the lust of the eyes, & the pride of life, both so mightily carry away the greatest parte: this we cry out vpon, and bewaile. the euill whereof indeede wee feare, and giue warning of it, as much (we hope) to our powers, as any of our brethren do: at least, we confesse this is our duty, & offer to ioyne with our brethren, in the earnest reprehension of these and al other vices, and in denouncing Gods righteous iudgements, on all those that continue vnrepentant in their sinnes: and we reioyce with them that reioyce, and mourn with them that thus do mourn: wishing to god herein, that they also would ioyne with vs. But their mourning is not for such grieuances, nor their threatenings for such vices. For we see many that are great fauorites of their plotformes, both dwell & dwell in these vices, and nothing by our brethren said vnto them, yea, they are of the (to all appaurance) not a little esteemed, as of whom they are most maintained and vpholden.

But our brethrens chiefest mourning, is a grudging & repining at their brethren preachers (as themselves are) & professors of the Gospel with the, and the chiefest spirituall fathers in our Church, be they neuer so learned & godly: yet are they grieued at their superiour dignitie, better maintenance, and greater authority. Yea, they maligne, and burden the lawes, orders, and government it selfe, not the abuses onely. Yea, they spare not the authority that is given to the Prince, their most gracious Soueraigne but are offended therewith, that they cannot thereby, haue the entry which they seeke for, into those lawes, orders, authority, offices and discipline which they would bring in, and whereof they haue here prescribed a forme vnto vs. All their chiefest mourning and lamentation is for this, if indeed they weepe and mourne at all, and that euery teare be not (as they say) as big as a millstone. For (God be praised) they are merry inough and in good liking, saue that they put on a sower visour of mourning and terrour. But since their griepe, and al their threats of plagues and destructions, are not for our sins, or contempt of Gods word, but for that we followe not their misconceaued forme of reformation: we are the lesse to be moued with this tragicall beginning, that they tell vs here of their mourning and lamenting, as those that make their faces looke sadde and pale, or for that they would take vpon them as Micheas, Ieremie, Ioel, & the auncient Prophets to prognosticate great calamities and destructions, to come vpon vs, for y we admit not their formes of reformation. O, would God that we needed to mourn for no worse matter, & y we needed to feare nothing else but that.

the causes
of our brethrens
mourning.

But let vs lament and abhorre in unfeigned repentance our manifold sins and amend our liues: and then recomforting our selues in the truth of God, which we profess, and better esteeming and liuing after our lawes, and orders of government established: let vs put our whole affiaunce in God, that for Christs sake he will extend such mercies vnto vs, that he will not laie greater tentation on vs, then he will make a waye for vs to passe through the same: eue to that consolation of the comforter, in the militant state of his Church in this present life: eue that top, that none shall be able to take from vs, til we attaine to those ioyes that we hope for (though we cannot yet conceaue them) that in his Church triumphant he hath for evermore prepared for vs.

Preface.

Which ductie in semblable manner should now long ago haue bin done of vs, did not the hope we conceaued in the middest of many tempests, confirme vs in such expectation of her Maiestie, and her most honorable Counsel, as that according to their clemency towards the poore ministers and their families, but most especially according to their holy and zealous care, which ought to abound, for the cleane driving out of the Cananites, and planting, hedging, pruning, and continuall preserving of the Lords vineyard from foxes, yea little foxes: this ciuill warre (as a man may say) of the Church, wherein so much of that bloud (whereof S. Paule speaketh) is powred on the ground, should by their holy and iust authority, fully be ended.

Bridges.

See how quickly our brethren haue wiped away their feares. they say this duty in semblable manner should haue bene done of them now long ago, did not the hope that they had otherwise conceaued, so tourne their mourning from this semblable manner: and whereunto: to a dissemblable thewe of that, which indeed they did not, but made vs afrayed of: for, if they meant good sadnesse: what was the reason that they did it not, but made onelie a copping of their countenance to do it? For sooth the hope that they had conceaued, and such expectation of her Maiestie, and her most honourable Council &c. See againe, after they haue not spared to wrest Gods holy Scriptures, how vnductifullly our brethren here also forgette themselves, even almost in the beginning of their Preface, or euer they come to their learned discourse on these matters: to burde her Maiesty, & her most honourable counsell, for frustrating their hope, and deceiuing their expectation, and that they do not that which they ought to haue done & should by this time, haue fully ended. This is a sharp onset that is here laid vnto their charges, for þ breach of their duty. No marvel though they spare not the lawes nor þ Bishops, nor þ residue of their brethren: whē they aduēture at the first dash, so hardly to challenge both the Queenes Ma. & her most honorable Counsel, for not answering their hope & expectation (as they say) that by this time, yea long agoe, they should and ought to haue done. Yea, and whereas they say that they conceaued this hope & expecta-

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counsell
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expectation of them, in the midst of many tempests: how do they not also burden them (though with a little more blame) as though they had bene the causes, or at least the sufferers of them, to be tossed in the midst, and that of many tempests? But what tempests, and those many, have they bene tossed with? God be praised, her Maiesties raigne hath bene the daies of the Alcions sitting in the nest, most free from tempests, of all other parts of Gods church: insonmuch, that it hath euer bene a refuge and haven, to harbour at ancho: many other churches, that have indeede bene tossed in the midst of many tempests: all which are strangers borne to vs (sane in the new birth and commonwealth of the Israel of God) and hath denied succour to none: and are now our owne native people, yea, the poore Ministers, and faithfull ministers too, and their families also, denied this clemency, that they onely should be tossed in the midst of many tempests? It is said, there is a lake in Ireland, in the which if a man caste but a stone it causeth tempestes: and are these ministers of that nature? verely it is contrary to the nature of her Maiesty, whose clemencie is knowne to all Churches, yea to all the world, and to her enemies: especially to al her loving and obedient subiects, chiesly to godly Ministers, be they rich or poore. And also her most honorable Counsell are most ready to helpe and comfort any such godly Ministers: and if any should offer any wrong, vnto any the poorell of the, would (vpon iust complaint) quickly help the matter. They should not neede to complain, that they also deceaued them of their hope and expectation, whiche were a great blot vnto their honours, if they should so do, or should willingly suffer any such wronges to be done. And if this be not done of them, nor by them suffered to bee done, what a greate fault and vnfaithfulness is this then, in these faithfull ministers, so contruely to burden her Maiesty, and her moste honorable counsell, with so greate a crime? If therfore any of our brethren, or any poore Minister haue bene tossed, in many or any tempests, in these calme daies of her Maiesties peaceable, mercifull, prosperous, and most godly reign: it is most likely, that there is some matter in themselves, that either they are not so faithfull and godly, as they pretende, nor of so quiet disposition, nor so obedient to her Maiesties lawes, and to their superiours as they ought to be; or else, there is in them some such other matter, as whereby they haue done, or do procure their owne trouble. And (till we enter furder into the examining of the cause) we may a while, rather suspect such matter in them-selues, then to beleue this their accusation of her Maiesty. & her most honorable Counsell, to haue bene the causes, or permitters of their tempestes, which they complaine they haue suffered: or that her Maiestic, and her most honorable Counsell haue not extended their clemency vnto them, as they ought to haue done, in not satisfying the hope and expectation of these Ministers.

But besides, that thus (no lesse vnaduisably then vntruly) our brethren

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do burden her Maieſty and her moſt honorable Councel: not ſo content, they charge them further, and in a higher matter, ſaying: But moſt eſpecially according to their holy and zealous care, which ought to aboude for the cleane driving out of the Cananits, &c. No doubt her Maieſties & her moſt honorable counſels care, is both zealous and holy: & becauſe it is ſo, it hath (we truſt) to their habilities abounded, in performing that they ought to haue done herein: and euen therfore, our brethren offer the another iniury. Yea, if the driving out of the Cananits, had bene indeede their hope and expectation, it had bene ſatiſfied long a-go. What Cananits are there remainyng, that ſhould haue bene driven out; that in ſuch ſorte as they ought to do, and might haue done, they haue not done it: and who are theſe Cananits? Do they meane the Papiſts? but they are more aptly compared to the Idolatrous Israelits and Iewes, not to the Cananits, that were mere heathen. And although in ſome ſenſe, they may be ſo compared, yet were not the Cananites ſo utterly to be driven out; but that if anye would become in religion true Israelits, as Rahab and the Gibeonits, &c. they were permitted to abide, notwithstanding the expreſſe commandement giuen them to the contrary. Whereas Chriſtians, haue no ſuch eſpeciall or generall charge, to drive cleane out all that haue bene Papiſtes, or ſuperſtitious, or Idolatrous, or Heretikes, or Infidels, if they were truly conuerted to the faith and religion of Ieſus Chriſte, or elſe, how had Chriſt tranſlated his Church from the Iewes to the Gentiles? And ſo (God be praized for it) hath he conuerted in theſe laſt daies infinite Papiſts to the Goſpell. But if they meane thoſe that remaine Papiſts: I doe not thinke that they can ſhew, any ſuch to be maintained in the Miniſtery. Although their wordes runne at large, of the cleane driving out of all Cananits or Papiſtes out of the realme, of what ſtate or condition ſoeuer they be: How much better is it (in my opinion) and more agreeable to the mercey of the Goſpell, and to the clemency of her Maieſties moſt holy & zealous care, ſo to abound, that her Maieſty hath aſſayed to haue wonn thoſe Cananites to the Goſpell, by letting them abide, & ſo drive out from them their Cananitiſme, rather than to drive out all the Cananits, except they obſtinately profeſſe themſelues to be Cananites, & to drive out ſuch, at leaſt out of all authorizy and publike Miniſtery, Eccleſiaſticall or ciuill, or to reſtraine or puniſh them other wiſe; as they deſerue. although diſſembling Cananites can neuer ſufficiently be cleane driven out, that ſhew ſuch outward conformity to the Goſpell, that they deceaue her Maieſty, her moſt honorable Councell, & al other, ſaue God only. *Quis hominū ſcit quā ſunt hominū niſi ſpiritus hominis qui in eo eſt.* As for planting, hedging, pruning, & continuall preſeruing of the Lords vine-yard from foxes, yea little foxes: we truſt alſo (as becommeth vs, and as we haue found by the benefite thereof, good cauſe ſo to thinke) that her Maieſties, and her moſt honorable counſels holy and zealous care, hath not a little abounded herein. And this,

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How farre
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(before we shall enter into this learned discourse,) is a good hearing, that they acknowledge her Maiestie ought to haue, with her most honorable counsell a holie and zealous care, to abounde in the planting, hedging, pruning, and continuall preseruing of the Lords vine-yarde, from foxes yea little foxes. For when we shall come to this learned discourse we shall there see, that our brethren so abide & restraime this their authority here in, that they their selues haue bene a great occasion (if there haue bene any defect) that the Lords vine-yard hath not bene planted, hedged, pruned, & continually preserued, with so full effect, as her Maiesties, and her most honorable Counsels holy care & zeale hath endeuored to bring to passe. For vnder pretence of these Cananits and foxes great or little, our brethren meane not indeede, so much to challenge the Papists, as our Bishops and Prelates, to be the great foxes, and other the poore ministers of gods word, the little foxes: and in generall, al those to be Cananits (be they neuer so zealous protestantes) if they acknowledge the lawes and orders of our Church of England by her Maiesty established. And to shew this, they mention not the open warre with the common aduersary, which is the Papist: but (say they) this ciuill warre (as a man may say) of the church, wherein so much of that bloud (whereof S. Paule speaketh) is powred to the ground, should by their holy and iust authority fully be ended: And so (say they) it might haue bene ended long ago, had it not bene moze by the importunity of our brethren themselves, who, (as the old saying accordeth, the Foxe the first synder,) haue both made & continually renewed this ciuill warre, moze then either the Bishops, or any of vs, who haue bene and are conformable to the lawes now established, or any negligence in the behalfe of her Maiestie, or of her most honorable Counsel, that they should be thus wrongfully burdened, to haue bene the nourishers as it were of this ciuill warre, but haue still employed all their holy and iust authority to the full ending of it. And sith they giue it rightly this tearme of ciuill warre: (which is a great deale moze dangerous warre, than the forren warre with the open and common aduersarie) who hath rayled this so dangerous ciuill warre? Woe, that in all due obedience acknowledge & lawes and orders established of the Church of England? Or they that haue and doo impugne them: and who hath contended against her Maiesties, and her most honorable Counsels holy and iust authority? We or they? yea indeede, they haue not onely not yeelded to her Maiesties supreme authority herein: but they plainly deny the full ending and determining of this ciuill warre, consisting in these controuersies to appertaine vnto them, but onely to themselves, as (God willing) we shall see, when wee come (in this learned discourse) to the examining of the authority, that they giue to the ciuill Christian Magistrates in these matters.

Now, (say they) when as wee at this time, are subiect almost vnto all The Pre- the afflictions, which can come vnto a church blessed of God with such face.

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Nehem. 4.

2. 34.

Nehem. 4. 7.

Neh. 6. 5. 6.

Neh. 10. 11.

12.

Isa. 1. 1.

Isa. 1. 2.

Isa. 1. 3.

Isa. 1. 4.

Isa. 1. 5.

Isa. 1. 6.

Isa. 1. 7.

Isa. 1. 8.

Isa. 1. 9.

Isa. 1. 10.

Isa. 1. 11.

Isa. 1. 12.

Isa. 1. 13.

Isa. 1. 14.

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Isa. 1. 36.

Isa. 1. 37.

Isa. 1. 38.

Isa. 1. 39.

Isa. 1. 40.

Isa. 1. 41.

Isa. 1. 42.

Isa. 1. 43.

Isa. 1. 44.

Isa. 1. 45.

Isa. 1. 46.

Isa. 1. 47.

Isa. 1. 48.

Isa. 1. 49.

Isa. 1. 50.

Isa. 1. 51.

Isa. 1. 52.

Isa. 1. 53.

Isa. 1. 54.

Isa. 1. 55.

Isa. 1. 56.

Isa. 1. 57.

a Christian and happie regiment: as to the prophane scoffing of the H4-
monits at the building of the church, as at a wall which a foxe shoulde
destroy: to the conspiracies of the Arabies and those of A shod: to the
false charges of sedition, contempt of all good lawes and proceedings,
like to that of Sanballat: yea to the Prophets themselves, undermining,
nay reuiling, displacing, and greuously afflicting the godly and learned
Ministry, and so consequently plaguing the Church with that plague
whereby the Priestes may mourne, because there is no offering, and the
people perish, euen the young men with the famine of hearing the word
of God preached: when (I say) we are subiect to all these, we can think
of no waye for reconciling the brethren at variaunce, and after a moste
sure and holy vnion of both their forces, for a couragious setting vpon
the common aduersarye, then the certaine, peaceable, and reasonable
way following.

Bridges

VVhom our
brethren cal
Cananits &
foxes.

How these
terms re-
dounde on
themselves.

The peacea-
ble and rea-
sonable way
that our bre-
thren deuise
of reconcile-
ment.

The regi-
ment can-
not be chri-
stian and
happie wher
al the godly
learned and

Here our brethren declare who they are, whome before they called
Cananits and Foxes: not the common aduersary, but the brethren at va-
riaunce, so that either they meane vs, or it must light on themselves: &
if now they vouchsafe vs the name of brethren: howe vnbrotherlike haue
they dealt with vs, to reuile vs by these vile tearmes, Cananits & foxes.
As though we were heathly or heathen men, and not men and brethren as
they are. But if we be their brethren, though at variance, and yet foxes
and Cananites: what: and are they also of the same kind or brotherhood?
But such is the eagernesse of their zeale, that in their heart, they regarde
not what soule tearmes they ascribe vs, howsoeuer they rebound: and so,
expose themselves and vs their brethren, to bee hissed and derided at, of
the common aduersary to vs both, and not to be feared of him.

But they haue here deuised a way, which they call a certaine, peacea-
ble, and reasonable way following, so to reconcile vs being brethren at
variance, that after a most sure and holy vnion of both our forces, we
might giue a couragious onset vpon the common aduersary. This waye
were woorth the hearing, and if it be such a way indeed, God forbid, but
that we also (as becommeth brethren) forgiving their so late reproches,
shoulde so much as lieth in vs, accept this offer.

But see, how peaceably and reasonably they beginne the very menti-
on of this way. First, they complaine againe, that at this time, they are
subiect almoste vnto all the afflictions, which can come vnto a Church;
blessed of God with such a Christian and happy regiment.

I confesse, it may be, that in a church of God, and in a Church also
blessed of God, and that with a happy and Christian regiment, some few
particular persons, vpon some accidents by occasion, may bee subiecte to
some afflictions. But if those afflictions shoulde be general to al that were
the godlie, learned and faithfull ministers of the Church, and that also e-
uen directly for the same Churches christian and happy regiment: howe
could

could that church be truly said to be, a church blessed of God with a Christian and happy regiment. But since they graunte (and I hope they thinke as they speake, and dissemble not) that our Church of England is blessed of God with such a Christian and happy regiment, not meaning a meane degree of the Christianity and happinesse thereof: it therefore followeth and that of good consequence, if our brethren be at this time subject to afflictions, and that, all (as they pretend) for the Churches regiment: that they are not so godly, learned, and faithfull ministers, as woulde to God they were. Yea, they plainly betray, in that they impugne the same regiment of the Church of God, which both God blesteth (as they can not here deny, and confesse to bee such a christian and happie regiment) that vnchristianly, and also unhappily they resist the same, and are themselves the causers of their own afflictions. And since they can graunt thus much: God graunt they woulde better aduise themselves, and yeelde vnto this so happie and Christian regiment of the Church so blessed of God, least they strue too farre against Gods blessings, and against their owne consciences and confession. Whereas, if they woulde yeeld, which haue begunne this unhappie ciuill warre amongst vs: they might not only be partakers of this blessing of God, & christian happy regiment: but it should yet be more happy and Christian-like, and both they and wee also, more blessed of God. For then indeed, we that are brethren at variance, should be so reconciled, that after a most sure and holie vnion of both our forces, we should couragiously set vpon the common aduersary, which now (we being at this variance) vniteth all his forces to set vpon vs.

But, what be the afflictions that our brethren complaine they are subject vnto, yea, almost vnto al the afflictions that can come vnto a church blessed of God with such a Christian and happie regiment: As to the prophane scoffing of the Hammonits, as at a wall which a foxe should destroy: to the conspiracies of the Arabies, & those of Asshod: to the false charges of sedition, contempt of all good lawes and proceedings, lyke to that of Sanballat: yea to the Prophets themselves, vndermining, may reuiling, displacing, and grievously afflicting the godly & learned ministry, and so consequently, plaguing the church, &c. Is this our brethrens certain, peaceable, and reasonable way to reconcile brethren at variance, and can they thinke of no waie else, then thus at the first darke, to call their brethren scoffing Hammonits, conspiring Arabies, and those of Asshod: geuers of false charges like that of Sanballat: and to liken them to the false Prophets, and to the plagues of the church of God? This (we thinke) is but a sooty way, to reconcile brethren at variance. If, not rather, such a heap of so spightful reproches, as here they cast on vs, were the readiest way (if we were neuer so much vnited) to separate vs, and to inflambe the ciuill warre betwene vs: especially being so vntrue, and so heinous slanders as these are. For, what worse can they say on the very

Papists, which (they say) are both their and our common aduersaries? and what other were these Hammonits & Arabies for all their dissembling, &c. And if we be such, how are we brethren? were these brethren to the Jewes? or would they reconcile themselves unto the, as our brethren here say, they are now desiring a peaceable & reasonable waie, that we might vnite our forces? with what conscience can they do or go about this, if we were such? if we be not such, with what consciences can they burthen vs, with so false and grievous slanders? or make they it no matter of conscience, so they may win credit and pittie, with the common people, they care not by what shameful infamies so ever, so y they make vs odious? This dealing is not brother-like, nor the way to reconcile brethren at variance. God be mercifull to vs both, & lay not this vnto our bretherens charges.

Our Bretherens vnbrotherly slanders

Our bretherens and our building.

Our bretherens nearer imitation of those Hammonits, &c.

Who are likely to vnderminers,

Who are likely to vnderminers,

Can they not proceed on the matter, if they haue ought against vs, with out such villainous reproches? if we should replye in such soule-mouthered language, what a hearing were this? indeed wee tell them plainly that they build not wel: but both hinder and ouerthrow their bretherens building: yea, they contrary and hinder their owne building. And most strange would we haue them leaue this strange manner of building: but not utterly to leaue all manner of building: but to ioyne with vs whome they confesse to be their brethren, & y we build on the rocke also, and for al materiall parts and substance of the building, they say, they agree with vs. And we builded, and builded well, before they began, or were able to lay a stone, or temper morter to this building. Thus did not any of these Hammonits, Arabies, or those of Asshod, or Sanballat: who being no brethren minded not y the building should go soze ward at al, but cleane to ouerthrow it, for al that they pretended building with them. And if we might liken any aliens from the common weale of Israel, to these our brethren in this dooing: Doe not they themselves play the like partes? For whereas wee (before they came in and troubled vs) were building of the Church, as well as we coude, they mocke at our building, as at a wall, that a foxe could destroy. Yea, and I would with our brethren take good heed, that they may not be iustly charged with some spice of sedition (for they may rightly be challenged for contempt of good lawes and proceedings) though we burden them not like to that (accusation) of Sanballat. For he burdened the Jewes wrongfully, and as the Jewes were free (in building the temple) from those accusations, wherewith he falsly charged them, of sedition, and contempt of good lawes, because they had sufficient authority of the Prince so to do: in like manner haue we the Princes establishment, for this our manner of building, which our brethren impugn. And therfore they ought to think better hereof: least they be iustly charged with that, wherewith the Jewes were falsly burdened. Whether wee or our brethren imitate those false Prophetes, that discouraged the Prince Nehemias from proceeding in his former and lawfull building

of the temple: we are soze that our brethren should rip it by, they draw so neere that euill practise.

Vndermining we vse not, neither (God be praised) needs we vse it: we go simply and plainly to worke. Vndermining is moze proper to them, that when the walles are builded, would cast them downe againe: as our brethren by all policies endeauour, to ouertourne all the regiment that we haue builded. As for theirs which they haue not builded, and are but yet laying the plotfoune of it, we may well stop it, but properly, we can not be saide to vndermine it.

Reuiling is not our practise, would God our brethren bled it no moze then we do: reconcilment might be made much the sooner. But (*Leonem ex vnguibus*) this very Preface doth shewetell, what we shall expecte in the Learned discourse,

Some of them indeede haue bene displaced, but by their owne demerits and importunity, and with griefe to those that haue bene drinen to displace them: neither can it be otherwise, except we shoulde yelde unto them in the matter, and authorize them against our selues.

Their grieuous afflicting we haue already answered. They are displaced with as much forbearance, lenity, and as much labouring to winne them, as may be. Other affliction (except vpon great occasions gotten further by them selues) they suffer none. Neither do we deny some among them (although not many) to be learned: yea (in some respects) some among them to be godly also. Yet neither their learning (at least wise, that they haue here shewed) is answerable to their vaunt of A learned discourse. But their godlines (by their leane) in this dealing may be much amended. If our brethren be so godly & learned a ministry: where learned they this point of godlinesse, not onely to wrest al these examples (contrarie to their consciences, and the apparant places) against vs their brethren: & to reuile vs as these enemies of the church of God: but to hale against vs these testimonies also of the Prophets, that we afflict and plague the Church with that plague whereby the Priestres may mourne? What? and would they so faine bring vs in the compasse of such plagues, that they will not acknowledge themselves to bee included in the name of Priestres? Whiche name (although needlesly) they thinke so much, as though it signified a sacrifice. But indeede, if any make the Priestres and ministers of the church to mourne, these doings of our brethren are no small cause thereof: and if they impute the cause of the mourning, to the lacke of the peoples offering: who go moze about to decrease that little, which is employed to the Priestres and Ministers maintenance, then our brethren do. Although (God be praised for it) we haue not yet bene subiect to that dreadfull spiritual famine, which the Prophet threatned, Amos 8. 11. 12. & 13. Behold the daye come (saith the Lord God) that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of heauing the word of the Lord. And they shall wander

Reuilinge.

The displacing of our Brethren.

Our Brethrens Learning & godlines.

The Priestres mourning.

The famine prophesied of: Amos 8. 11. 12. & 13

How we are
rather glut-
ted then fa-
mished with
Gods word.

Our brethe-
rens conten-
tions make
the worde
the scarfer.

wander from sea to sea, and from the North euen to the East, shall they runne to & fro, to seeke the word of the Lord, and shall not find it. In that day shall the faire virgines, and the young men perish for thirst. This was a feareful threate in deede, from the which G O D most gracionly hath preserved vs, and hath giuen vs such abundant measure of this spirituall foode of his holie word, that I am afrayde, wee are rather glutted, and become so wanton and disbaigned, that if we cannot haue it deliuered vnto vs, in such manner as our owne lustes desire it, and at these and those persons handes onely; (which is a signe of no great Famine) that we may rather feare, least for this vnthankfulnesse, and all our other abuses of this foode, it shall be taken cleane from vs. And if we haue had any scarcitie in some places, by any persons default: Let our brethren also take heede here-into, that they haue not much more augmented the cause, by these vnnecessarie contentions, both drawing away others, and making manie to suspect the foode it selfe: and by with-drawing themselves (through their contempt of the Lawes established) from deliuering this foode vnto the people. But wee are rather contented, to repell these apparant slanderers from our selues, than to exasperate our Brethren, by laying the same before their owne faces, to see howe here they blemish themselves, in seeking thus to deface and discredit vs. But since they say they doe this, for the reconciling of vs being Brethren at variance, let vs construe it to the best. Better are the wounds of a friend, then the kisses of a flatterer. God graunt that those meanes which they haue here deuised, or any other, may proue indeede such a certaine peaceable and reasonable way following, that wee may leaue this striving with our selues, and vnite our forces, for a couragious setting vpon the common aduersarie.

Preface.

The way that
our brethren
seeke of re-
concilement

Which is, that whereas both by bookes already written, and by treatises lately and nowe published, it may appeare we seeke that which at the least in the iudgement of all true Christians, hath no small probability (as wee iudge, necessitie) of trueth out of the Scriptures: it may please her most excellent Maiestie and their honors to appoint on both sides, the best learned, most godly and moderate men to debate all differences of waight betweene them and vs. So that first vpon sufficient consideration, the Questions to be debated be without all ambiguitie set downe, the reasons of both sides without all outgoings, shortly and plainly deliuered in writing ech to other, that after vpon sufficient examination, the reasons of both be continually confirmed and resolved, till either by the euidence of trueth one partie yeelde vnto the other: or the follie and madnesse of those which gaine-say it, doe in equal iudgement become manifest, in regarde of the contradictions and absurdities where-to they shall be driuen, by the force of Gods worde.

It may appeare (we graunt) that our brethren haue both already written bookes, & now lately published treatises: but with what authoritie they

they could so doe, that is another question. if it be lawfull authoritie to do it, both against lawe and authoritie, we may shortly haue other, vpon like ensample, set out worse matters, yea, neuer so ill doctrine, or matters neuer so much against the state. For although they pretende their bookes and treatises to be neuer so good: yet ought they not to be published, but by good meanes also: least, if the good meanes be neglected, ill things in like manner may be published.

But by what ill meanes soener they set out their bookes and treatises: yet for the matter of them, it may (say they) appeare, we seeke that, which at the least in the iudgement of all true Christians, hath no small probability (as we iudge necessitie) of trueth out of the Scriptures.

Fancie might make a man bowlt bzarne, and thinke it is flower. And even so doe our brethren imagine in this necessitie. But when we shall come to the examining of these bookes and treatises, yea even of this their learned discourse, compiled in the name of all the faithfull ministers, and of all their desires, and of all that (they say) they seeke for: we shall finde necessitie of trueth out of the Scriptures, in no one thing of all their positions in controuersie, except they vnderstande it so out of the Scriptures, that is to say, cleane without al scriptures, or any necessarie consequence of scriptures.

And although probability ought not to carrie away the matter, yet vpon better suruey thereof, we shall finde not so much as any good probability, that is grounded on the Scriptures, but onely on the mere interpretations and sayings of some the chiefest persons in estimation on their side: if at the least they agree with them, and are not caried away by their owne fancies, as in the perusing of this learned discourse shall (God willing) appeare. In the meane season, see here how peremptorie our brethren are in their owne iudgement. That which they seeke for, is of no probability, but (as we iudge necessity) say they, & yet they confesse, that in the iudgement of all true Christians, it is but of probability, (though saye they,) it hath no small probability. So that they graunt at the least hereby, that many, if not al, true Christians iudge, that that which they seeke for hath no necessity of truth out of the Scriptures, but hold themselves contented onely with probability. For be it small or not small, it is but probability of truth out of the Scriptures, that they ground themselves vpon: & yet think this hindereth not, but that they still be al true Christians. So that they count them no true Christians, in whose iudgement the things that our brethren seeke for, haue not (at the least) great probability of truth out of the Scriptures. But if they can allow them to be al true Christians, in whose iudgement these things stand but on the uncertainty of probability: I trust we shal not lose our Christendome ener a whit the more for this, but be true Christians, (yea, their selues haue graunted vs euen in this Preface, that we are their brethren, and that we agree in the substance

The inconvenience of publishing bookes without authority.

The things that our brethren seeke for haue no necessity of truth out of the Scriptures.

No good probability of truth out of the scriptures.

of religion with them: and therfore of necessity if they be true Christians we be true Christians also; and yet we openly and constantly answ, that the most and greatest of the things that they seeke for, haue not at the least any probability of truth out of the Scriptures in our iudgements: yea, in my iudgement, not one of them al any godd probability, but, we al confesse they haue no necessity. This therfore was too vnaduisedly and too peremptorily spoken, and vpon too great a confidence in their cause, as to hazard the truth of our Christianity, for not iudging these things to bee at least probable. But let the necessity or probability be tried, in the debating and weighing of them: let vs now see how they woulde haue them debated and weighed.

Preface.

It may please (say they) her most excellent Maiestie and their honors, to appoint on both sides the best learned, most godlie and moderate men to debate all differences of weight betweene them and vs.

Bridges

How farre
forth they
yeeld auto-
rity to her
Maiesty.

This is a good beginning, that they will yeelde to her most excellent Maiestie and their honours, yet at the least thus much, if they woulde stande to this: but when it shall come to the debating, wayghing, or determining: they giue her Maiestie and their honours no authoritie at al. Yea, they haue their selues already debated, weighed, iudged, determined, and prescribed these thinges, and that, for necessitie, in their iudgements, before they come to this conference, as shal also appeare by these their learned discourses: and is it likely they will yeelde, and renoue their principles, set forth in print, and diuulged to all the worlde, by our reasoning afterwarde with them, howsoever by reasoning we should euict them? Had it not bene better, not to haue vaunted thus before hande on such necessitie and prescription?

But they say, The best learned, most godlie and moderate men on both sides should be appointed, to debate al differences of weight betweene them and vs.

The lear-
ning, godli-
nesse & mo-
deration of
the debaters

For their partes they so glorie both of their learning and godlines, that they giue this booke two titles: in the one, for godlinesse and moderatenesse: A declaration of the desires of the faithfull ministers: (not prescribing, but moderatly desiring): in the other, for their learning: A learned discourse of Ecclesiasticall gouernment. Thus haue they set forth themselves for these vertues. But (thanks be to God) that they graunt yet some of our side, to be also both learned, godly and moderate men. What the learning is of many (God be prayed) on our side, let the learned iudge. Moderation is more easily discerned: as the Apostle saith, Phil. 4. 5. Let your moderate (or patient) minde be knowne to all men: But since our brethren graunt they can be godlie to, and yet dissent from all these thinges that our brethren seeke for: it argueth, that they are not of such necessitie, but that men may be learned, moderate and godly to, though not onely they haue not these thinges that our Brethren seeke for, but that
also

also they be of a contrarie opinion. And if this may be so among the learned: I see not why it may not be so likewise among the vnlearned, and so among vs all in generall. Our learning, our modestie, our godlinesse, is no whit preiudiced, by the want or refusall of these things that our brethren seeke for. And if it be no preiudice to these three vertues: no more is it preiudice to any other, and so, these things that our brethren seeke for may be altogether as well spared as receiued, nor haue anie necessitie at all in them.

But now, since they on their side (which likewise we denie not in the, but so farre forth congratulate the same vnto them) shall haue both learned, godly and moderate men also: yet would wee gladly vnderstande this, whether this shalbe counted a peece of their moderation, to vse such broad language as hath passed already, euen in the giuing this aduice: nay would God it might cease here, but all this learned discourse is peppered with such, and with more immoderate speeches, against the poore ministers, against all the Bishops, and against all vs their brethren: yea, against the Prince, and all the whole state of the Church. We thinketh if we should haue moderate men on their side also, that wee might make good exception against all these, that call themselves here, all the faithfull ministers, as not moderate men. But vpon hope of their better moderation, on this moderate admonition, our request vnto them is: that at least, wise for the time of this debating they would lay aside al this so peremptorie vsing of necessitie, with all these and such other vndecent termes, and violent demeanour in this conference.

Well now, when her Maiestie and their honours, shall haue agreed vpon the men, how shall they procede in handling the matter?

So that, first (say they) vpon sufficient consideration, the questions to be debated, be without all ambiguitie set downe.

This first point (so farre as it stretcheth) is right good reason, and we holde well with it, that the questions, to be debated, should be set downe vpon sufficient consideration had of them: and then, heeing sufficiently considered to be matters requisite to be debated vpon, to be set downe without all ambiguitie. But here vpon ariseth another question, and (we thinketh) no lesse to be also sufficiently considered, who shall haue this sufficient consideration of the questions that are to be set downe, whether they be fit questions, or no? And who shall cut off all ambiguities, that the questions may be cleare and plaine? What, shall anie of the parties themselves: or both the parties that must debate and dispute vpon them? Or shall her Maiestie and their honours that appointed the parties, appoint the Questions? Or some other learned, godlie and moderate men (but also appointed by them) to be the moderators of the disputation betwene them?

If now such moderators shall be agreed vpon also, to allow of the question

If the debaters shoulde be moderate men, then should our brethren vie more moderation in their tearmes & not be so peremptory in their dealing.

The debating of the questions & the allowing of them

stions that shall be set downe : how shall they begin to proceed in reasoning ?

The manner
of the deba-
ting.

The reasons (say they) of both sides without all out-goings shortlie and plainelie deliuered in writing each to other.

What ? And shall they do it then all by writing ? Indeed that is a sure way : for by that meanes, there shall be lesse escapes of the partie reasoning, and lesse euasions from his aduersarie, and lesse moouing the affections of the hearers, with the action of the person, when the reasons are deliuered in writing. And the other partie so receauing the arguments, shall againe with moze aduise ment, and lesse perturbing, peruse and weygh the force of the reasons, and moze shortlie and plainelie without all out-goings, graunt, denie, or distinguish the same. And they againe receiuing this answer in writing, which the partie auoweth to stand vnto, may better perceiue what they haue to confirme or to impugne, and still on both sides (with the lesse explication of their senses by mouth) goe moze roundlie and resolutelie to the argument it selfe, setting aside all circumstances: till at length the one side be driuen to a demurre or issue, that all that argument must relie vpon, and loke for the finall sentence and determination of the matter. But what shall we haue do ? Who shall now determine that issue betwene them ? Shall the foresaid moderators, or anie other iudges ? For their speeches seeme to allow none. But that the dispute is among themselves, shall determine all the matter, or without anie determinations, take it for a cleare case, as though it were determined. For, saie they, That after, vpon sufficient examination, the reasons of both be continuallie confirmed and resolved, till either by the euidence of truth, one part yeeld vnto the other : or the follie and madnesse of those which gainesai it, doo in equall iudgement become manifest, in regarde of the contradictions and absurdities, whereto they shall be driuen by the force of Gods worde.

Who shalbe
the determi-
ner.

And might we conceiue anie assured hope, that if our brethren were by this meanes conuicted, that then they would yeelde ? Or if they or we, had anie such madnesse or follie not to yeelde, but still to gaine-saie the euidence of truth, and incurre contradictions and absurdities, whereto they or we should be driuen by force of Gods word : should none betwene them and vs, haue this equall iudgement, to make this become manifest ? This therefore, were to leaue the matter still vndetermined, except there were also some appointed, to be in equall iudgement, betwene the parties, the determiners of the matter. As for our parts, we neuer refused, or (by Gods grace) shall refuse anye waie, that her Maiestie and their honors shall thinke meete, whereby our brethren might be satisfied. But we shall see in this learned discourse, how their selues (except they also be the onelie determiners of the questions betwene vs, reaching euen to the highest pointe of the Princes authoritie) utterlie reied both

both this, and all other waies, for the finall determination of them. But now, supposing all will fall out well on their side, they proceed saying.

Which waie, though it should come naked vnto vs, cannot well be refused, but being richlie attired with all robes and ornaments, which the scripture giueth vnto the synodicall assemblies, for such conferences: as namelie, that there be much searching of the truth by sufficient reasoning without all by matters, quarrels, euasions, and coulours whatsoeuer: that there be much order, when the spirit of euerie prophet shall be subiect vnto the spirits of other prophets, and the iudgement of all shall be sufficientlie heard, without stopping of free and sufficient answer, without lordlie carrying awaie of the matter, with no substance of reason; where no authoritie, pregnancie of wit, plausible persuation of mans wisdom, shall turne the truth aside, but all shall stand in the euident demonstration of Gods spirit.

Preface.

Mat. 15. 7.

1. Cor. 14.

13. 32.

1. Cor. 2. 4.

The waye which they haue besore set downe, although it be not able nor likelie, without some moderators and determiners, appointed by hir Maiestie and their honours, to effect a perfect reconciliation and sure vnion: yet the matters in controuersie, being so in writing on bothe sides debated, cannot well be saide to come naked, in respect of the robes and ornaments of the scripture: like the grounds of all their p^{ro}ues, should be taken either out of the expresse testimonies of the scripture; or out of necessarie consequence of the scripture. Except perhaps they meane, by being richlie attyred with all robes and ornaments, which the scripture giueth vnto the synodicall assemblies for such conferences, their owne interpretations, and rhetorickall exornations of the scripture. But, let the scriptures (as they say) be searched out for the true vnderstanding of them, with as much reasoning as shall be thought necessarie and sufficient, without all by matters, quarrels, euasions, and coulours whatsoeuer, and so, a Gods name, naked or adorned: let the matter be further tried when it shall.

The naked trial of the matter.

But what meane they here, that they adde yet further: That there be much order, when the spirit of euerie prophet shall be subiect vnto the spirits of the other prophets? Would they reduce this synodicall conference to the order of prophesying, which they began of late, in the institution of that order, which S. Paule mentioneth, 1. Cor. 14? For that was not a strict and logicall reasoning, nor a deliuerie of their assertions and answers by writing: but a discoursing at large by mouth: nor so properlie anie disputing, one against another, as an interpreting, one after another, or exhorting, instructing, and comforting one another, as the spirit (which at that time wrought miraculoussie in them) gaue them utterance: is this then that conference which our brethren desire? Because they say, they would not be stopped of free and sufficient answer. This is nothing agreeable to the waye, whereof they saide besore, they could

Our brethren desire to conferre by waye of prophesying.

thinke of no waie but that, which should be, When the reasons on both sides, without all out-goings, are shortlie and plainelie deliuered in writing each to other. And here contrariwise, they would haue the Iudgement of all sufficientlie heard, and the spirit of euerie Prophet, to be subiect to the spirits of the other prophets, and that all shall stand in the euident demonstration of Gods spirit. So that vnder pretence of the demonstration or reuelation of Gods spirit (as though yet those miraculous reuelations and demonstrations of the spirit of God were still, and in these matters, to be expected, and not the manifest euident of Gods word) if once they said that we on our side had not the spirit of God, but onelie they: either we must yeeld to them, or else nothing shall be determined betwene vs. But if the matter shall come to the iudgement of the other prophets (supposing all to be prophets in the synod or companie, appointed for the conference:) our brethren might perhaps be deceaued of their hoped successe, without anye lordlie carrying awaie of the matter. Neither is it mete (we graunt) that the matter should be stopped, without such free and sufficient answer, as is requisite for such a disputation: or with lordlie carrying awaie of the matter with no substance of reason: or by authoritie, or pregnancie of wit, or plausible persuation of mans wisdom to turne the truth aside. These speeches are but hypocrisies, glauncing at the Bishops, and at the synodall assemblies in the conuocation house, as though they out-countenanced the matter with such shifts: which is neither charitable nor truelie spoken by our brethren. But, who come nearest to these practises, we shall see after ward (God willing) when wee come to the treatise of Synods in this learned discourse.

Lordlie carrying awaie the matter.

Preface.

1. Cor. 14. 33

Act. 14. 16.

Bridges

Bitternes to be left off.

Charging of men dead and alieue.

Lastly (say they) that there be peace without all bitternesse, reuilinges, suspitions, charging of men dead and alieue: whereby affections are moued, iudgement blinded, and men driuen as with a mightie streame from the lone of the truth. When it cometh thus adorned, we thinke, that which we labour to procure, to be so honorable not onely before God, but also before men, that none can iudge otherwise of it than we doe.

Turpe est docteri cum culpa redarguit ipsum. Would God our brethren their selues would leaue off these practises, which here they would haue to be left off. What is more bitter, or bitternesse it selfe, then are the speeches, which euen in their entrie into this meane of reconciliation, they haue here vsed: And all this learned discourse is still besprinkled with this bitternesse, with reuilinges, with suspitions, and with charginges of men both dead and alieue. For not onely our Bishops, and we that (God be praised) are alieue, be charged by our brethren: but the charge burdeneth no lesse all those Bishops and ministers, that first concluded vpon the

the Eccles. Lawes now in force. Yea, it includeth the Princes of so godly memorie, that with their cleargie, and the whole state of the Church and Realme, established the same.

But perhaps our brethren here do meane, that we vse to defend these Lawes with this argument, that such and such most excellent men allowed of them: and of all things they loue not to heare of this argument: whereby (they say) affections are moued, iudgement blinded, and men driven as with a mightie streame from the loue of the truth. Mouing affections.

Indeede in a false matter it may so doe, and hath doone much among the papistes: and by our brethrens leaue, they also are carried too much away with charginges of men dead and alieue, and with too much forestalled opinions of such and such men, as to say, Caluine being dead, Beza or Daneus being alieue, were of this or that opinion in these things. And therefore, I haue also labored somewhat the more, to lay before the reader (amonge all other) especially their opinions: that the reader may better weigh their proues, and see howe far they agree or disagree about things. And the like we all doe with Swinglius, Peter Martyr, Bullinger, Musculus, &c. With Cranmer, Ridley, Latimer, Hooper, Iuell, &c. being dead: besides Gualter, Zanchius, & others being alieue. Not to vse the opinions or sentences of these most famous men, to carie away the affections and blinde the iudgements of men, to be driven as with a mightie streame from the loue of the truth: God forbid. *Amicus Plato, amicus Socrates: magis amica veritas.* But to confirme men better in the truth, as we also alleage the holie auncient fathers, Ireneus, Tertullian, Cyprian, Clemens, Alexandrinus, Origene, Eusebius, Epiphanius, Basill, Theodoret, Chrysostome, Ierome, Ambrose, Augustine, &c. As witnesse only to the truth in doubtfull matters, and to heare their iudgements and consentes in these questions, what was the vse or opinion of them in their dayes. And this doe our Brethren themselves, and giue vs occasion to search these fathers better. And this was vsed to be done, not onely in the seuerall treatises of the Fathers, according to the counsell of Vincentius Lyrinensis, and as Theodoret vseth in his dialogues, &c. but also in all the best and most famous Synodicall assemblies, and disputations, holden in the auncient councils, to cite the testimonies of the godly fathers deceased, and of the most famous fathers consentes that were then liuing, for their interpretations and iudgements of their controuersies. Neither ought our Brethren to shunne this manner of charging them with men dead or alieue. For it is a good (not adorning only of the truth) but finding out of the truth, lightning of the iudgement, and mouing mens affections, driving them as with a mightie streame to the loue of the truth: and when the truth commeth indeede thus adorned, wee thinke that which wee also labour to confirme and defende, as they labour to procure the The alleaging of the late and auncient writers

contrarie, that none (we doe not say) can iudge, otherwise then we doe: but that, they which doe iudge otherwise then we doe in these matters, may haue sufficient cause to iudge as we do, and to thinke them to be honorable; not onely before men, but before God also. Nowe, when our Brethren haue set downe at their deuise, how they would haue these controuerfies to be debated: then they enter into the aunswere of the objections, which they suppose will be objected against them, and say:

Preface.

For if any shall object that the graue authoritie of Archbishops and Bishops shall receaue a checke, whilest they are brought to deal with those whom they iudge fewe, young, vnlearned, and not comparable to themselves: or that it is a challenge not much vnlike the papistes: or lastly, that it shall bee preiudiciall to the estate of gouernement established:

Bridges

Our brethrens presupposall of our objections.

The 1. objection of comparison betweene the Archb. B. & our brethren.

Comparison of age and youth.

Comparison of learning.

Comparison of authority

In good time our Brethren remember among other these three objections. Neither are they of small moment, being rightly set downe (as indeede they may be more pithily objected) and require enerie one of them a sounde and sufficient aunswere. It is no small matter, if any shall object but this first and lightest objection of these three: that the graue Authoritie of Archb. and Bishops, shall receaue a checke, whilest they are brought to deal with those, whom they iudge fewe, young, vnlearned, and not comparable to themselves. Albeit I thinke, that neyther our Archbishops nor Bishops doe iudge of these our brethren, that they be so fewe (as it were better they were) but rather too many; at the least, farre more in number than our Archbishops, or all our Bishops are: neyther do they iudge them to be so young (although manie of them indeede be very young, both in yeares, in iudgement, and in experience of these matters,) but that the auncienter sort of them, might for their age and time haue had leysure ynough, to haue sought out the state and groundes of these questions long agoe; saue that they are too much fore grounded in their owne opinions. But in these matters, their youth or age is not called into question. Neither doe our Archbishops or Bishops esteeme our brethren, at least, many of them, for vnlearned: but rather wish that they would not thinke and vaunt too much of their learning, and if they would followe the Apostles counsell, *sapere ad sobrietatem*: it would better become them. That (when all is done) is the best learning, which findeth out, and submitteeth it vnto the truth. Neither doe the Archbishops and Bishops (as I suppose) iudge, that our brethren are not comparable to themselves. Although our brethren may remember, there be three degrees of comparison, and it might well ynough beseme our brethren, so to compare with the Archb. and Bishops, that they would not forget their owne callings, nor the dignities of the Archb. and Bishops, which they call here their graue authoritie: Howbeit, they giue that terme, but in a light

a light mockage to the, whē as indeed they acknowledge the Archb. or B. not to haue anie authoritie at all, but labour by all meanes, besides their scoffe, to be in all respects, (specially of authoritie) so comparable to the: that they would not onely giue them a checke, as their equals: but as their superiours, enen checke mate, vtterly to foyle and ouerthrow them. Which if they can do, by all their learning, and in such manner as is requisite for the matter: let the not spare it, a Gods blessing. And if our Archb. and Bishops, or any other of our partie, that otherwise are as ready as any of our brethren, to giue account of their hope and faith to anie orderly asking the same, that be by her most excellent Maiestie, and by her most honorable Counsell, brought to deale with anie of all these our brethren: I dare aduenture, that they will not disdain by any lawefull and goodly meanes, that can be deuised, to deale with them: if our brethren for their part would oblige themselves to stand there-to.

As for the second obiection, it is of greater moment: that this our brethrens challenge, is not much vnlike to the challenge of the Papistes. And can our brethren also forsee this, that anie may object this vnto them, that they make like challenge to our Bishops, as doo the Papists? And are they neither afraid, nor ashamed of it, to braue so neare the challenge of the common aduersarie, against their brethren and fathers in Gods church?

And yet the third obiection is the greatest: that it shall be preiudiciall to the estate of gouernement established: which if it be: see what a hazard they put, not so much the Archbishops and Bishops, and manie other persons vnto, besides the lawes and orders ecclesiasticall: as the whole estate of the Church and realme of England, and of all the gouernors, as well as of the gouernement, and so withall, of all the ciuill and politike lawes established, yea, of her Maiesties alone estate, gouernment, and sacred person, to be indangered. Which obiection how they can sufficientlie answer vnto: is an answer indeed worth the hearing. For, if now they can not sufficientlie answer these obiections, which here their selues before-hand presuppose, will be, or may be objected against them: it had bene better for them to haue suppressed these obiections. Which will be a soze blanke to all their learned discourse following, in the iudgement of the prudent and goodly reader. Let vs now therefore see their answer, to the obiections. And first in generall to them all that they say:

It may please their wisdomes, who are to be iudges, to consider what we haue to answer vnto these things: which, if they haue the truth of Gods word, containe the safest and best way in such cases, & tend to the full quieting of all, and the remoouing of the plagues which are vpon vs, and are likelie dailie further to come, euen from the common aduersarie: we may boldlie, yet most humbly vpon our knees, require them

The 2. obiection of our brethrens challenge, to be not vnlike the papists challenge.

The 3. obiection of preiudice to the estate of gouernement established.

Bridges.

Our brethren answer to these three objections.

The ambiguity of this answer.

them before God and all his elect Angels, nor to cast it away. **What** a strange and senseless answer have we here, to so direct and important objections? I referre it to the iudgement, of whosoever shall be Iudges of this their answer: And I believe it will pose their wisdoms, to iudge, and misse not, what the meaning is of this our brethrens answer. **For** first, to whom doe they meane here in these wordes: It maye please their wisdoms, who are to be Iudges, to consider what we haue to answer vnto these things? Doe they meane the Readers of these their writings? Or doe they meane, some to be appointed to be iudges of the controuersies, in the foresaid conference and debating? But, when they set downe all the order of that conference, they so little mentioned any Iudges: that they would haue the matter so examined onlie on both sides, till by the euidence of truthe, the one partyeeld vnto the other on the follie and madnesse of those which gaine-saie it, do in equall iudgement become manifest. Here is mention indeed of equall iudgement, but it appeareth, that they would haue the parties onlie, not any Iudge or Iuriere betwene the parties, to determine the matter: which is the thing that we thinke verie necessarie. But they thinke the matter would be so cleare, that it should need no such Iudges, nor in y^e conference they are answerers or defendants, but chalengers, as here they confesse: yet here they speake of those, that are to be Iudges of their answer vnto these things, which I vnderstand, for their answer vnto these three objections. And so I like wise make the same request with them, That it may please their wisdoms, who are to be Iudges (that is to saye, as I vnderstand them, the readers of their answer) to consider indeed and to weigh well, what they haue to answer vnto these things, at least wise, what they doe answer vnto them. For if they haue to answer any thing else: whie doe they not here set it downe? Except they reserue somewhat for a further answer, which the readers wisdoms, cannot, nor is not to consider, untill they shew it. In the meane season, the readers or Iudges wisdoms whosoener, and their owne wisdoms too, that made this answer, shall finde them-selues worke enough, to consider of this their answer, here made vnto these things: which if they haue the truth of Gods word, containe the safest and best waie in such cases, &c.

So, how they make these things to hang together: they desire the Iudges wisdoms to consider, what they haue to answer vnto these things. **What** are these things, that the readers or Iudges should consider? Are they not here desired to consider of their answer to these their objections, which, them-selues say, may be objected against them? **How** when they say, on these things, that is, these three objections, which if they haue the truth of Gods word, &c. Then say I, let their wisdoms consider who are to be Iudges, what our brethren can answer, that shall

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1069-8
1070-9

The reason
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plagues.

these unnecessary contentions. If they would needs haue begone them, they should at least haue forborne, till we had ouerpast all the dangers comming from the common aduersarie.

Our brethren bold
and humble
request vpon
their knees.

But saye they, We may boldlie, yet most humble on our knees require them before GOD, and all his elect Angels, not to cast it awaie. How do they make this conclusion depend on the premises? And who are they, whom thus boldlie, yet most humble on their knees, they may require them? Is it the Archbishops and Bishops? But neither they require such humilitie of our brethren: nor our brethren will make any request, in such humble manner to them. Or is it those, of whom befoze they said, who are to be iudges: not telling, who those iudges were: whether some appointed by hir Maiestie, and her most honorable counsell: or the readers: nor whereof they should be iudges: whether of the conference: or of these things, to wit of these obiections, or of their answer there vnto, or of the controuerxies in this learned discourse following?

And what is it, that they heere require of them, not to cast it awaie? Whereof meane they this? Of the state of the gouernement established: that it should not be cast awaie? And good reason too: Or do they meane it, of the conference: or of the obiection the three obiections, or of their answer? But when they shall tell vs plainer their owne meaning: then may we better tell them what is our answer. This in the meane season, is all, that they answer heere in generall to these obiections: which done, they proceed to the particulars of them.

Preface.

Iob. 32. 7. 8.
Iob. 32. 21.
21.

2. Chron. 30.

1. S. 23. ver.

A. F. 15. 23.

Gal. 1. 1.

A. F. 11. 1.

2. 3. 4. &c.

Doctor

Whitegiftes

book, p. 339.

Wherefore, for the first, let vs graunt the great difference which they make of yeares and learning: yet the speech of Elihu giueth them sufficient answer: that this vnderstanding is not tied to such outward respects, but to the reuelation of Gods spirite: and to accept in such cases the persons of men, or to giue titles, is but to prouoke God to destroy vs. Yea let the memorable examples of Ezechias and the Priestes: of the Apostles in their counsels, of Paule in his Epistles, and euen of Peter in yeelding to the challenge of some, not so well instructed, moue them: who not only not refused the Levites and elders, but accepted the people in some manner, to be heard to speake, and to authorise their determinations and writings. At least, let their own opinion (that in interpreting the scriptures, and deliuey of doctrine, wee are equall with them,) perswade them, not to refuse those, who if they could straine their consciences, to subscribe to the Archbishops articles: they would gladly receaue them to be the Embassadors of Iesus Christ.

Bridges.

The first obiection consisted of three pointes: that our brethren were but fewe, young, & vnlearned, to be accounted comparable to the Archbishops and Bishops,

To this they say: wherefore for the first, let vs graunt the great difference they make of yeeres and learning.

This is wel done of our brethren (if they meane as they say) that they would yeelde to the Archbishops and Bishops, in these two things, and for the mosse parte of these our brethren, they yeild but in the thinges, that otherwise are most apparant.

Yet (say they) the speech of Elihu giueth them sufficient aunswere that this vnderstanding is not tied to such outward respects, but to the reuelation of Gods spirite.

I graunt, the speech of Elihu giueth sufficient aunswere for the respect of yeeres, to all them that relie thereon. But our Arch-bishop, our Bish. neither wee, do measure the truth of the matter, by the age of the men. Neither we ascribe it to the title of age, or dignity: but acknowledge that which Elihu saith in the same chapter verse 9. *Great men are not alwaies wise, neither doth the aged alwaies vnderstand iudgement: and yet they, & all the world doth knowe that wisdom in youth is but the seldomer example: as Elihu said befoze ver. 6. I am young in yeeres, and yet are auncient, and therefore I doubted and was affraide to shewe you my opinion: For I said, the dayes shall speak, and the multitude of yeeres shall teach wisdom. And in many places, the young are willed to reuerence their auncents, and to learne wisdom of them, so that they be wise and reuerend persons. Notwithstanding if anie younger can make demonstration of the reuelation of Gods spirite, not reuealed vnto the elder: therin we confesse, both Archbishops and bishops, and all, are to hearken and yeelde vnto those yonger. Young Samuel is to be preferred befoze old Helie and al the Priestes: and young Daniel befoze all the elders of Israel: and here of Christe also gaue example euen in his childhood. And S. Paule gaue this precept, that we should despise Timothy for his youth: and yet was Timothy an elder in his office, yea an Archbishop (as God willing shalbe sufficiently shewed in the debating of this learned discourse. But as our Archbishops & Bishops must not, and (I hope) do not reiecte any of our brethren, for their younger yeres: so must these our yonger brethren take no lesse, (if not much more heede), that to supply their defect in yeres, they presume not (on pretext of Elihu) to father any of their owne, or other neuer so excellent meninges, on the reuelation of Gods spirite, except they can make apparant prowe thereof. For, so, both they in pretending it, and we in beleeuing it, might runne into a great daunger, as did many auncient Heretikes, and as do the common aduerfaries to vs both, besides the Anabaptistes: which when they can not proue their assertions, by cleare and inuincible testimonies of the Scripture, they alwayes runne to this, that they haue it by reuelation of Gods spirite. But though our Arch-bishops, and Bish. haue not of any speciall reuelation of Gods spirite: yet I trust that in this mat-*

Our brethren
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learning.
Their excep-
tion of the
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spirite.
Our Replic

ter, as S. Paule said of his owne judgement, 1. Cor. 7. 40. *And I thinke also that I haue the spirit of God: so they with good testimony of conscience may say also, that although all haue not like measure: yet they are not destitute of Gods holy spirit. Which howe farre hee hath warranted vnto them in his word, for the grounde of their function: I referre to the examining of this learned discourse.*

Our brethrens examples.

Ezechias.

The memorable examples that our brethren here alleage, relesne the nothing. Yea, let the memorable examples (say they) of Ezechias and the Priests: of the Apostles in their counsels, of Paul in his Epistles, and euen of Peter in yeelding to the chalenge of some, not so well instructed moue them, who not onely refused the Leuites and Elders, but accepted the people in some manner to speake, and to authorize their determinations and writings. For proue hereof in the example of Ezechias, they quote, 2. Chro. 30. 1. 5. 23. vers. In the 1. verse sayth the text: *And Ezechias sent to all Israel and Iudah, and also wrote letters to Ephraim and Manasse, that they should come to the house of the Lord at Ierusalem, to keepe the passeouer vnto the L. God of Israel. What, is here any thing for proue of any Priests, Leuites, or pastorall Elders in office, but younger in yeares, or in learning inferior, to haue any controuersies reuealed by the spirit of God vnto them, that were not reuealed vnto the Bishops, Priests and Leuites, which in learning and age were their auncientes? For, if they bring not their examples to this point, they alledge them amisse, for instances to answer the two former parts of the first obiection, for the difference of yeares and learning, betwene our brethren on the one partie, and the Archb. and Bishops on the other.*

Likewise in the 5. verse, *And they decreed to make a proclamation through out all Israel from Beer-sheba euen to Dan, that they should come, and keepe the passeouer vnto the L. God of Israel at Ierusalem, for they had not done it a great time, as it is written.*

Likewise the 23. *And the whole assembly tooke Counsell to keepe it other seven dayes: so they kept it seven dayes with ioye. Let the reader or any whoeuer iudge, (and iudge byright) whether this be a fit example for this matter. It is a memorable example indeede of an other matter, which maketh cleane against these our Brethren, that denie the Princes authoritie in Ecol. matters, as is also to be seene in this learned discourse. And if this be a good example, for the ordering & establishing of these controuersies: then hath her Maiestie already well followed this example of Ezechias, and if it be a memorable example, would God our Brethren would remember better, to followe those Priests and Leuites that obeyed Ezechias orders and commaundementes, in those Ecol. matters that he commaunded them.*

Their next memorable example is, of the Apostles in their Counsels,

for the which they quote Act. 15. ver. 22. wherein the salutation of their letters is set downe; And they wrote letters unto them after this maner. The Apostles and the Elders, the brethren, unto the brethren, which are of the Gentiles in Antiochia, and in Syria, and in Silicia, sende greeting. What is here againe for the present purpose? Indee, here is a conference & debating holden of the Apostles and the elders assembled, and in these letters (as some interpret it) the peoples name is also used: though other referre the word brethren, only to the Apostles and elders before mentioned. But, be it understood for the people; yet had not the people any thing at all to doe in the debating, conferring, disputing, or determining of those controversies, as shall (God willing) appeare in this learned discourse: for this example is often alledged: I referre the Reader to the answer. But to the point we now stand on, what was done in that conference, where in the younger elders, and lesse learned, prevailed against the elder and better learned? Yea, did not Iames the Bishop of that Church of Ierusalem determine all that controuersie? If our brethren therefore would submit themselves to this memorable example, they would leaue off their contentions against their Bishops, & neuer pleade for their youth and difference of learning, by this memorable example. As for that they add of Paule in his Epistles, namely the place here onely quoted, Gal. 1. ver. 1. is likewise altogether impertinent to the purpose. Paule an Apostle not of men, neither by man, but by Iesus Christ, and God the father, which hath raised him from the dead. It should rather seme, that either they meane the 16. or 17. verses of that first Chapter: or the first, and so downe to the fifth, of the 2. chapter. But of those we shal see (God willing) also sufficiently treated, in the answer to this learned discourse. And if our brethren can proue themselves to haue the like warrant for their assertions, that S. Paul had: they should come somewhat nearer to the purpose, in respect of S. Pauls iunioritie. For hee was yonger or later at least, in the time of his calling, then any of the Apostles: but in learning, or in dignitie, or in office, no whit inferior: nor receaued any of those things from them: neither came he to Ierusalem, to conferre with them, and he saith, They did communicate nothing with him, 2. Gal. 6. But our Brethren hving this for an example of conferring, and they haue receaued their ministerie of our Bishops, whom now they contend withall.

And euen of Peter (say they) in yeelding to the challenge of some not so well instructed: where-unto they quote, Act. 11. ver. 1. 2. 3. & 4. &c. in which verses are these wordes: Nowe the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receaued the worde of God: and when Peter was come vp to Ierusalem, they of the circumcision contended against him, saying: Thou wentest in to men vncircumcised, and hast eaten with them: then Peter began, and expounded the thing in order to them saying: Of 1.

The Apostles and Elders. Act. 15.

S. Paul Gal. 1. 1.

Is heere any thing that maketh for our brethren: or rather, is not this flat against them? They say well heerein, that they which chalenged Peter, were not so well instructed. What? and doe they liken themselves to these men not so well instructed, that yet did thus presume to contend against Peter? and indeede, so our brethren doe against our Bishops. But it should seeme, that our brethren also are not so well instructed, in that they would instruct vs, or haue our Bishops, or any other to be moued by this example. What? and did Peter yeelde to these contentious men? No we can our brethren say this, euen for verie shame? Doth not the text shewe the cleane contrarie? If they had looked further, from the 4. verse volone to the 18. they might haue reade Peters memorable oration, made befoze the so effectuously, that Luke concludeth all that matter thus: verse 18. *And when they heard these things, they held their peace, & glorified God saying: then hath God also to the Gentiles graunted repentance vnto life.* Whether nowe doth Peter yeelde to them, or they to Peter?

But whereto doe our brethren now on these examples, come in with these wordes? who not only, not refused the Levites and Elders, but accepted the people in some manner to be heard to speake, and authorize their determinations and writings.

To whom do they apply these wordes thus confusedly spoken? Do they meane Ezechias, of whom they spake befoze, that he did not refuse the Levites, 2. Chron. 30. and that the Apostles refused not the Elders Act. 15. and that Peter accepted the people in some maner, to be heard to speake, and to authorize their determinations and writings? It is a worlde to see, how our brethren loue to clutter by these thinges together, one to hold vp an other. Were they afraide, least, if the conclusions of these examples should be sorted by themselves, we should see, that not one of them fitteth their turne? Indeede, Ezechias did not refuse the Levites: for in the Chapter befoze, verse 4. *et. it is saide: And he brought in the Priests and the Levites, and gathered them into the east streete, and sayd vnto them: heare me ye Levites, sanctifie now your selues, and sanctifie the house of the Lorde God of your fathers, and carie forth the filthinesse out of the sanctuarie: for our fathers haue trespassed and done euill in the eyes of the Lorde our God, and haue forsaken him, and turned away their faces from the tabernacle of the Lorde, and turned their backs, they haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the sanctuarie vnto the God of Israel. Wherefore the wrath of the Lorde hath bene on Iudah and Ierusalem, and he hath made them a scattering, a desolation, and an hissing, as ye see with your eyes: for our fathers are fallen by the sworde, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause. I now purpose to make a covenant with the Lorde God of Israel, that he may turne away his wrath from vs. Non (my sonnes) be not deceaued, for the Lord hath chosen you to stand before him*

Ezechias
dealing with
the priests
and Levites.

to serue him, and to be his ministers, and to burne incense. Then the Leuites arose, *Abasab, &c.* and they gathered their brethren, and sanctified themselves, and came, according to the commandement of the King, and by the wordes of the Lord, for to cleanse the house of the Lord, and the priests went into the inner partes of the house of the Lorde, to cleanse it, &c. Here indeede the King refuseth not the Leuites but calleth them vnto him, and maketh vnto them this memorable oration, and those, that other wise in their offices were his fathers, hee calleth his sons, in respect of his supream authoritie ouer them, himselfe being but a young man: and they againe speake, verse 18. And they went in, to *Ezechiah* the king and sayd, we haue cleansed all the house of the Lord, &c. but here is nothing wherein they appoint or charge the King, but all will of the Kinges commaundementes vnto them.

Verse. 20. And *Hezechias* the king rose earlie, and gathered the Princes of the citie, and went vp to the house of the Lord: and they brought seauen bullocks, &c. And he commanded the Preefts the sonnes of *Aaron* to offer them on the altar of the Lord, &c. Then they brought the hee Goates for the sinne offering before the King, &c. For the king had commanded for all *Israel* the burnt offering and the sinne offering. And he appointed also the Leuites in the house of the Lord with Cymbals, with Violes, & with Harpes, according to the commandement of *Dauid*, and *Gad* the kings seer, &c. And *Hezechiah* commanded to offer the burnt offering vpon the altar, &c. verse. 30. And *Hezechias* the king and the princes commanded the Leuites, to praise the Lord with the words of *Dauid* and *Asaph* the seer: so they prayed with ioye, and they bowed themselves and worshipped. And *Hezechias* spake and said: Now yee haue consecrated your selues to the Lord, come neere, and bring the sacrifices and offerings of praise into the house of the Lord, and the congregation brought sacrifices, &c. Here the King still commandeth both the Priests and Leuites, and the people, and they all obeyed. But the Leuites are commended, vers. 34. To be more vpriight in hart, to sanctifie themselves, then were the Priests. As for the 30 chapter which our brethren cite, after the foresaid first verse, wherein the King writeth to all *Israel* and *Iudah*: It followeth in the second, &c. And the king and his princes, and all the congregation had taken counsell in *Jerusalem*, to keepe the passeouer in the second moneth. For they could not keepe it at this time, because there were not priests enough sanctified, neither was the people gathered to *Jerusalem*. And the thing pleased the King, and all the congregation: and they decreed to make proclamation through-out all *Israel*, &c. So the Posts went out with letters, by commission from the King and his Princes, throughout all *Israel*, & with the commandement of the King: saying, Yee children of *Israel*, turne againe vnto the Lord God of *Abraham*, *Isaac*, &c. And at this sacrifice the King praised for the people, saying: verse, 18, &c. The good Lord be mercifull towards him, that prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleansed according to the purification of the sanctuary, and the

Lord heard Hezekiah, and healed the people. And verse, 22. Hezekiah spake comfortable to the Levites that had good knowledge to sing unto the Lord, &c. And in the chapter following, verse, 2. Hezekiah appointed the courses of the Priests and Levites, for the burnt offerings and peace offerings, to minister and give thanks, and so praise in the gates of the tentes of the Lord. And verse, 4. He commanded the people that dwell in Ierusalem, to give part to the Priests and Levites, that they might be encouraged in the lawe of the Lord. And when the commandement was spread: the children of Israel brought abundance of fruites, &c. And when Hezekiah and the Princes came and sawe the heapes, they blessed the Lord and his people Israel. And Hezekiah questioned with the Priests concerning the heapes. And Azariah the cheefe priest of the house of Sadoch, answered him and said: Since the people began to bring offerings, we have eaten and have beene satisfied, and there is left abundance. For the Lord hath blest his people, and the abundance that is left. And Hezekiah commanded to prepare chambers in the house of the Lord, &c. And Ichiel, &c. were overseers, by the appointment of Cononiah and Shimer his brother, and by the commandement of Hezekiah the king, and of Azariah the cheefe of the house of God, &c. And thus did Hezekiah through-out all Iuda, and did well and uprightlie and cruelie before the Lord his God.

The exāple
of Hezeki-
as and the
Leuites, cō-
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brethren,

The exam-
ple also of
the apostles
and elders,
Act. 15. is
cleane a-
gainst the.

Thus haue we seene both in the chapter quoted by our brethren, and the chapter going before, and the chapter following, how the King directed all those Ecclesiasticall matters, commanded, ordered, and gouerned both the Levites and the Priests. But what, is anye thing here to our brethrens purpose? Did the Levites debate anye controuersies with the King and Princes, or with the high Priest before the King: And the king, the princes, or the high preest, yeeld therein vnto the Levites? Or not rather, they yeeld vnto the king, and to the princes, and to the high preest, in those matters? If now this be so memorable an example, why doe not our brethren, if they will be like the Levites, yeeld to hir Maiestie, her counsell, and hir Bishops? Except they will be rather herein like the king, his princes, and the high priest: then like these Levites? As for the elders in the assemblie and conference, Act. 15. They also yeelded vnto the Apostles: not the Apostles vnto them. Although the Apostles refused not the elders: no more doe our Bishops refuse our brethren, or anye other ecclesiasticall persons, that are lawfullie appointed and called to the conuocations, or to anye other ecclesiasticall assemblie or conference. Neither do they denie the accepting euen of the people in some manner to be heard to speake. But whereto doe our brethren mention here the people, in this debating? This is againe cleane contrarie to their owne rules, as we shall see in this learned discourse. Would they haue the people also to be debaters, or to be Iudges of these controuersies? And to ouer-rule the Bishops and cleargie in the determination of them?

But

But they haue yet one example more : At least (saye they) let their owne opinion, that in interpreting the scriptures, and deliuerie of doctrine, we are equall with them, perswade them . And hereto they quote this marginall note, and Whitegifts booke, pag. 389. If the Archbishop that now is, dooeth graunt this: it is the greater signe of his reuerent modestie. Neither do anie of our Bishops, or any of vs denie, the habilitie of many of our brethren to be able to interpret the scriptures, & in the deliuerie of the doctrine thereof, to be equall either with the Bishops, or with any other. For it is not the accessse of the Bishops dignitie, that maketh the person a better interpreter, then he was before he was called to the dignitie : it sufficeth, if being in the dignitie, he imploye himselfe in his former faithfulnessse. And would God our brethren also would restraîne their emulation to this comparison, to be equall or better, in interpreting and in the deliuerie of the scripture, then the Bishops, as Ierome contented with Augustine.

Our brethrens gifts in interpreting the scriptures not denied.

And though Augustine were a Bishop, Ierome but a Priest, which Ierome confesseth, and yet euer sharplie threatned the conflict with Augustine, if he were prouoked thereunto: Neuertheless Augustine reuerently answereth, *Quamquam, &c* For although, according to the tearmes of honour which the use of the Church hath now obtained, the office of a Bishop be greater then the office of a Priest (or elder:) notwithstanding Augustin is in many things lesse then Ierome, yea, correction is not to be fled from or disdained, though it come from any that is the lesse. And in this behalfe of interpreting the scripture, Cyprian honozed Tertullian, and diuerse Bishops specially Alexander & Theodotus reuerenced Origen. And yet these men, for all their gifts in interpreting the Scriptures, and deliury of doctrine (being farre superiour to the most part of the Bishops) did not therefore encroch further into any superiorty or equality of authority and dignity with the Bishops. Let our brethren interpret the Scriptures, and deliuer the doctrine sincerelie, and therein excel the Bishops : as they may easily do, both by cause of the Bishops great age, and great imploying in the gouernment and iurisdiction of the Church. As Augustine modestly confesseth of himselfe unto Ierome, saying, *Nam neque in me, &c*. For I neither see in my selfe so much knowledge of the diuine scriptures: yea, or that now there can be, as I see there is in you. And if I haue any facultie in this matter, I imploy it (as I may) to the people of God. But to apply my selfe more diligentlie to my studies, then for the furniture of the thinges that the people heare, I cannot by any meanes, for the Ecclesiasticall businesse. So that herein the inferior (as these our brethren) may haue more opportunity in interpreting and deliury of the Scripture. And I warrant them, the Bishops will not refuse them euer a whit, for their so doing, but helpe encourage, and defend them, which although any Bishop fore-slowed, or emulid.

Though diuerse doctors in learning excelled, yet in gouernment they were inferiour.

emulid.

enquired to doe: yet ought not any of our brethren, hauing such equal giftes with the Bishops, in the interpreting of the scriptures, and deliuerye of doctrine, and withal, being lawfully called by the Bishops into the ministry, to exauthorate, and withdraue themselves from the ministry, for these controuerfies of equall government with the Bishops.

Our brethren
reprehending
of the Arch-
bishops
wordes.

But see how captiously our brethren deale, in citing the testimony of the Arch.: for where he saith: It is not to be denied but that there is an equality of al ministers of Gods word, *quoad ministeriū*, touching the ministry: for they haue all like power to preach the word, to minister the sacraments: that is to say, the word preached, or the sacraments ministered, is as effectuell in one (in respect of the ministry) as it is in another. But, *quoad ordinem & politiam*, touching order and government, there hath alwayes bene, and must be, degrees and superiority amongst them. These words do our brethren draue to this obiection that they are not comparable in learning to the Arch-bishops and Bishops: at leaste (say they) let their owne opinion, that in interpreting the Scriptures, & deliuery of doctrine, we are equall with them, perswade them. But who seeth not that these words of the Arch-bishop, do not inferre an equality of the giftes in the ministers, as hauing these giftes equally: but an equality of their ministry, in the hability to haue them: and do distinguish onely, betweene the power, of order, and of iurisdiction? And therefore this is, but baled, to aunswere the obiection of this comparison, between the learning of the Arch-bishops and Bishops: and the learning of our brethren in the interpreting the scriptures, and deliuery of doctrine to be equall.

Our brethren
reprehending
intricate
speeches.

But our brethren saie, Who, if they could straine their consciences, to subscribe to the Archbishops articles: they would gladly receaue them, to be the Embassadors of Iesus Christ.

These words againe are somewhat intricate, so that wee might misse our brethrens meaning, while they neither plainly expresse, who they are that would gladly receaue, nor whome, nor what: neither yet to whom these wordes, to be the Embassadors of Iesus Christ, are referred: whether to them selues, or to the Arch-bishops and Bishops. But I coniecture their meaning to be this: that if these our brethren could straine their consciences to subscribe to the Arch-bishops articles, they would gladly receaue those articles, that they might thereby haue liberty to preach, and so to be the Embassadors of Iesus Christ.

Our brethren
reprehending
refusall
to subscribe
to the Arch-
articles.

If our brethren here meane by the Arch-bishops articles, the articles where-upon it was by the Arch-bishops and bishops of both prouinces, & the whole Cleargie, in the conuocation holden at London &c. 1562. Put forth by the Queenes authority: some of which articles our brethren afterwarde in this learned discourse, pag. 135. do roughly challenge for

diners

dinerse groffe, and palpable errors: how truly or falſlie, and with what god conſcience they burthen them therewith, I reſerue to the examination of the proper place.

But becauſe they ſeeme not ſo much to meane thoſe articles; (for then, they ſhould ſtraine their conſciences apparantly to farre, in calling thoſe articles the Arch-biſhops articles, which were the articles, not onely of Arch-biſhops, but alſo of the biſhops and of the whole Cleargie, and ſett forth by her Maieſties authority): therfore I rather take it, that our brethren meane by the Arch-biſhops articles, The Articles where-unto all ſuch as are admitted to preach, reade, cathechyſe, miniſter the ſacraments or execute anie other Eccl. function, do agree and conſent, & teſtifie the ſame by the ſubſcription of their hands. viz.

The articles

1. That her Maieſtie vnder God hath, and ought to haue the ſoueraignty and rule over all manner of perſons, within her realmes, dominions, and countries, of what ſtate either (Eccleſiaſticall or temporall) ſoever they be: and that none other forraine power, prelate, ſtate, or potentate, hath, or ought to haue, any iuriſdiction, power, ſuperiority, pre-eminence, or authority Eccleſiaſticall or ſpirituall: within her Maieſties ſaid realmes: dominions, or countries.

1. Article of the ſupremacy.

2 That the booke of common prayer and of ordering Biſh. Priests & Deacons, containeth in it nothing contrary to the word of God, & that the ſame may lawfully be uſed: And that I my ſelf who do ſubſcribe, will uſe the forme of the ſaid booke preſcribed in publike prayer, and adminiſtration of the Sacraments; and none other.

the 2. article of the communion booke.

3 That I allowe the booke of Articles of religion agreed vpon by the Arch. and Bi. of both prouinces, and the whole Cleargy: in the conuocation holden at London in the yeere of our L. God 1562. & ſet forth by her Maieſties authority: and do beleue al the articles therein contained to be agreeable to the word of God. In witneſſe where-of I haue ſubſcribed my name.

The 3. Article of the book of articles, Anno. 1562

If now theſe articles, be the articles whereof our brethren ſay: If they would ſtraine their conſciences to ſubſcribe to the Arch. articles, they would gladly receaue them to be the Embaſſadours of Ieſus Chriſte: Theſe theſe articles, indeed, the Arch-biſhop hath ſet downe, whereof the third comprehendeth the articles ſet out 1562. But what mattet is there of any of all theſe 3. articles, that our brethren without ſtraining of their conſciences, may not ſubſcribe vnto.

Fiſt, will they not ſubſcribe vnto the ſo2. moſt of theſe 3. articles which is the ſumme and content of An acte reſtoring to the crown the auncient iuriſdiction over the ſtate Eccl. & ſpirituall: and abolishing all forrayne power repugnant to the ſame. Anno 1. Eli7. cap. 1. But I thinke our brethren will not deny to ſubſcribe to this article.

The incon-
ueniences
of refusing
to subscribe
to the 31
articles.

As concerning the second article, for the booke of common prayer, & of ordering Bishops, Priestes and Deacons, these two pointes are likewise enacted and authorized by like authority. The one, in an Acte for the vniformitie of common prayer and seruice in the church, and the administration of the Sacraments. *Anno Elizab. 1. cap. 2.* The other, An acte declaring the manner of making and consecrating the Arch-bishops & Bishops of this realme, to be good lawfull and perfect: comprising therein also, the ordering and consecrating of Priestes, ministers of Gods holy word, and Sacraments; and of Deacons. *Anno Elizab. 8. cap. 1.* To all which enactings and authorizings by these our high courts of Parliament, (we being the true church of God, and our brethren subiects in our state) although they ought to haue, no small respect, least they straine their consciences, in refusing to subscribe there-to, and with all, in renouncing their charge and office of the Embassie of Iesus Christ, being so vrgent & important a function: Yet, if they could shewe any greater, or but equivalent reasons, (whereas here they shew none at all), for their refusall of subscribing to these Articles: then might their refusal carry at least some shewe of probability. But till they shall so doe: I see not, but that, while they pretend the straining of their consciences, if they should receaue this article: they straine their consciences a great deale more, (if they do it indeed on conscience) in that they refuse their subscription.

Both the whole corporation of the realme (trow ye) and al the church of England, and all the states thereof, no conscience, or no knowledge what they did? Or did they (contrary to their knowledge) straine their consciences, in the enacting and establishing these things, which containe al, that is comprised in this article? Yea, and all thinges contained in the third article also, concerning the booke of Articles, agreed vpon by the Arch-bishops and Bishops, of both prouinces, and the whole Clergie: in the conuocation holden at London 1562. and set forth by her Majesties authoritie, and also expressely ratified and commanded to bee subscribed vnto, and openly reade and assented vnto. *Anno Elizab. 15. cap. 1.*

What a preiudice then is this refusall of these our brethren? What a slander? What a touche to the consciences of al these estates and persons? When our brethren refuse, (& that of pretence on conscience), to subscribe to all these thinges, which vpon so mature deliberation both her Ma. & all the estates of the realme, Eccle. & Temp. haue lawfully decreed, established and authorized: If our brethren haue any parts among these, either represented or included: I see not how they also haue not so far forth authorized that, which here they refuse to subscribe vnto: For, if they seclude themselves, from being any parts authorizing the acts, authorized in Parliament & conuocation: they do not onely seclude themselves from vs their brethren (which I hope are as faithfull ministers as they), & haue as good

consci-

consciencs also (but frō the whole body of the Realme & church of Eng. & haue most clerly (in al these acts aforesaid) enacted and authoised, all the points cōteyned in these 38 art. & therefore, they may indeed be better called in my opinion, the art. of the whole church & realm of Eng. than the Arch. articles. And when such points as are cōteyned in any of these art. were thus by Act of Parliā enacted likewise, in the reigne of R. Ed. 6. of ble sed memory: did the godly & reuerend preachers & ministers refuse to subscribe to that, which the whole church & realm had so decreed & authoised? No, the forme of their free & plaine subscription, is apparant in these words Liber qui nuper, &c. The booke which is of late set forth, by the authority of the King, and of the Parli. of the Church of Engl. appointing a manner and forme of praying & administering the Sacraments in the church of Englad. Likewise also, that booke set forth by the same authority, of the ordination of the ministers of the church, are godly, & repugne in nothing to the wholsom doctrine of the Gospell, but they well agree, and they do cheefly furder the same, in very many things. Therefore they are of al the faithfull members of the Church of Eng. and most of al, of the ministers of the word, with all readinesse of mindes, and thankesgiuing, to be receaved, so bee approued, and so be commended vnto the people of God.

Thus did the godly, learned preachers, & faithful ministers the, subscribe more expresse & furder then is now required of these our brethren, because we would beare with our brethren the more, sith they pretend such scruple and straying of their consciences. But I aduise them in the feare of God, to beware of such pretēces on cōsciēce. With what cōsciēce can they now not look back, but turn back from the plough of God, wherunto they haue bene lawfully called, & haue already laid to their hand, & now cast it quyte by into the hedge, and cleane forsake it: yea, disclaime the most honoz. Embassy of Iesus C. & utterly suppress the declaring the matter of their message, because they cannot be suffered to declare it after their manner. And yet crie out of such poore ministers, as would faine preach if they could, & these can wel enough if they would: but except they may as they list, they wil not. Are these the parts of god & faithful Embas. and especially Embassadors of Iesus Christ? Do they not feare to strain their consciences, in these dealings, and pretend feare of straining their conscience in subscribing to these articles? but what strains of cōsciēce make they to spare no reproches, be they neuer so untrue, against their brethren, no, not sparing the Prince, and all in authority Eccl. or Politike vnder her Ma. & against all the state of the church, as is most apparant in diuerse of their books, & in this lear. dis. as (God willing) we shal see at large. And without authority or licence, to publish abroad in print, and scatter abroad throughout the realm, cōtrary to al lawes & orders, their treatises so pestred wth flanders reproches, & insipitions: & to pretend (so) the reformation which they deuise) prescriptiō of gods word, praetise of aūciēt churches, & testimonies of holy

The clear-
gies sub-
scription in
K. Ed. time.

How dan-
gerous our
brethrens
pretence is
of straining
conscience.

& yet cannot proue either any cleare scripture, or practise of any auncient church, or cleare testimony of any holy Father: as, (by the grace of God) shall manifestly appeare, by the diligent search thereof, in the examining of this learned discourse: howe greatly then haue our brethren strayned their consciences in these things: Or rather do they not (as Christ said) swallow vp a Camell and straine a gnat? such doings besmeare not the embassadors of Iesus Christ. The third point in their first obiection is of their fewnesse.

Preface. As for the fewnesse (say they) it may be, if the ignorant ministers, the varietie of other which subscribe: some dooing it with this limitation, and some with that: some holding their former iudgement, as not gain-saide by their subscription, some lamenting their slippe in that behalfe, were deducted: the number of the one would not so greatly surmount the other.

Bridges. Wee do not obiecte their fewnesse to them, as any preiudice vnto the matter, if the pointes which they contended for, were materiall and necessarie. Neither do we obiect fewnesse in respect of Archbishops and bishops, but in respect of the consent of all the other of their brethren ministers, that haue agreed vpon these articles, from whence it might better become our brethren not to dissent: especially by making such a scisme in this our Church of Christ, as they do.

Our brethren excepting from our number. Of ignorant ministers. But they say, the number of the one, would not so greatly surmount the other, if the ignorant ministers were deducted. Of the ignorant ministers, we shal after ward haue their large discourse. But let them deduct them from this number, as indeed they are not reckoned. There is none chosen into the conuocation house, that is not thought and known to be sufficiently learned: how-soeuer our brethren in conceit of their owne learning do despise them. As for the other learned Pastors in the realme, besides that they gaue their compromise to those, to whom they chose (vpon confidence of their learning and sincere iudgement) to agree vpon the articles, and to giue their suffrages in their names, haue either al of them, or the most part of them, giuen also their especial assent & subscription therunto. But besides these, they say there is, the varietie of other which subscribe (to bee deducted:) some doing it with this limitation, and some with that. If there be a variety of such subscribers: it is a great signe of no rigour, nor straining of their consciences, but of all courtesie shewed vnto them, and of relenting (so much as may be) extended to our brethren, in permitting them with such varietie of limitation. Howbeit, for al this number, the variety of their limitation containing no contradiction to the matter that they subscribe vnto, they may also bee well accounted in our number.

Of subscribers with limitation.

But they say, there are yet more to be deducted, some holding their former

former iudgement as not gaine-saide by their subscription. If their former iudgement accorded there-with, they may well so hold it, not to be gainesaid by their subscription. But if they subscribe to one thing, & their former iudgement hold the contrary: except they alter and correct their former iudgement: let the look to it, so to they dissemble: & can then some of these our brethren and faithfull ministers straine their consciences on that fashion?

Of Dissemblers.

Lastly, say they, there are to be deducted, some lamenting their slippe in that behalfe. Indeede, this is a soule slippe of any our brethren, to subscribe contrary to their former iudgement, except that in their latter iudgement, upon better aduiselement, finding the defect of their former iudgement, they amend it: but if they subscribe against their conscience, & lament it secretly to themselves, or to other their brethren, and not renounce it to the open state: they haue to answer for their great and triple sinne. First, for the weakenesse, ignorance and error of their iudgement, that ought to be strong, skilful, & sound in iudgement: namely, such as withal vpbayde ignorance vnto others: and also, for that contrary to their iudgement, they subscribe to that which their selues condemne: and lastly, that they thinke all is so salued with their close lamenting of their fate, & yet not renouncing of their subscription: so that, while we plainly and simply make reckoning of them, to haue subscribed *bona fide*, and to haue said and writtten as they think, & to think as they haue writtten & said: Our brethren come now in with a new knock, (new to vs, & vnlooked for at any of our brethrens hands, though it were practised of old by Arius, & Priscillianistes: except that the dissembling Papists and Anabaptists, do reuiue it,) and tell vs we must deduct out of our number, some such of our brethren, as hold their iudgement not gain-said by their subscription, and some such as lament their slippe in that behalfe. When as, who these shoulde be, we can take no notice, except they openly reclaimed their subscription. I am sorry to heare it, that there should be any somes of such dissembling brethren, as can thus hold with the Vnle, and run with the Vnle, besides these our open recusant brethren.

Of secret lamenters of their open subscribing.

The practise of Arius & the Priscillianistes.

But I trust there are not many such dissemblers, or rather none, if it were well examined: and that this is but our brethrens threaping more kindenesse then needeth vpon them, to winne some from vs, or to make a shew vnto vs, that our number is not so great, as we account of, so they conclude: that if these were deducted, the number of the one would not so greatly surmount the other. Neither thelesse, for all these deductions, either open or vnderhande: this shall not much encrease their number, nor decrease ours. Neither haue they any cause to boast of such dissemblers. As for vs, though we are sorry for them, yet can we well spare both them, and other ignorant out of our number: and yet (God be praised for it) still

surmount

surmount our brethren. Albeit we haunt not of number (as do the common aduersaries to vs both) though the greater our number be, the more is our ioye, and our brethren should be the more ashamed of their separation. But the number was not the cheefest thing that was obiected. But let vs now see, what our brethren say to the other obiections.

Preface.

As for the challenge of the Papists, knit vp with the consideration of the estate, the difference may be considered in the matter & manner. Concerning the matter, they make it in the substance of religion, which hath in diuerse assemblies abroad & at home bene disputed, resolved, & now publikly maintained for our true & holy faith. We in matters concerning the gouernment of Christ of great moment indeed, yet neuer thus handled, nor vrging the alteration, but perfection of the state of the church, and further good of the common-wealth, whilest by this means amongst many other things of great importaunce, the ignorant ministry, and by it Popery, and by Popery, rebellion should be anoided, which by the other are most manifestly bred and nourished. Concerning the manner, they call it to a suddaine and tumultuous reasoning, where the readiest wit, the best memory, the most filed speech shall carry away the truth: at least, meruelously moue the vngrounded hearers. We require that where both sides may vppon mature and sufficient deliberation be heard without any of these shewes, and the matter deliuered vnto her Maiestie and their Honours, and whomefocuer they shall choose to receaue and examine the Allegations of both sides: so that it need not be communicated vnto the people, vntill the manifest light of truth, appeare first vnto them.

Bridges.

Our brethren
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of perspicu-
ity, is very
intricate.

This aunswere of our brethren, howsoeuer it may seme to carry a shewe of perspicuity and plaine dealing, because they distinguish it by matter and manner, and by (they and we), thus do they, and thus do we: Yet, seeing that the points to be answered, consist of these 2. diuerse obiections: the one, that this our brethrens challenge of vs, is a challenge not much vnlike the Papists challenge: and the other, that this forme of reformation (which they would haue) shall be preiudiciall, to the estate of gouernment established: which estate of gouernement established is differing from the estate of gouernement established among the Papistes, and the onerthwoe thereof: these obiections therefore, being so different, should not (me thinketh, I speake it vnder correction) haue bene thus knitte vp together, albeit with such an answere of distinction of matter and manner: except our brethren had cleared them-selues for the mater and manner. First in the one, against the Papistes: and then, they had also cleared them-selues, for the matter & manner of the obiection against vs their brethren Protestantes: and shewed still with all plainely and distinctly, whome they alwayes meane by this woord they, saying,

they

They make it, &c. and they call it &c. Whether they vnderstand the Papists, differing both from our brethren and from vs: or they vnderstand vs their brethren protestants, differing from themselves: Or else, in these darke speeches, vnder pretence of breuitie, they may offer vs their brethren Protestants too great an injury: and the Papists, (our common aduersaries) too great aduantage.

Besides that, in this answer, they huddle and knit vp a great manie things together, which so waighthy objections, as of their agreeing with the Papists, and their disagreeing from vs in challenging an estate of government established, would haue required a larger, or (at least) a plainer answer: than thus to haue these so different objections of different professors, to be knit vp together in such a knot, like the knot of Gordias, that except it should bee loosed by Alexander, it would hardly be vntied by vs, but that one quicke or another may remaine. But to assaie it: and first for the matter.

Concerning the matter, they (say our brethren) meaning as I take it by this worde, they, the Papists (so: so was the obiection, that it is a challenge not much vnlike the Papists) they make it (that is to say) they make the matter of their challenge in the substance of Religion which (challenge of matter in the substance of Religion) hath in diuerse assemblies abroad and at home, bene disputed, resolued, and now publicly mayntayned, for our true and holy faith. And by whom hath this bene disputed, resolued, and now we publicly maintayned for our true and holie faith? Hath it not bene chiefly done, by vs their brethren Protestants? But go to then: herein (they say) we disagree not, for challenge of matter in substance of Religion, wherein we both agree, and both of vs differ alike from the Papistes. But it followeth, Wee in matters concerning the Government of Christ, &c. And who againe are here this we? Forsooth not we, al the Protestants against the Papists our common aduersaries: but we, that is to say, the faithfull Ministers, and learned discourers, are against our brethren Protestants, in matters concerning the gouernment of Christ: though not in matters concerning the substance of Religion. And heereupon our brethren conclude, that their challenge of vs, is much vnlike the Papistes challenge. This I take to be the meaning of their wordes, and I am glad yet, that they confesse our agreement for the substance of Religion. And since they agree with vs therein, it is lesse reason that they should dissent from vs in the government: at least wise, so peremptorily, that their challenge of vs in that behalfe, should bee not much vnlike the Papistes, being other wise in the substance of Religion, so much vnlike them. But they say, the difference is in matters concerning the government of Christ, of great moment indeed, yet neuer thus handled?

Our brethrens distinction of matter and manner.

Our Brethrens & our agreement in the substance of Religion.

Our difference concerning government.

What they meane by handling thus these matters of government: whether they meane that they were neuer so notable handled before, as they now handle them in this learned discourse, or as they set downe a waye to handle the debating of them: that, let them-selues discusse. But that they be the government of Christ (the matter or manner of government which they desire) as though Christ did vse that governmēt, or did appoint that government, or that indeede it is of such moment as they prescribe: that is but onely heere avouched by them, and denied by vs: the proofe (God willing) wil appeare in the considering of this learned discourse.

Not vrging (say they) the alteration but perfection of the estate, and further good of the common wealth.

Our brethren
vrging
the alteration
of the
State.

This seemeth to be referred to the 3. obiection, that it shal-be preiudiciall to the estate of government established. But our brethren thinke, that it shall so little be preiudiciall to the estate of government established, that it shall tend to the great benefite of it: and how? not vrginge (say they) the alteration, but perfection of the estate of the Church, and further good of the commō-wealth. But who may not plainly perceave that this vrging is the vrging of an alteration, and the alteration of the estate, & that both of the Church & of the cōmō-wealth? if (as they saie) they vrge not the alteration: why let they it not alone as it is: or if they so like the perfection of the estate of the Church, and further good of the common-wealth, that they will not alter the estate there-of: then let that stand as it doth, as the estate of the Bishops, and other officers in the Church, especially the estate and authority of the Prince, both in the church, and in the common-wealth. And not to take all these awaie, as here they do in this learned discourse. For, this is both the alteration, & the endangering (if not the overthrow) at leastwise, the making both the Church and common-wealth worse than they are. But worse or better, how do not their wordes implie an alteration? For when they pretende the vrging only of the perfection of the Church, and further good of the common-wealth: what meane they else, but that the Church is in an vnperfect estate, & that the common-wealth also is not in so good an estate as they vrge to bring it vnto: And how, is not this a plaine vrging of the alteration both of the Church, and also of the common-wealth? These wordes therefore, are either cōtradictory to the-selues: or else they would & they would not. Or they would, & they dare not, for feare or shame, plainly offer what they vrge, because they touch matters of moment indeede, (as they say) even the alteration of the estate, matters too highe both for them, and for vs, to meddle withall, namelie to alter, which pertaineth to persons of estate.

But now, how would this alteration that indeede is vrged, become the perfectiō of the churches estate, & further good of the common-wealth?

For soth

For I say they, whilest by this meanes amongst many other things of great importance, the ignorant ministry, & by it Popery, & by Popery, rebellion should be auoyded, which by the other are moſte manifestlye bredde and nourished.

These purposes (I confesse) are very good, that Ignorance in the Ministry, Popery & rebellion may be auoided: so that, the auoiding of these things, be done, by good and lawfull meanes also. But what is this that is here said: which by the other, are most manifestly bred & nourished? Do they meane, that the ignorant ministerie, Popery, and Rebellion, are most manifestly bred and nourished by the estate of the Church of Eng, and the gouernment thereof established. What a most manifest untrue, and uncharitable challenge of our Churches & common-wealths estate is this? *Pea,* (saue that for my part, I hope better of our brethren) some (and those good Protestants) would not stick to say, that this challenge were now not onely, not much vn-like the Papists: but that it smelt somewhat strongly, of breeding & norishing the third of these evils. And other would (at least) say, it were a false accusation of their poore brethren, & a foule slander of the estate of the Church, and gouernment established. But I hope they wil construe their words to some gentler meaning: sith it is most manifest to the contrarie, that the estate of the church of England, & gouernement established, do neither most manifestly, or manifestly, or any whit at all wittingly or directly, breede or nourish any of these three evils: eyther Ignorance in the ministry, or Popery, or Reblelion in any persons: but punish the in whomsoever they manifestlie appeare. Albest for the ignorant ministerie, not perhaps in such manner of punishment, as our brethren would haue the punished. *Pea,* our brethrens former confessio it selfe, doth nota little discharge the estate of the Church & gouernment established from these crimes, in saying, that Our true and holy faith hath in diuerse assemblies abroad & at home bene disputed, resolved, & now publicly maintayned. Which cannot be taken for their doing onely, but muche moze for ours, by farre odds then theirs. For so much as we are the publike maintainers thereof, & not they, whose gouernment hath yet no publike maintenance amongst vs. *Pea,* they refuse the publik ministry of the word & sacraments. And yet if they had that alteration of the estate of the Church, and common-wealth (whose perfection and furdur good they pretend) whether it would come to such perfection, or such further good, as to auoide these three evils, of an ignorant ministry, of Popery, & of Rebellion or no; and not rather breede and nourish them: at least wise, if not directly, yet by occasion, moze then they now are bred & nourished: or, whether it would be the best & most manifest meanes to auoide the, moze then they be, or may be now auoyded: therby (I may say vnto you) lyeth a question. For as our brethren told vs before, of some among them, that

Our Brethren
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Rebellion.

Whether
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did this and that: So some among vs. that wish wel to our brethren, think that this alteration of theirs, would breed and nourish as great (if not greater) ignorance, then is already even in the Preachers themselves: & y^t it would cut of a great part, of y^e study & profession of al good letters, both in diuinity & humanity, especially seing the example & boldenes of diuerse: some pretending onlie the studie of the canonick scriptures: some pretending the reuelatiō of Gods spirit, without studie so to suggest vnto the at the same instant, that they need not to premeditat what they should speak, before they come vnto the pulpit. Some, vnder pretence of tounring the most part of teaching and exhorting, into conceptions of long prayers. Some, in distinguishing too precisely the office of a Teacher, from the office of a Pastor: cutting off ther-by the on half of a Doctors office, excluding al exhortatiō, reprehensiō, consolatiō, & al applicatiō frō his doctrine: and the most of them such as their-selues could not deny, in the first obiection, but said: Let vs graunt the great difference which they make of yeares & learning, betweene the Archbishops, the Bish. and them: and yet would these not only ouerthrow their estate of government, but make euery one of them-selues to be equal to them: besides the setting vp in euery congregation a Seniory of Ecclesiastical gouernours, chosen out of all sortes & estates of men, Noble men, Gentlemen, merchaunts, yeomen, artificers, husbandmen, &c. which ought to haue the hearing, examination, and determining of all matters pertayning to discipline and gouernement of that congregation, as they tell vs in this Learned discourse. pag. 84. And besides the Deacons, excluded from all preparing themselves to the studie of the Pastorall ministry. These things, and a number suche like, (many that loue our brethren do feare,) would shortly breed and nourish, a greater ignorance in the ministry, then now there is: especially, seing the boldnesse of many both Ministers and others, either manifestly known to be ignorant of the pitch of these controuersies, or but superficially flourish'd ouer, are the hoatest sticklers in these boyles, or the greatest fauorites of this desired and vrged alteration: yet some of them (if they were well apposed) while there is nothing in their mouthes, more than discipline, discipline: they cannot tell their selues, what discipline is, & would be full tweery of it, if they had it: or if they were but a little sharply disciplined, but euen with that discipline that is already in force, by the gouernement of the church established.

The feare of
more breeding
Pop. by this alteration.

Now as Ignorance breedeth and nourisheth Popery, or other errors & superstitions: so againe they feare, that this alteration by so many manifest occasions, breeding and nourishing ignorance: either it might as manifestly breede and nourish Popery, euen by that reason wherby they suppose to auoyd Popery most of all, and that is by the erection of their Consistories. Vnto which if the people, or the Seniors, or the cheefeste in
the

the congregation were inclined: they might do much more hurte, then now they are able to doe. As if it bred not Popery: it might breede and nourish as great errors, pride, and oppressions, as Popery hath done, if not a great deale worse.

And as vppon ignorance and poperye, the thirde followed, that is to say, an inclination to rebellion: so it may bee feared, that his alteration being thus as muche subiecte to the two former evils, it would not be free from daunger of the thirde: especially the peoples intermedling in the gouernement, being so much enlarged: except some greater vigilancie be had, then as yet by our brethren is fore-seene, or then, in the estate of gouernment already established is to be feared. For of this gouernement established, wee haue seene already the experience, and therefore being orderly looked vnto, if any such occasion (as GOD forbid) shoulde happen, it might the sooner be repressed, as, GOD be praised, it hath bene.

This alteration more inclinable to sedition.

But if this vrged alteration should bee put in practise, not onelie the Papists might sooner take occasion of newe tumultes, as it many times falleth out in alterations, especially of the forme of gouernement established: but also it is not a litle to bee feared, that our brethren disagreeing from vs, and not agreeing among them-selues, might in these licentious and factious dayes, breake forth into more contentions and pertakinges, then that the particuler Seniories of euery congregation, or the Pro-uinciall Synods, were able to compose. Whilist our brethren withal, in this Learned discourse, reiecte and deride, vniiformity in Ceremoniall constitutions, pag. 120. refuse and exclude the Princes authoritie, in the decission of such matters, pag. 117. 141. &c. The Papistes in the meane season being the lesse looked vnto, and the more strengthened, & encouraged to blow the coales, & to make a blast on euery sparkle, when they get any aduantage by such occasions of our disagreements: which whole matter, it might breed and nourish, to the preparation of Rebellio: manie that are no euil-willers vnto these our brethren, do greatly feare the sequell, if this vrged alteration should take place. Neither may it bee sayde of them as David sayde of the wicked: *Trepidauerunt, ubi non erat timor*: For they feare GOD, and wishe as well both to the estate of the church and common wealth of this our Realme, as any of our brethren do, and are as farre from Popery as they are, GOD bee prayed for it.

But whatsoeuer they feare or coniecture to and fro, of the effect of these 3 evils, Ignorance in the minist. Popery, & Rebellio: I for my part would faine know what our brethren mean by these words, & lie houerling in the midst of this sentence, Amongst many other things of great importance: what those other things be, being many & of great importance: as though they

they were more to be auoyded then all these 3. and yet are namelesse nor dare shewe their faces. I feare mee, least in this darke clond, there is hidde some great tempest, and daungerous thunder-claps, if it were their tyme to breake forth *Sed aliquid later, quod non pater*: and therefore let them go as they came for mee, I will rather follow Pythagoras counsell, *Noli federe ignem opertum*: it is the wakening the sleeping Dog. For the biewe but euen of these 3. euils, is already (me thinketh) more then enough. We can see little perfection of the estate of the Church, or good of the common-wealth to arise by the vrging this alteration. And thus much to their answer of the matter, now to the manner.

The two foresaid obiections were these: The one, that this our brethrens challenge, is not much vnlike the Papists: the other, that it shal be preiudiciall to the estate of government, established. To this againe they answer.

Our breth-
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swer for the
manner.

Concerning the manner, they call it to a suddaine and tumultuous reasoning: where the readiest wit, the beste memorye, the moste filed speech, shall carry awaye the truthe, at least, meruelously moue the vngrounded hearers.

Who call
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reasoning,
we, or they?

Who, are these they, that do on this wise? If the Papistes bee meant: they vse indeed, such & wo:se practises in their tumultuous reasoning spee in their most solemne counsels, that they cal general. But if by this (they) our brethren meane vs their brethren Protestants: as it appeareth heer by, that we shunne not the reasoning with them of these matters: so if they complaine of any iniury offered vnto anie of them in the manner of reasoning, they should haue done plainly to haue shewed, who hath called them to reason in any such suddaine, tumultuous, or disordered manner. I haue rather heard the contrarie, that they their selues haue oftentimes, and not long agoe, called the matter to such reasonings. But belike, they sayled in their hoped successe of such suddain reasonings. (which notwithstanding themselves haue prouoked) when they shoulde bee driuen to the strict and logicall order of disputing: and therefore they call this a suddaine and tumultouse reasoning. As for vs, we vse no tumultes, or tumultuous reasoning, neither (God be praised) need to vse any, for defence of the estate of government established: they commonly startle & raise tumultes, that finde them-selues greued, and would make alteration of the state of a gouernment that is established. But, I meruel they complain of these things: where the readiest wit, the best memory, the moste filed speech, shall carry awaye the truthe, at leaste meruelously moue the vngrounded hearers: For euen by these things especially (wherein also they glory not a little) and not by any grounded matter, or anie substantiall proues, our brethren carry away from the truthe of these points, so many as they do.

But

But helike, they haue founde in reasoning them-selues ouer-matched in these ornaments of witte, memory, and speech also. Which three things (we confesse) are aduantages of no smal force, a readie wit, a good memory and a flied speech, to set forth and perswade the matter, when they are ioyned with the wisdoms and feare of God, with a sincere zeale and serueny of Gods truth, & with an humble & moderate spirit, cutting the word of God aright, as best maie serue to his glorie, to the hearers edifying, & their dutifull obedience to their superiours. For our diam of discretion & of these vertues, is more worth in reasoning of these controuersies, then al the pregnancie or readines of wit, then al the promptnes or fidelitie of memory, then al the rotuling of the tongue, or flied speeche with the smoothest and most eloquent rhetoricks in the world, shoulde bee compared there-into. Well, may vngrounded hearers that desire still to heare of nouelties with the Athenians, and the vnsittable hearts of new-fangled heades, and itching eares, of those men or women which are euer learning (as saith the Apostle 2. Tim. 3. 7.) and are neuer able to come to the knowledge of the truth, be easily caried away from the truth, by such perswasions.

The ornaments of wit, memory and vtrance-

But (thanks be giuen to God) we vse no such practises, but plainly speak the words of truth and sobernesse, and are readie (when we shal at any time be called there-into) to render an aunswere, to euery one that asketh a reason of the hope that is in vs, or of any thing pertayning to our vocations, without tumults: as becommeth both faithfull Christians, and obedient subiects to our prince and superiours, in defence of the gouernment established.

But we (say our brethren meaning for them selues and excluding vs) we require that where both sides may vppon mature and sufficient deliberation, be heard without any of these shewes, and the matter delineated vnto her Maiestie, their honours, and whosoever they shall choose, to receaue and examine the allegations of both sides, so that it neede not to be communicated vnto the people, vntill the manifeste lighte of the truth first appeare vnto them.

This then is the manner that our brethren set downe, whereby they would vrge the alteration, and (as the obiection saith) be preiudiciall to the estate of gouernment established. But let the preiudice thereof fall out as it should: if our brethren woulde inuade content them-selues with this manner of triall. Neither do we, nor (I hope) shall we at any tyme (being lawfully called there-into) refuse this manner. Yea, euen according to the prescription of this manner, for the principall points there-of, haue we already proceeded long ago. Where the estate of the gouernment before established in popery: and the estate of the gouernment now established vnder the Gospell, hath on both sides vppon mature and sufficient deliberation, bene heard, without any of these shewes, if any were used, either of the one side, or the other. And the matter also hath bene deliue-

The manner of reasoning that our brethren set downe.

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Whether
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deliuered to her Maieſty, and to their honours, or to whomſoouer, that were choſen or appointed by her Maieſty and them, to receaue and examine the allegations of both ſides: and ſo was this eſtate of gouernment by her Ma. and their honours, yea, by al the eſtates of the realme, determined, decreed, approued, ratified, confirmed, practiſed, mayntayned, continued, and by all theſe ſore ſaid meanes and manner eſtabliſhed. And this was done alſo, partlye in the time of the moſt renowned Prince King Henrie the eight: and again better, in the reigne of the moſt godly Prince, King Edward the ſixt. But chieſtie in the beginning, and ſome parts ther-of, in ſome other Synods and Parliaments, beſides other moze particuler conferences, & deliberations, ſince the happy reigne of our moſt gracions ſoueraigne Lady Queene Elizabeth. And yet all this will not now ſatiſſie our brethren, but they will haue the matter fetched again about, as though it were freſh to beginne, or had neuer yet by ſo good a manner and meanes as theſe, bene better to diſputed, examined, or deliberated vpon. But would once moze, ſerue their turne? No, nor I think one hundred or thouſand times moe, except it were concluded in al points, euen as they themſelues would haue it. But how they would agree among them-ſelues, and when, and how long that agreement would hold: God be knoweth. For my part, I ſee little hope of reconciliation in the matter, by this manner which they here ſet down: God forgive me, if I think amiſſe. Neither do I ſpeake it of euill will vnto them, to whom I wiſh in Chriſte as to my ſelf: nor, for that I would ſhunne þ conference in ſuch manner, (if I poze ſoule were woorthy to be called among other ther-vnto) but on ly to thewe, that in very dede, this is but a meere pretence, to countenance the matter, howſoouer their entent (I graunt) be good & zealous, in the alteration of the eſtate of gouernment eſtabliſhed. But if they intend in dede ſuch a manner of deliberation as they haue here declared: who ſhall determine al the matter? Her Maieſty is named and their Honours, and whoſoouer they ſhall chooſe. But whereto are they named? Or whereto ſhall they chooſe anie? For ſooth, to receaue and examine the allegations on both ſides. What meane they hereby? would they haue her Maieſty or them, to be ſcrutators and noters of the voyces, who giueth on this ſide, who on that, and ſo to examine which ſide hath mo voyces: or meane they by receauiug and examining the allegations, to take, to marke, and examine their reaſons, & yet neither to determine any thing at al of them, nor to ratifie that, which the appointed iudges ſhall determine? But how then ſhall the manifeſte light of the truth firſt appeare vnto them, except they ſhall ſo farre forth determine of the matter, that either on this or on that ſide the truth conſiſteth?

But when the matter is thus determined: what ſhall now be done? it ſhall then be communicated to the people. And what now ſhall the people doe? ſhall they determine againe on the matter, after her Maieſties
their

their honours, or others whosoever by her Maieſty, and vnder her Ma. by their honours assigned or chosen, shall haue once determined of the matters, and communicated the same vnto the people: shall they vnder all that hath bene done, if they mislike it, or cannot agree vpon it: tober to then serued all this manner of their doing? No: her Maieſtie onely, in this manner, or their Honours, assigned by her Maieſty: or they, whosoever are chosen by her Maieſty and them: must be, not onely the receauers and examiners of both sides: but also the iudges and determiners, as to whome the light of the truth shall first appeare: and then it must be committed to the people, to knowe only what they must obey and stick vnto, without any further gain-saying, and there an ende. This is the manner (as I take it) that here our brethren desire, of their disputation.

If now it be thus: hath not her Ma. vppon mature deliberation of the allegations on both sides, and that not by her selfe, but with their Honours, and by them whome she with their honours hath chosen, determined (on the approbation) of the matter: and divulged her and their determination, or approbation to the people already? and where are our brethren then? Will they desire to haue it, yet once againe examined better, because perhaps al these learned discourſers haue not bene called to ante such disputation, conference, or deliberation. But what now if her Ma. their honours, and those that are by her Ma. and their honours chosen, shall thus determine or approve and ratifie againe, that which is already determined? Will our brethren then, for euer hereafter, stand any more to her Ma. and their determination, then now they do: If they will: while stande they not now to that her Maieſty hath already established, and to her constant auowing still of the same? Nay rather, why haue they cleare already forſaken (in this their learned discourſe following) all this deſire both for manner & matter, where of they make all this so glorious pretence, and shewe, in this their Preface these vnto? For, if they would indeede, that the matter should not be communicated vnto the people, until the manifest light of truth first appeare vnto the: whom then means they here, that it should first appeare vnto? If it not first appeare to them, & are chosen by her Ma. & their honours, to receaue & examine the allegations on both sides? & what good manner then is this, for themselves before hand, to break this manner, by clapping out this learned discourſe, & other so many treatises abroad in print, and so peremptorily before hand, to determine vpon al the points in controuersie betwene vs, & to communicate them vnto the people, before the manifest light of the truth appeare, either vnto her Ma. their Ho. or to any whosoever they shal chose, to receaue & examine the allegations of both sides, & consequently to determine of? Same are our brethren free to their own preferred manner, to set out such bolos vnto the people, both contrary to the lawes, & contrary to that light

The communicating thereof to the people.

These matters already determined & ratified.

These matters already determined & ratified.

light of the truth, that hath already appeared to her Maieſty, and to her deputies determination. *Pea,* contrary alſo to the authority that here in this manner is giuen to her Maieſtie. Denying in this learned diſcourſe, pag. 141. that her Maieſtie hath any other authority in theſe matters, then to make ciuill lawes, to binde the people to the confeſſion of true faith, and to the right adminiſtring and receiuing of the ſacraments, and to all Eccleſiaſticall orders, that they being inſtructed by the wordes of God, through the miniſtery of the preaching of the ſame (which preaching commeth, after all the matter is eſtabliſhed, and which preaching, is made alſo beſore the people) ſhal vnderſtand to be profitable for the edifying of the Church of Chriſt, &c. So that for all their godly pretence here in the Preface, of deliuering the matter to her Maieſtie, their Honors, and whoſoeuer they ſhall chooſe, to receaue and examine the allegations on both ſides: ſo that it need not bee communicated vnto the people, til the manifeſt light of truth appeare firſt vnto them: yet, when it commeth to the matter indeed: this was ſpoken but for manners ſake. For, the learned diſcourſe, maketh no deliuey of it vnto the Prince, till it come by the Paſtor preached in the pulpit, and ſo the people heare it as ſone as the Prince: and then the Prince vnderſtanding it out of the pulpit, muſt obey it: and make ciuill lawes only to maintaine and to puniſh with bodily puniſhment the offenders.

All that was graunted to her Ma. and their H. was but onelie for manners ſake, and reſolues to no thing.

The moment of the government pretended.

Neither doth our brethrens quirke here help the matter, in that they ſay not, ſo that it ſhould not bee communicated to the people, vntil, &c. but they ſay, ſo that it need not: they ſay wel therein y, it need not, & why need it not? For ſoth, indeede becauſe it ſhould not. Neither could it be communicated vnto the people, beſore it were firſt communicated to her Ma. or to her deputies, by the manner & order here preſcribed. For elſe, what meant theſe wordes, & the matter deliuered vnto her Ma. &c. ſo that our brethren themſelues haue ſo broken this manner, that in a manner it is no more manner at al, then was the matter. And in this reſpect, our brethren haue prettily knit vp together their aunſwere to theſe 2. obiections, by the matter, and the manner: For, both matter and manner commeth all to one effect. And wher-to ſerueth all this manner, but to try the matter? and in matter, concerning the ſubſtance of religion, we differed not. Wherefore muſt then this manner be obſerued? For ſoth, not for any matter of the ſubſtance of Religion; but, ſay they, concerning the government of Chriſt: of great moment indeede. *May* indeede (brethren) it is not, of any great moment indeede, to vrge, & neceſſarily oblige all times and places, no, nor any time or place, as to the perfection of the eſtate of the church. For then, it were not onely a manner, but a matter: that were material concerning the ſubſtance of religion: wherein our brethren confeſſe that they agree with vs, and diſſent only in the government.

in the Church of England, for Eccles. matters.

But where will our brethren shewe this gouernement, which they pretende to be the gouernment of Christ (that is to say, the gouernment prescribed by Christ) to be the perpetuall, or to be the best, or to be any ordinarie gouernement at all of his Church? It is not yet shewed, (that I can perceiue) by any other of our brethren, nor by this their learned discourse. And if this could be shewed, it were matter indeede euen concerning the substance of religion, and a verie religious point to stande vpon. But since it is confessed, that all this a-doe about gouernement is not of the matter concerning the substance of Religion: dare our brethren aduenture so farre, to vrge, that (had it bene a gouernement of Christ, and that of great moment indeed in his time on the earth, and yet not of the substance of Religion) as to alter the gouernement established for such a matter, or rather not for a matter, but a manner of gouernement not established? Yea, for this (be it matter or manner of gouernement) so to shake our whole estate of gouernement established, that in their gouernment which they would establish, her Maiestie (which now hath a supream gouernement, by the cleare worde of God, and after all mature deliberation, by all our otome consentes, lawes, and actes, in all our assemblies, synodes, counceles, and Parliamentes, disputed, resolved, determined, enacted, maintayned, continued, and by all these good meanes established) shal now haue her Maiesties authority called againe in question, and anew examined, yea, so abused and set down, nay rather cleane set by, and put out? For, what title soener of her most excellent Maiestie, or bare terme of supreame authoritie, is not denied, (although I hope, our brethren doe it of no ill meaning, but onely are ouershot there-in, and when they perceiue it, will reclaime it) yet the very thing that is here so much desired & vrged, is euen as Salomon fore-saw, more then his good and simple mother Bethsabee did, who thought no hurt vnto her sonne, but meant and wished all well, when she required so instantly of him, 3. Reg. 11. I desire of thee a small request, saye mee not naye: and the King sayde vnto her, Aske on my mother, for I will not say thee naye: then sayde shee, let Absag the Sunamite be giuen to Adoniah thy brother to wife: But King Salomon answered and sayde vnto his mother: and why doest thou aske Absag the Sunamite for Adoniah? aske for him the kingdome also. Herelle, verelle, which is Christes otome asseueration, and therfore not rashlie to be vsed, nor vncharitably, I beleue, and (mee thinkes) I fore-se, that although these desires of our brethren stretch not, to preiudice her Maiesties life and person, which the dogged deadiie enemies doe seeke (the Lorde still defende her Maiestie from them:) and yet I thinke, that manie of them seeke it not so much, for anie malice to her person, as in a blinde malicious zeale against her authoritie, which if her Maiestie would giue ouer, manie of them would perhaps giue ouer their malice

Our brethren desire preiudicial to her Maiesties chiefest authoritie.

malice also, and acknowledge her their *Soveraigne Ladie*, as they do *Queene Marie* her *Maiesties* sister: yet this thing which these our brethren, though with as good meaning (I dare say for them) and with as loving hearts, as *Bechabec* bare to her sonne *Salomon*, both thinke and wish unto her *Maiestie*, as to their owne felices: but whatsoever they thinke, with, or meane neuer so well, like loving subiectes: not onely her *Maiestie*, In whom (God be prayes) the wisdome (as it were) of *Salomon* shineth, but almost euerie man (not affectioned that way) may see, that her *Maiestie*, to these her children, (as *Salomon* to his mother) may reply and say: Whie do you aske this thing? Aske, (if not the kingdome and all,) yet, even the best and chiefest part, duetie, and authoritie of the kingdome. And that these desires of our brethren, doe so nēerely touch her *Maiestie*, and euerie Christian Princes government established, and supream authorities: I referre my selfe to this learned discourse, where it shall (God willing) most plainly appeare, what is taken away, and what is left to all Christian Princes, & so to her *Maiestie* in this government. So we upon this satisfaction (as our brethren conceaue) to this last obiection, they conclude this preface, saying:

Preface.

And if this so safe and reasonable an offer can not be liked, in respect of the last objected consideration, we thinke it impossible, but the persons which desire a way so sound, peaceable & dutifull, shall recover this fauour, that with safety of their consciences, they shal exercise their ministerie with that libertie, which is meete for those, who shal be tyed in all things to haue especiall regarde to the peace of the Church, and public orders. Wherefore most Christian reader, when thou shalt by these fewe, take knowledge of these things: Pray vnto God for vs, and as thy place is, sollicite and furdere so iust a cause, to this ende only, that Christs kingdome may be perfectly established, the consciences of all the godly quieted, and the happy regiment of her *Maiestie* honoured, with much ioy, peace, and quietnesse at home.

Bridges.

Our brethren
ren 3. obiection not
satisfied of
preiudice to
the state e-
stablished.

What safe & reasonable offer haue our brethren here made, or what answer haue they giuen, or what meanes haue they deuised (besides the other obiections) to satisfie euē but the last objected consideration? Doubt not the obiection standeth still, that it shalbe preiudicial to the estate of gouernment established? Whē their desires principally are, that, not only the authority of the Bishops, & the most part of al the Lawes & orders eccl. established, but also, al the acts of Parliament ther-on: yea, her *Maiesties* own authoritie, & principall part thereof, concerning eccl. matters, must be reuersed, cancelled, abrogated, & dissolved, and a new authoritie in al these things set vp? Who may not see (except he will blindfold himselfe with tamēd affection) that this is, and cannot other wise be, but to the preiudice of the estate of gouernement that already is established? As for the Bishoppes

accep-

acceptation of any offer by our brethren, that to her Ma. & their Honors shall be thought safe and reasonable, I dare undertake it: they shall at all times be most ready to accept the same: so that our brethren would for ever hereafter, stande to the shall determination of the triall. As for the offer, that here they make, is neither safe nor reasonable, nor satisfieth the consideration of the last obiection. And therefore, except better pould be had for the safeguard of the Princes supream authoritie: it can not (as I take it) well be liked.

But if this offer can not be liked: then say our brethren, we thinke it impossible, but the persons, which desire a way so sound, peaceable, and dutifull, shall recouer this fauour, that with safetie of their consciences, they shall exercise their ministerie with that libertie, &c.

As I said before, so I say againe, this way which our brethren haue here set downe, is neither sound, peaceable, nor dutiful. It is so vsound, that (as we haue seene) so many partes thereof, their verie words haue so vncertain a sound, that we can not sound out the sense therof. And how can the same be peaceable: except there were such moderators and determinors, as might with full authoritie decide and determine all the controversies? For if all should take upon them to fall a prophesying, when they should fall rather to disputing: & all the hearers, & actors in the controuersies, should (as in prophesying) take upon the to be the iudges: how would not this, in these controuersies, breed greater contentions & confusions, theauer S. Paul reprehended among the Corinthians? Neither is it dutifull, when they cal into these questions, euen the Princes chief authority. Besides the intemperate speeches against their brethren, which we haue heard euen at their very first motion of this conference. And now since that this way (as is here set down) is so vsound, so vnpeaceable, so vndutiful: so our brethren thinke it is impossible, but that the persons that desire this way, & make al these troubles, shall recouer this fauour (which they haue lost) with safetie of their consciences, they shall exercise their ministry, their consciences being thus assured as they are: would God, they would so enter into a due examining of their consciences, wherfore they should haue lost this fauour which they now thinke they shall recouer? Yea, wherfore should they not more looke herein to satisfie the to fauour, for the exercise of their ministry? If they be indeed (as they say) faithful ministers, who made the ministers: did not our Bishops? and if our B. be not Bishops: how could they make any ministers? and if their ordaining of the were not a true ordaining: the are they no true ministers. And if they be true & lawful ministers: how go they about to make their ministerie, so be no true & lawful ministerie, of whome their selues haue al the ministerie? they haue al so God this would linke into their consciences: they would then neuer be the causes of their owne disfauour: & restraint from the exercise of their

Our brethrens confident opinion of recouering fauour and exercise of their ministry. How our brethren became ministers.

ministerie, for the oppugning of their ministerie that made them ministers. Which if they exercise not: the default is not in the Bishoppes that made them ministers: for they made them of fauour, and to the end that they should exercise their ministerie. So that the fault of their disfauour, and not exercise, is principally in their owne selues. And yet if they will performe indede, that which in woordes heere they offer: they may both with recouerie of fauour, exercise their ministerie still, and might still so haue doone, without losse of fauour, if they would exercise their ministerie with that libertie, which is meete for those which shal-be tyed in all thinges, to haue especiall regarde to the peace of the Church and publike orders. In what bonde will they bee tyed to this: That her Maiestie, their honors, and the Bishops, may be assured hereof? Or will they promise this on the worde of a faithfull minister, that they will exercise their ministerie no other wise? But, why then do they it not? For, there is no other thing required of them, and it is their dutie so to doe it. But what especiall regard of the peace of the Church & publike orders (if they had libertie to exercise their ministry according to their consciences) is it likelie that our brethren would haue: whē as they were restrained only for the abuse hereof: & being restrained, do thus disturbe the peace of the Church, & the publike orders of the same? Yea, all their especiall regarde and distrust, is against the publike orders. And if now they should thus be with fauour allowed, to exercise their ministry according to their consciences: what would our brethren then spare to do against these publike orders? I marvel therefore how they can thus confidently say, it is impossible, but that they shall exercise their ministerie, &c. Whereas, it is both against all sense and reason, yea, plaine impossible to be graunted to them, without we would with all, graunt vnto them all their desires, and deuises in these controuerxies.

Our brethren offer to be tyed to haue speciall regarde to the peace of the church and publike orders.

The epilogue of the preface exhorting to prayer for these things.

For the residue of this conclusion, we say in part with our brethren also: Wherefore most Christian reader, when thou shalt by these fewe, take knowledge of these things, which are contayned in this preface, and in this Learned discourse, praye vnto God for vs: and as thy place is, (and so farre forth as accordeth with thy dutie therein) sollicite and further so iust a cause (as that the peace of the Church, the publike orders & government established be not preiudiced) to this end only, that Christs kingdome may be perfectly established, the consciences of all the godly quieted, & the happy regimēt of her Ma. honored with much peace, ioy, and quietnes, (both) at home, among vs: and that it may ouerslowe, to the reliefe, comfort and good example, of other parts of Christes Church, that are distressed in foraine countries. To the which effects (good Christian Reader) call vpon God our heauenly Father, in the name of his sonne our Saviour Christ, for the illumining of his holie spirit: that thy iudgement being

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being not fozetalled in these matters, and yet, being desirous to see the truth, and to search out the bottom of these doubties: thou mayest be able to discern the spirites aright, to resolve and stay thy selfe, on the very ground of truth in all these questions. And so a Gods name enter-
 now, into the perusall and considering of this learned discourse.

The first booke of this defence against the learned discourse of Ecclesiasticall gouernment.

The argument of the first Booke.

THE first booke is of the principles of this learned discourses platforme of the Churches gouernment; of their partition thereof, into a Tetrarchie of 4 estates: Doctors, Pastors, Gouernours, and Deacons: and of their necessitie and perpetuitie: of the perswasion to leaue our own Estate, and embrace the Estate of our neighbors: and of their putting back the treatise of the Christian Princes supream Gouernment, in Eccl. causes: and their reasons, why they will not first treat there-on, vntill they haue before assigned vnto all and euerie of these 4 Estates, all their places, with their seuerall and ioynt offices and authorities: wherein is shewed, not only what daunger, and iniurie is offred vnto Christian Princes: but also, with what vnworthie contumelies and sclaunders, they are reiectted to the end of this Learned discourse.

A learned discourse of Ecclesiasticall gouernement, prooued by the worde of God.

The title of
 our brethe-
 rens booke.
 Page. 1.



This is the Title commendatorie of this booke, besides the other title which they set before it: A brief, or plaine declaration concerning the desires of all those faithfull ministers, &c. But because this latter title liked them better: our brethren take the former part of this title, & preface ouer euerie lease of all their treatise this commendation, A learned discourse of eccl. gouernment. I referre the iudgement of the learning to the learned. We thinketh our brethren should haue

The vaunt
 of learning
 in the dis-
 course.

A defence of the government established

The prooffe
by the word
of God.

done better, to let the discourse commend it selfe; whether it be learned or vnlearned: *vinu vendibili non opus hadera.* But what soeuer the reader can iudge of learning: let him stil haue his ayne to this point, that is here auouched, but not likewise set by ouer every lease, proued by the word of God. For, be it learned or vnlearned, proue that: & we yelde. And if our brethren proue it not by the word of God: then we craue of them, that they will cease these contentious discourses, and not stande so much vpon their learning. But both their learned discoursing of Eccl. gouernment, and their prouing the same by the word of God shall appeare (God willing) to the Reader, by the discoursing.

The learned
discourse.

Page. I.

1. Tim. 3. 15.

The definition
of the
Church.

2. Tim. 3. 17.

Bridges.

Three prin-

ciples or pro-

positions,

whereon all

this learned

discourse is

grounded.

First, that

the Church

is Gods

house.

1. Tim. 3. 17.

The Church

the pillar of

the truth.

2. that all

things shold

be directed

by the hous-

holders pre-

scribed or-

der.

The Church of God is the house of God, & therefore ought to be directed in all things, according to the order prescribed by the housholder himselfe: which order is not to be learned else-where, but in his holie word. The first of these principles or propositions, is the very worde of the holy Ghost vttered by Paul: The second followeth necessarily of the first. The third is a manifest trueth, beleueed of all them, that acknowledge the scripture of God, to be a perfect rule of all our life, and able to make the man of God perfect, prepared to all good workes.

On these three principles, our brethren lay their ground of al their learned discourse. Which being rightly vnderstode, and building well vpon them, are verie good principles, or rather propositions, as they terme the. Of this first, is saide ynough already: concerning Dauids comparing him selfe to the stone in the corner of this mysticall houses building. And most gladly we admit this our brethrens testimonie for the same, as the verie worde of the holy Ghost vttered by Paule: and that this house of God, which is the Church of the liuing God, (is) the pillar and ground of truth: Because it alwayes vpholdeth and maintaineth the trueth, both in this matter of eccl. gouernment, and in all other, so farre as is necessarie to saluation. Albeit, Christe in principall, properly and absolutely, is the onely ground and foundation of this house. And heere by the way, sith by this testimonie of S. Paul, the Church, which is the house of God, is thus the pillar and ground of the trueth: If this gouernment that our brethren vrge be so necessarie, and of so great moment to the house or church of God: then is it likely, y the Church of God, though it hath not alwaies and in all places, yet for the most part of time & places, or at leastwise, in some ages and places, had this gouernment maintained, & kept it, or strived for it, or else belike it was not thought so necessarie.

The second principle (they say) followeth necessarily of the first. And so it doth, which seconde was this: and therefore (this Church or house of God) ought to be directed in all thinges, according to the order prescribed by the housholder himselfe. Which principle is true within the boundes thereof, that is to say, in all thinges that he hath prescribed.

But

in the Church of England for Eccles. matters.

But if he haue not prescribed all things appertayning to the externall Howe farre
gouernment of his Church or house: then are those things which are this rule hol
not prescribed by the housholder himselfe, not to be so vrged, as that deth.
they ought necessarily, this way or that way to be alwayes directed. The
Apostle Hebr. 8. verse. 5. saith out of Exod. 25. verse 40. *Moses was war-* Hebr. 8. 5.
ned by God, when he was about to finish the Tabernacle: See sayde he, that thou
make all things according to the paterne, shewed to thee in the mount. But
the Apostle proceeding in the ninth Chapter, verse 11. applying this Hebr. 9. 11.
first Tabernacle to the second, which he calleth a greater and more per-
fect Tabernacle, not made with handes, that is, not of this building,
(meaning the naturall bodie of Christe) referreth not this to the mysti-
call bodie, which is the Church or house of God, and much lesse to the
externall forme of regiment in all matters ecclesiasticall, or belonging
to the Churches gouernment. No, not when before, chap. 3. verse 1. Hebr. 3. 1.
et. he speaketh both of Christ himselfe, and of his house or Church also.
Therefore (sayeth he) holy brethren, partakers of the heavenly vocation, consi-
der the Apostle and high Priest of our profession Christ Iesus: who was faithfull
to him that hath appointe him, euen as Moses was in all his house. For this man
was counted woorthie of more glorie than Moses, in as much as he that hath buil-
ded the house, hath more honour than the house. For euery house is builded of some
man, and hee that hath built all things, is God. Nowe Moses verelie was
faithfull in all his house, as a seruant, for a wisse of the things which should
be spoken after: but Christe is as the sonne ouer his owne house, whose house
wee are, if we holde fast the confidence, and the reioysing of the hope, vnto the
ende.

Here againe, we see that this faithfulness in all his house, (as Moses
was faithfull,) is not to be reckoned, as though he went about to thewe vs,
that all pointes of the externall regiment of the house or Church of
Christe, haue a prescribed order, by which they ought to bee direc-
ted in all things: but that in the inwarde and spirituall regiment there-
of, we should acknowledge Iesus Christ the sonne of God to be the Lord
and owner of this house, and to consider him, as the Apostle and high
Priest of our profession, that is, of our Christian faith and religion, and
to confirme our faith in him, that wee are his house or Church, if wee
holde fast (not this or that externall forme of Ecclesiasticall gouernment)
but the confidence and reioysing of hope vnto the ende.

And thus farre forth, and not further, we admit this second principle
or proposition.

And this is necessarie to be obserued, because this principle is here set
downe in such captious order, as insinuating, that Christ had prescri-
bed an order in all things, in his house or Church: according to the
prescription whereof, all things ought to be directed.

The capti-
ous setting
downe of
the 2. prin-
ciple.

A defence of the government established

The 3. principle.

That the Scripture teacheth all the Churches government.

The caption of this third principle.

In which sense it is no principle, but a question betwene vs, which we Denie, and our brethren assure: but as yet they haue not proued it.

The thirde (saye they) is a manifest trueth, beleueed of all them, that acknowledge the Scripture of God, to bee a perpetuall rule of all our life, and able to make the man of God perfect, prepared to all good workes.

Here againe, another caption is to be taken heere of, in this their thirde principle: which order is not to bee learned else-where, but in his holie woorde.

For if they meane it of the order that in his holie worde he hath prescribed: true it is, that order is not to be learned any where else, as anie necessarie prescription: other wise then as an exposition of the same order, for our more cleare and fuller learning thereof. And so (alwayes keeping the foundation) the godlie fathers and expositors may builde there-on: and the godlie gouernours of the Church, may beautifie and adorne the same: so that all be doone to Gods glorie, and to the true edifying of the Church. And so, this third proposition is a manifest trueth beleueed of all them, that acknowledge the Scripture of God, to be a perfect rule of all our life, and able to make the man of God perfect, prepared to all good workes.

But it followeth not heere-upon, that all generall or particuler orders in the externall gouernement of the Church, are not else-where to bee learned, but in Gods holie woorde: except they meane by Gods holie woorde, such as are inclusiuely comprehended, and not expressely specified in his holie woorde. For, they their selues haue not all their orders expressely mentioned, and in all thinges prescribed in Gods holy woorde.

The forme of common prayer by our brethren prescribed.

For example, their owne communion booke, entituled: The forme of Common prayers, administration of the Sacramentes, &c. They dare not auow, that all thinges therein conteyned, haue not beene learned else-where, but in his holie woorde, and are there to be founde eyther in plaine woordes, or necessarie implication: but because they thinke, that they are not contrarie: they dare auouch thus farre, to call them, Agreeable to Gods worde. And yet, as though the agreeablenesse also might be called in question: they adde heere-to, And the vse of the reformed Churches. And as their owne booke of Common prayers vseth all these helpes, to saue all vpright, for feare they might be chalenged in this point: even so, this booke which our brethren commend vnto vs, to be, A learned discourse of Ecclesiasticall gouernment, proued by the worde of God: wee shall finde in the discourse thereof, that the learned discoursers learned not all the orders prescribed there-in, out of Gods holie woorde: but somewhat else-where. Except they will likewise say, it is agreeable, or not contrarie to Gods holie woorde.

Agreeable to Gods worde though not prescribed.

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Wherein also, we shall (God willing) see how they saile. But if that answer may thus serue them: I see not why, it may not as well serue vs, if we haue no other gouernement established, but such as is agreeable and not contrarie to the holic word of God, although it be not in his holic word expresselie prescribed.

Neither doth this text of S. Paule. 2. Tim. 3. 17. anie more infringe euerie order in the churches gouernement, that it maye not be learned else-where, but in Gods holic worde: then it doth infringe euerie other order in the ciuill policie, or administration of euerie mans mozell behaviour: that their orders also are not to be learned else-where, but in Gods holic word. Bicause, this is a manifest truth, beleueed of all them that acknowledge the scripture of God, to be a perfect rule of all our life, and able to make the man of God perfect, prepared to all good workes. But it sufficeth for such orders as are not prescribed, nor specified as things necessarie to saluation, both in life and manners, to leuell all such orders (be they ecclesiasticall, ciuill, or mozell) according to the analogie of those, that are specified & prescribed: and to receiue them, either as folded up or unfolded, in those generall specifications & prescriptions: and so to esteeme them in their degrees, as necessarie or expedient to edification, for order, comelinesse, or obedience sake, although they be none of those things, that directlie appertaine vnto the necessitie of our saluation, or to anie absolute necessitie of our obedience.

And thus farre (as I, vnder creation, take it) are these three principles, albeit indeed no principles, bicause we see they are thus intricate, ambiguous, captious, and so questionable (but propositions, are the latter name for the two later) to be admitted, and no farther.

This foundation being surelie laide, against which the gates of hell cannot preuaile: we ought diligentlie and reuerentlie to search the holic scriptures, that we may finde, what order our sauour Christ, our onelie householder, hath set foorth in them: by which he would haue his church or household to be directed in all thinges, appertaining to the eternall saluation of vs men, his vnprofitable seruants.

Here our brethren brawe their three former propositions to an head or issue: what order is prescribed in the holic scriptures. But whereas they make these three foresaid propositions, to be the foundation of all their building of this house of God: (the reuerence reserved to so learned discourfers) me thinketh they should haue laide a more sure foundation, whether it be of this house of Gods church, or of their platforme of building this their ecclesiasticall gouernement. For (as we may easilie perceiue, by view of these three propositions) they are not all of them so sure and plaine principles, as our brethren would beare vs in hand, they are. But this is apparant, that they are not that foundatiō, against which

Christ

The learned discourse.

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What ministers are appointed in the church.

Bridges.

The issue of these three principles.

Our brethrens foundation, and the foundation that

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1. Cor. 13. 11.

It sufficeth
not to build
on Christ,
but also to
take heede
howe we
build on
him.

Christ saith) that the gates of hell shall not preuaile. That foundation was surelie laide indeed: for it was Christ himselfe, vpon whom (by faith in him) all the house of the church is builded: as the Apostle saith: No man can laye anie other foundation, then that that is laide, which is Iesus Christ. Seeing that therefore, our brethren make all their foundation, wherevpon their plotforme of gouernement shall arise, to consist on these three foresaid propositions: I doubt, least, the surelier they thinke, that they lay their building on it, this foundation will not beare it, being so sandie, lose, and hollowe: except their building be of verie slight timber, & light stufte. Neuerthelesse, the drift wherevnto they driue all these three propositions, is well to be liked, to search the scriptures, as Christe willeth, Iohn. 5. 39. For they testifie of him. But although a man builde on that foundation, which is onelye Iesus Christ: yet (saith S. Paule. 1. Cor. 13. 11, &c. Let euerie man take heed how he buildeth vpon it. For if any man build vpon this foundation gold, siluer, precious stones, timber, hay, stubble: euerie mans worke shall be made manifest. For the daye shall declare it, bicause it shall be reuealed by the fire, and the fire shall trie euerie mans worke, of what sorte it is. If anye mans worke that he hath built vpon, abide, he shall receiue wages. If anye mans worke burne, he shall lose, but he shall be safe himselfe: neuerthelesse, yet as it were by the fire. And who are these that build thus, albeit, on Christe? Hane we not well (among all other interpretations) compare them vnto these builders, which being neither Heathen, nor Heretiks, nor erroneous Papists (for, all those build besides the foundation Christ,) But these building and grounding themselves (so farre as reacheth to the ground and foundation) all on Christe, not withstanding, they contend (as the Corinthians did) about matters, that were not so necessarie, but lesse edifynge: of the which, although some of them were good giftes of GOD, meete for the state and time then present, (being well vsed) but not to bee vrged so peremptorie, that euen a building and plotforme, shoulde bee made and prescribed vnto all churches, and to all times and states, of those things: these men (although otherwise, they laye all their foundation onelye on Iesus Christ) yet when the fire of Gods spirit and holie word, shall come in-deed to trie them, this fire will consume and burne vp (as strawe, or stubble, yea be it timber also) all these curious and contentious plotformes, that these our zealous brethren haue framed, and endeououred to set vp, on Iesus Christe, the rocke and foundation of all the building. But not so, but that they themselves (by the grace of God) shall neuer the lesse be saued, though these deuises of theirs, for all they build them on Christ, yet bicause they are not so necessarie to edifyng (as they conceaue of them) shall perish in the triall.

And as this is true of our brethrens building, so likewise of ours, or of anye

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any others, if we should make any building on Christe, of the outward order of ecclesiasticall gouernement, otherwise then as S. Paule the wise maister builder doth: not to vrge them as matters of saluation, no as though the perfection of religion laye in them: no yet to giue leaue to enery private congregation, to dispose of them, as they list: but so to vrge and retaine them, as orders necessarie, not of the building it selfe, but of the ornaments of the building, of which orders he giueth his generall rule, 1. Cor. 14. 40. *Let all things be doone honestly and by order, as we shall (God willing) see further in this discourse thereon.* And such orders he seemeth also to include, 1. Cor. 11. 34. *Other things will I set in order when I come.* But these orders are neither of the substance of the building: nor be all of them expressed in the holie scriptures, though some of them be: no; all that are expressed, are prescribed to all ages & churches, no are things of necessitie to saluation. Albeit, they be not thereupon, to be vnorderlie plucked by or contemned, being orderlie set downe & established.

But, that we ought diligentlie and reuerentlie to search the holie scriptures, that we may finde what order our Sauour Christ, our onelic housholder, hath set forth in them, by which he would haue his house or church, to be directed in all things, appertaining to the eternall saluation of vs men, his vnprofitable seruants: This is most true, we ought so to do, and to do the same with great diligence, and no lesse reuerence: least perhaps, of neuer so good and zealous a meaning, we should ouerburden our selues contentiously, for things not necessarielie pertaining to the eternall saluation of vs men his vnprofitable seruants, when we find any thing mentioned in the holie scriptures: and not diligentlie and reuerentlie searching, and considering the same, streightwaies vrge it, to be a generall order, or an absolute rule, that our Sauour Christ, our onelic (cheefe) housholder, hath set forth in them: by the which he would haue his house or church to be directed, as in things pertaining to the eternall saluation of vs men his vnprofitable seruants. This were indeed an improfitable seruice, and an vndiligent and vnreuerent searching of the holie scripture. For so, *Per ignoratorem Elenchi*, not knowing the ground of the matter, which we searched for, we might (in a zeale not according to knowledge) run (and leade other with vs) into manie and dangerous inconueniences, and so, become not onelic vnprofitable, but hurtfull seruants too.

And if these our brethren, the learned discourfers, did alwaies search the holie scriptures, with this diligence and reuerence (as both they and we, and all ought to do) they should finde, that in their vrging of this their ecclesiasticall gouernement, as appertaining to saluation, they offer to great an iniurie, both to all vs their brethren, & to the most ages, and peoples (if not to all Gods church) besides themselves. For, albeit they

Diligence
and reue-
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Vrging of
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Our brethren
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Our brethren
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The lear-
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Ephes. 4. 11.

1. Cor. 12. 28.

Bridges

The gifts &
offices me-
tioned,

Ephes. 4. 11.

they could find some parts thereof set forth by our saviour Christ in the holie scriptures (which how they searche and prooue, this discourse will shew) yet, for all their forme here prescribed, to be set forth by our saviour Christe, or by his apostles in the holie scriptures, by which he would haue his church directed in all things, and that, as appertaining to the saluation of vs men, his vnprofitable seruants: They shall neuer finde this, search while they will. Yea, in saying this, they pronounce to hard a censure, vpon all the house and church of Christ, where this ecclesiasticall gouernement hath not bene obserued. Which (if it had pertained to the saluation of man) should not onelie haue bene vnprofitable, but cast a waie and condemned seruants to, and so, no linelie stones of his house, or parts of his true church at all. For it booteth not that other of our brethren thinke to helpe the matter, in likening our church to a man lining, but yet maimed: or to a house standing, but yet ruinated. For, if it necessarilie be appertaining to the saluation of vs men: then cannot we men without it be partakers of saluatio. But none are of the true church of God, but are partakers of saluation. For the true church is onelie of the elected: and therefore either all that haue not had (since Christs time) this prescribed forme of gouernment, were not the church of Christ at all, or els, this prescribed forme of gouernment, is not necessarilie appertaining to the saluatio of vs men. And if not necessarie, then vnnesessarie to our saluatio. And then, we shall mainteine our gouernment (I trust) in peace, honestie, and godlinesse, (by the grace of God) well enough, yea, without anie deforming: and much more, without anie maiming of the church of Christ (as Cartwrighte saith) and much more, without being no true church at all (as Harrison saith) although we want it.

But now let vs see, with what diligence and reuerence our brethren haue searched the holie scriptures, and what they haue found in them for this their building.

Now we finde in the scriptures, that our saviour Christ ascending into heauen, was not vnmindfull of his church on earth: but ordeined an holie ministerie of men, to the building vp of the bodie of Christ, in vnitie of faith and knowledge.

This for a beginning is well searched out, and a good beginning maketh a good ending. This is searched, found, and quoted by our brethren, Ephes. 4. 11, and 1. Cor. 12. 28. But they finde here, that was not lost, nor is doubted of, or called in question betwene vs. For, we confesse, as frelie as they, (that our saviour Christ ascending into heauen, was not vnmindfull of his church on earth: but ordeined an holie ministerie of men. But what that holie ministerie of men was, the apostle himselfe sheweth in the same place, Ephes. 4. ver. 11. He therefore gave some to be Apostles, and some Prophets, and some Euangelists, and some Pastors and teachers.

This

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This place declareth, that our sauour Christ was neither vnmayndfull, nor vnbountifull to his church on earth. notwithstanding, the most part of the gifts here reckoned by, are ceased manie hundred yeares agoe: and either there remaineth of this, but one, vnderstanding pastor and teacher for one office, as the apostle denieth the other, setteth downe this together iointlie, since the office of Pastor chiefelie consisteth in teaching, (and so do the most interpreters expound it) or there remaineth but two ordinarie functions at the most, here mentioned: if we should deuide them as these our brethren do: but of that afterward. Now anelie to the present purpose, for the which our brethren here alledge this place, the Apostle here citeth it not for anie orders of ecclesiasticall gouernement, concerning externall discipline or iurisdiction, in what prescribed manner it should be obserued, directed, set forth, and perpetuallie continued in Christs church: yea, the chiefest part of those gouernours, which the Apostle setteth downe, is altered, by taking a waie the three principall named persons, Apostles, Prophets, and Euangelists. But S. Paule speaking there, of their diuerse gifts and functions: to what purpose do our brethren say, Christ gaue them: To the building vp (saye they) of the body of Christ in the vnitie of faith and knowledge.

Pastor and teacher.

What is this to the matter that we now search to finde in the scriptures, that is to saie, for some orders prescribed and set forth, concerning the externall forme of ecclesiasticall gouernement for the church, to be directed by, in all things? Can we finde this, in this testimonie of the Scripture? If we can: let vs search the place better, and not curtall it thus, as they do. He therefore (saith the Apostle) gaue some to be apostles, and some prophets, and some euangelists, and some pastors and teachers: for the gathering together of the saints, for the worke of the ministerie, and for the edification of the bodie of Christ, till we all meet together in the vnitie of faith, and knowledge of the sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ, that we hence forth be no more children, wauering, and caried about with euerie winde of doctrine, by the deceite of men, and with craftinesse, whereby they lie in waite to deceaue. But let vs follow the truth in loue, and in all things grow vp into him, which is the head (that is Christ) by whome all the bodie being coupled and knit together by euerie ioint, for the furniture thereof, according to the effectuall power, which is in the measure of euerie part, receaueth encrease of the bodie, vnto the edifying of it selfe in loue.

The Apostles neither words nor scope set downe a perpetuall forme of externall gouernement in the church.

This is all that S. Paule in this place speaketh, of these gifts, and of this building, and of the order and ends thereof, so that, here he referreth all to vnitie in doctrine of faith, and to holie conuersation of life, and not to the externall orders of the churches ecclesiasticall gouernement. Albeit

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beit we must not thinke hereupon, that because this gouernement is not here mentioned among the gifts, which our Sauour Christ gaue to his church on earth, when he ascended into heaven: He was vnmindfull of his church: or that S. Paule was vnmindfull of his giftes: or that the church having not had this now desired gouernment, for so many hundred yeares, should haue bene so long time vnmindfull or destitute of the same, if it had bene any matter wherein the perfection of the church consisted: or the want thereof had bene any impediment to those ends, that the Apostle here citeth. But we may rather thinke the contrarie, that it was no such important matter, and therefore not necessarie to be minded.

1. Cor. 12. 28.

Well, yet if it be not in the one place here quoted, it maye be in the other. Let vs therefore likewise see the other, 1. Cor. 12. 28. And there indeed are gouernours mentioned in expresse termes. For where S. Paule had said, Verse, 27. Now are ye the bodie of Christ, and members for your parts: it followeth. And God hath ordained some in the church: as first, Apostles, secondlie Prophets, thirdlie Teachers, then, them that doo miracles: after that, the giftes of healing, helpers, gouernours, diuersities of toongs. Here are giftes reckoned vp, Apostles and Prophets mentioned before: and here among other, are gouernours named: but what kind of gouernours? Or whether with

1. Cor. 12. 28.

Gouernours.

Neither in this place the example sets downe any perpetuall order of the churches externall gouernment.

The examples scope.

an ordinance for the order of gouernement, for the church alwaies to be directed by, any more then by any other of the residue here mentioned: (except Teachers, which are alwaies necessarie for the instruction of doctrine, and documents of life:) this place helpeth to our brethrens purpose, no more then did the other. Neither was the purpose of S. Paule here in, directed to any such bent, but to exhort the Corinthians vnto edifying in vnitie and loue, and not to distract themselves in faction, about these giftes, as he proceedeth saying: Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles? Haue all the giftes of healing? Doo all speake with toongs? Doo all interpret? But desire you the best giftes, and I will yet shew you a more excellent waie. And so he entred into a lerned discourse indeed, chap. 13. Not of this our brethrens platforme of ecclesiasticall gouernement, as tending to the perfection of the church: But of the excellencie of loue or charitie, about all the giftes and offices that he had named: and maketh this the waie to tend vnto the perfection of the church, concluding thus: And now abideth faith, hope, and loue, these three: but the cheefest of these is loue. This was the full drift of S. Paule in this place, concerning the mysticall bodie of Christe, which is his church or house, and that the building vp thereof: euen, where he speaketh of Gouernours, and of the waie tending to perfection, & where he citeth many giftes and offices: and yet can we not here finde this platforme of ecclesiasticall gouernement, which our brethren

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then desire & seek for: (note in the beginning of this learned discourse, and after wards againe and againe) in these places: And yet, had there bene then in the church of Christ, anye such platforme, S. Paule had in this place, notable occasion to haue treated thereof. But here is no mention of it, or of any perpetuall forme at all prescribed of ecclesiast. gouernment, saue onelie of Teaching: except they will include that in gouerning. So that finding nothing hitherto to satisfie their desires, in searching these two testimonies of the scripture: let vs now proceed, to search further with them for this matter.

We finde also, that as the offices, are diuerse of this ministerie: so they are not generall vnto all the church, but as order and necessitie require, for executing of their office, distributed and limited vnto certaine places or particular churches, according to the diuision of regions, cities and townes. For we read that Paule and Barnabas, ordeined at Derby, Lystra, Iconium, and Antiochia, &c: elders by election in euerie church, with praier and fasting, and so commended them to the Lord, in whome they beleued. Also Paule left Titus in the Isle of Creta, that he should ordeine Elders in euerie citie, as he had appointed.

What our brethren did finde in the two foresaide testimonies of the scripture, we haue alreadye seene, that is to saye, they haue found out in them, for the confirmation of the question betwene vs, what more, what lesse, more nothing. Where they tell vs they finde also, that the diuerse offices of this ministerie are not generall vnto all the church. But they finde also this so doubtfull, that we can scarce tell howe to finde also what it is, that they saye here, they haue found. For, what means they by these wordes: that as the offices are diuerse, so are they not generall vnto all the church? Whether meane they, not generall vnto all the church, in respect of all the persons, of whom the church consisteth, that is to say, not generall or common to all men? Or, meane they it, in respect of the time: that is to say, they are not generall or perpetuall to all the continuance of the church to the world's end? And if they do so: why do they then alledge these places for them? Withe they can neither finde by them, all the offices of eccles. gouernment that they desire: nor those places do distinguish, which diuerse offices of this ministerie are generall or perpetuall, and which are not. Or, meane they generall, in respect of all places, wheresoeuer the church is thorough-out all the world dispersed: And although this last sense, seemeth to vnto nearest to the coherence of their wordes following: but as order and necessitie require, for executing of their office, distributed and limited vnto certaine places or particular churches, according to the diuisions of regions, cities and townes: yet are these wordes (me thinke) as darke, or darker then the other. And still (better correction) I wishe, they had (for their owne sakes) set

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*The confes-
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The distri-
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do tunc their words more plainlie. For my part, I gather this of them, that for the executing of anye of those diuerse offices (not speaking of those that are already ceased, but of those that are ordinarie offices, which our brethren also make diuerse offices) these cannot execute their offices, but that for order sake, and of verie necessitie, these offices or officers must be distributed and limited, either vnto certeine places, or particuler churches, where they may gouerne, feede, or teach the people: and these certeine places or particuler churches, are to be assigned or appointed vnto these diuerse offices or officers, according to the diuisions of regions, cities and townes: that is to say, some of these diuerse offices or officers, to wit, Gouernors, Pastors, & Teachers, to be distributed and limited; some ouer regions, other ouer cities, and other ouer townes. Is not this their meaning, that these diuerse offices should be thus distinguished and limited, and that for order sake: yea, that verie necessitie both require it, for the better executing of their offices?

If this be not their meaning: I cannot see, what better construction to make of their words. And the verie examples which here they finde also, do directlie confirme this sense. For although in the one, Act. 14. 23: they tell vs, that Paule and Barnabas ordeined elders by election. Which example we shall after wards (God willing) see more fullie & oftener then once discoursed: yet neither followeth it, that those presbyters, presbys elders, must be vnderstood of a seniorie, that are gouernors and not teachers, to be elected or ordeined in euerie church: and our brethren themselves before, spoke onelic of an holie ministerie, which words are vsuallie restrained, vnto the diuine ministers of the word & sacraments. Neither followeth it, that although the churches had elected them (which cannot necessariely be gathered on that text) whom they hinc to affect to be ordeined: that therefore they had anye thing at all to do in the ordaining or making of them. For, the text is plaine, that Paule and Barnabas did ordeine them, and not, the churches with Paule and Barnabas did ordeine them. As for their other example, Tit. 1. 5, both most apparantlie confirme the same, and cleane ouerthroweth the ecclesiasticall gouernment, that their selues desire. For first, what ecclesiasticall office Titus had, the verie subscription of S. Pauls epistle vnto him, both declare: To Titus the first elected bishop of the church of the Cretenses. Which subscription, what it inferreth, we shall (God willing) haue further occasion to note againe hereafter. In the means season, it accordeth to our brethren saying, that he had by S. Pauls assignement, for the executing of his episcopall office, the whole Ile and people of the Cretians, as his prouince or region, distributed and limited vnto him. And our brethren further confesse: Also Paule left Titus in the Ile of Creta, that he should ordeine Elders in euerie citie, as he had appointed. And not onelic so:

Paule and
Barnabas
ordeining
elders.

Titus li-
mited to
the region
of Creta.

Titus office
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but as appeareth by Saint Pauls same words: For this cause, left I thee in Creta, that thou shouldest redresse the things that remaine, and shouldest ordeine presbyters (preests or Elders) in euerie citie, as I appointed thee. What these Presbyters, Preests, or Elders were, least we should vnderstand them to be Consistories, of gouerning onelie and not teaching presbyters, preests, or elders: We proceedeth, saying: If anie be vnreproouable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient. For a Bishop must be vnreproouable, as Gods steward: and so forth, as by the description of the properties there required, doth appeare: especiallie the last, that he may be able to exhort with wholesome doctrine, and im- prooue them that gaine-saye it. Whereby we may plainelie see, that he meaneth onelie the Bishops and Presbyters, Preests or Elders of the worde.

what office the elders had that Titus ordeined.

Here, of these Bishops and Presbyters, Preests or Elders, S. Paule giueth to Titus the authoritie or iurisdiction to be their ordinarie, or the ordeiner of them, in their Episcopall and presbyterall office, without any mention at all, of any others election of them, besides himselfe, to appoint and ordeine such, as he should see, to be sufficientlie qualified for those offices. And that he should thus do in euerie citie in Creta, which Island at that time, had many and famous Cities. To conclude, he giueth him charge, and so withall, authoritie, that he should there continue to redresse those things that were remaining to be done. Which, what things they were (some orders, perhaps, of ecclesiasticall gouernement, meete for their state): yet, because they are not specified: no prescribed order of this or that ecclesiasticall gouernement, can be inferred on those generall words. Nevertheless, they proue, that he had authoritie, and that a continuing authoritie, to redresse such ecclesiasticall matters, as were amisse, or not yet established among them. So that, here is a manifest iurisdiction Episcopall, yea, Archi-episcopall, not onelie ouer Pastors and Teachers, being elders in euerie particular church: but also ouer Bishops hauing authoritie ouer whole cities: Titus being aboue them all, through-out the whole Ile, as a Regionall or Prouinciall Bishop, which we vsuallie call by the auncient termes, Metropolitane or Archbishop. And all this doth here by the way (before we come to the proper treatise thereof) their owne example, which they haue here found out, most manifestlie proue, directlie against the ecclesiasticall gouernement that they seeke for. From these places, our brethren returns vnto the testimonies, that they cited before, pressing one more, Rom. 12. vnto them.

The prooffe in Titus of Episcopall and Archiepiscopall iurisdiction.

Concerning the diuerse offices of the ministerie, we are taught by Saint Paule, Rom. 12. 6. also, 1. Cor. 12. 28. and Ephes. 4. 11. Where we

The learner need not read

course. **Page. 3.** reads that God hath ordeined in the ministerie of his Church these seuerall offices: namelie, Apostles, Euangelists, Prophets, Pastors, Doctors, Gouvernors and Deacons: also men indued with the giftes of: healing, of powers or miracles, and of diuerse toongs.

Bridges. Concerning the diuers offices of the ministerie, our brethren searched before, but they could finde nothing for their desired Ecclesiastical gouernement. And yet here the places which before were onely cited in the margine, are now ascited and promoted into the Learned discourse it selfe: (belike) on hope of some better matter. Wherebeit, they say nothing. They doe here but muster on a plump, come smatch for a shote, and so passe by in a confused order, and not in their places, as the Apostle setteth them downe. And, a number are left out, that are also mentioned in these chapters here cited, even almoste as many as bee here named. For besides these, the Apostle, Rom. 12. verse. 6. reckoneth by diuerse other giftes.

The diuerso
giftes men-
tioned in
these places.

Seeing then (saith hee) that wee haue giftes, which are diuerse, according to the grace that is giuen vnto vs: whether we haue prophesie, let vs prophesie, according to the proportion of faith: or an office, let vs waile on the office: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cheeresfulness. There are seauen giftes by the Apostle mentioned.

And 1. Cor. 12. beginning at the eight verse, he saith: now there are diuersities of giftes, but the same spirite: and there are diuersities of administrations, but the same Lord: and there are diuersities of operations, but God is the same, which worketh all in all. But the manifestation of the spirite, is giuen to euery man to profite with all: for to one is giuen, by the spirite, the words of wisdom: and to another the words of knowledge, by the same spirite, and to another, is giuen faith, by the same spirite: and to another, the giftes of healing, by the same spirite: and to another, the operation of great workes: and to another, prophesie: and to another, the discerning of spirites, and to another diuersities of toonges, and vnto another the interpretation of toongs.

There againe are nine giftes reckoned by, of the which eight were not before Rom. 12. as diuerse giftes named. And in the place already cited and cited, 1. Corin. 12. ver. 28. are also eight or nine reckoned: of the which, two or three were not before specified. And Ephes. 4. verse. 11. Likewise cited before and perused, are foure named: or if they distinguish Pastor from Teacher, and so make them five: yet remaine there more, then as many more againe, as our brethren haue here reckoned, besides those that are not in these, but in other places mentioned. ¶ ut wherto an

our brethren, as should we note to be, so curious, in the enumeration of these diuerse giftes or offices? Doth it any way further our brethrens forme of Ecclesiasticall gouernement? No rather, doth it not in many pointes confute it, as by Gods grace we shall afterwarde see? Do they thinke, that as there were so many diuerse giftes or offices, that they were all of them: as all those persons that were of some one office, of like measure in these giftes: as of like authoritie in that office? as that, although they were diuerse giftes or officers, one man might not haue diuerse of them, all at one time without confusion? But these pointes are debated afterwarde. In the meane season, all this hath bene piously nothing, for the building of their platforme. But it sheweth much more unconsiderately they heape vp these things, with out all order, put in and put out, making perpetuall as temporarie, to some for ever, as to some for a time, what shewer serueth their turne and humor: and all to laye a mobill of such building, as whereon all this new devised Tyrarchie might be erected. Which thing haue they do: let vs see now their proceeding further.

Of these offices, some were temporall, seruing onely for the firste planting and foundation of the church among the Heathen: some are perpetuall, pertaining to the nourishinge and buildinge vp of the church for ever. Of the former sort were Apostles, Prophets, Euangelists, men indued with the graces of powers, of healinge and of diuerse toonges. Of the later kinde are Doctors, Pastors, Gouernors, and Deacons. The Apostles were ordeined by God, and sent forth immediatly by Christe, hauing a generall commission to spread the Gospell ouer all the worlde: which when they had accomplished, that office ceased. Such were the twelue Apostles, Paule and Barnabas, &c.

And for this cause the Apostles appointed Matthias, in the place of Judas, according to the scriptures: permitting neuertheless, the election vnto God, by casting of Lottes, that the number might be full, for the firste planting of the Church. But when Herode had slaine James the brother of Iohn with the sworde, they chose no man to succeede in his place, because they had no warrante of Gods word but the Holie-ghoste, as hee saue it was expedient for the church, afterwarde separated Paule and Barnabas which liued at Antioche, as Prophets and Teachers to the worke, wherefo he called them.

The Prophets were such as were indued, with a singular gite of Reuelation in the interpretation of the scriptures, and applying them to the

*The lear-
ned dis-
course.
Page. 3.
4, 5 & 6*

*Mat. 28. 19
Mark. 16. 15*

Act. 1. 23.

Act. 12. 2.

Act. 13. 2.

the present vse of the church: of whome some also did foreshewe of things to come, as Agabus.

Also, there were in euerie citle that prophesied to S. Paule, as he passed by them, that bonds and afflictions were prepared for him at Ierusalem. This office being in the number of them that were ordeined for beautifying the Gospell, in the first publishing thereof, it ceased with that singuler and extraordinarie gift, to be an ordinarie function of the church.

Act. 13. 1.

Act. 13. 1. 4.

The Euangelists were such as were stirred vp of G O D, to assist the Apostles in their ministerie of generall charge, in planting the same by their preaching, but inferior in dignitie to the Apostles. Such was Philip that first preached the Gospell in Samaria: whither Peter and Iohn were sent by the Apostles, to conferre vnto them, by praier and imposition of hands, the visible graces of the Holie-ghost, which Philip did not.

Act. 21. 3.

2. Tim. 1. 9.

The same Philip in Acts. 21. verse. 8. is called an Euangelist. So was Timothie, 2. Timoth. 4. 5. such was Titus, Silas, and manie other. This office also, with the order of the Apostles, is expired, and hath no place. Likewise as we doo plainelie see, that the gifts of healing, of powers or miracles, and of diuerse toongs, haue long since ceased to be in the church: so the offices of them which were grounded vpon these gifts, must also cease and be determined. Therefore the Papists doo vaine-ly retaine the name and office of exorcists, when they cannot cast out diuels: and extreame vnction, when they cannot cure diseases: & to speake with strangetoongs, which they haue not by inspiration, and that withoutanie interpretation, which S. Paule expresse-ly forbiddeth.

Bridges

What gifts
and offices
were tem-
porall, what
perpetuall.

It is requisite and necessary nearer to the purpose, to know, what was temporall in these giftes, and what perpetuall: what is ceased, expired, determined, and hath no place, and what remaineth: so; soare, we should offend either waie: vrging that to be temporall which is perpetuall, or that to be perpetuall which was but temporall. For the error of this, breedeth most of all these troubles betweene vs. Where in our brethren be bothe wayes grea-ly mistake these giftes. For first, where they say: Some were temporall, seruing onelie for the first planting and foundation of the church among the Heathen: (and of this former sorte, they reckon bp the Apostles, Prophets, Euangelists, men indued with graces of powers, of healings:) and so they enter into their particuler praues, of the ceasing of these functions: I thinke they maye better be-thinke them-selues, that all these giftes and offices, which their selues haue here named, did not cease, but that they haue since the firste planting and foundation

of the church among the Heathen, continued longer time among the Christians.

Now, some of them, have for a great part of the time, continued even till our owne times, & yet continue. As the operation of great workes. Or if they meane thereby myracles, which were not ordinarie, no not in that extraordinarie time: and as the hypocrites had them also, so might and had diuers of the Papists, and yet their cause neuer the better. And the like may we say of the gift of speaking with tongues, which haue not bene by studie before learned, as Anthonie, &c: and diuers also both of the ancient fathers, and some among the Papists, and some among vs, haue not bene destitute of the gift of prophesie, and much more may I say this, for the gift of healing: for none of these gifts or graces giuen then, or since, or yet, to men, inferre the gift & grace of Gods election, adoption, or be of necessitie to saluation. But, were there no other gifts and offices then, in the primitiue church, but these six, by our brethren here reckoned, besides the foure, which they make standers and remainers? Look on the places before cited, and there we shall finde a great many more, of which the most part haue euer bene, and yet are, euen as much, or farre more ordinarie gifts or offices, then these foure, which they saye are perpetuall.

More ordinarie gifts then our brethren mention.

S. Paule (as is also said) distinguishing these gifts, saith, Rom. 12. 6. Seeing then that we haue gifts which are diuers, according to the grace that is giuen vnto vs, whether we haue prophesie, let vs prophesie, according to the proportion of faith: or an office, let vs waite in the office: or he that teacheth on teaching: let he that exhorteth on exhortation: he that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercie with chearfulness. There also are other gifts and offices reckoned vp, besides these foure of Doctors, Pastors, Gouernors and Deacons. If he meane by office, some particular function, which is ceased: that would be shewed: or els it may remaine and be still perpetuall. If he meane by teaching, Doctor, by exhorting, Pastor: by distributing Deacon: by ruling, one of those not teaching presbyters, preests, or elders, which our brethren call Gouernors: yet that which before the Apostle called an office, and that which followeth of, shewing mercie, are particulerly specified and distinguished from these foure, Doctor, Pastor, Gouernour, and Deacon. In what place then shall we reckon those two: either as temporall, or as perpetuall? If temporall: then is there more ceased, then those six. If perpetuall: then more than these foure do remaine.

Likewise, Saint Paule (as is also said) 1. Cor. 12. saith. There are diuersities of gifts: &c. For to one is giuen by the spirit, the word of wisdom: and to another the word of knowledge by the same spirit: and to another is giuen faith by the same spirit: and to another the operation of great workes: and to an-

other prophesie: and to another the discerning of spirites: and to another the diuersities of tongues: and to another the interpretation of tongues. All these the Apostle here setteth downe, as giftes or offices, distinguished one from another.

What now shall we saye to the gifte or office, of them that haue the worde of wisdom given vnto them: Was that a temporall gifte or office, seruing onelie for the firste planting and foundation of the church among the Heathen? If they saye the abundant measure of it was temporall: that maye be granted: and yet the gifte and office still remaine. And so likewise, of the next gifte or office, in them that haue the gifte of knowledge or learning. For these are distinguished here the one from the other, (as we commonlie say: The greatest clerkes are not alwayes the wisest men,) and these our brethren, as they profess all ouer this their booke, A learned discourse, do so belene, that they haue the spirite of knowledge: other wise they would not commend this treatise vnto vs by such a Title: so that, I perceane this gifte also is not yet ceased, but that it maye be ioyned to those (their foure) remainders.

And what shall we saye, to that the Apostle calleth here the gifte of Faith: making it also a distinct office from the residue: If we saye, he meaneth the faich of miracles: then are those two giftes following, of healing and of the operation of great workes, not to be vnderstood of the gift of miracles. So that, either the one or the other, seems to be perpetuall. And what shall we saye, to the gifte or office of discerning spirites? For Saint Iohn, 1. Iohn. 4. verse. 1. saith vnto vs: *Dearelie beloved, beleene not euerie spirite, but trie the spirits whether they are of God: for manie false Prophets are gone out into the worlde.* Which Epistle, being called Catholike or Vniuersall, serueth to all ages and people of the Church: and the gifte of trying or discerning spirites, is yet requisite, if not more needefull now, then euer it was.

To conclude, for this place: what shall we saye for the gifte or office, if not of diuersities of tongues, yet, of the interpretations of tongues? Which gifte or office is not onelie at this daye, to be with all thankfulness acknowledged: but GOD which is the author of all good giftes, is highlye to be praised for it, and many of our good brethren are indowed therewith.

Moreover, in the place here by our brethren quoted, Saint Paul distinguisheth the gifte or office of helping, from that of healing. And are all these giftes and offices ceased, as temporall, and seruing onelie to the first planting and foundation of the church among the Heathen? I saye rather, doe not the most of them remaine still in the church

churche among the faithfull, for the continuall building, confirmation, and establishing of them :

I graunt, they remaine in another sorte, then as they were firste giuen in the primitive churche: and for the moste times since, they haue bene giuen perhaps in an other manner, and in less aboundance or measure of them. But that is not the question: but whether all these giftes and offices, besides the foure, of Doctors, Pastors, Gouvernours, and Deacons, (as they denie them,) haue bene expired, & ceased to be in the churche, since the firste planting and foundation thereof among the Heathen. For this is our brethrens conclusion: Likewise, as we doo plainelie see, that the giftes of healing, of powers or miracles, and of diuerse tooongs, haue long since ceased to bee in the churche: so the offices of them, which were grounded vpon these giftes, must also cease and be determined. And shall not we then conclude on the contrarie, that the giftes yet in parte remaining, the offices must in parte remaine also?

I speake not this, to confirme the Papists, of whome our brethren (I graunt) doo well conclude, in saying: Therefore the Papists doo vaineelie retaine the name of exorcistes, when they cannot cast out diuels: and extreame vnction, when they cannot cure diseases: and to speake with strange tooongs, which they haue not by inspiration, and that without anye interpretation, which Saint Paule expresselie forbiddeth.

This dealing of the Papists was more ridiculous and impious, proceeding from a blinde zeale, and preposterous imitation of that which they had not. And yet whether they had it, or not, would needs make ordinarie offices and imitations of them. Howbeit, how faultie soener they were therein: yet belye not (as they say) the diuell. Their faulte was not, that they spake with strange tooongs, which they had not by inspiration: for if they had not had them by inspiration, and yet had they understood them, and the people which heard them, had understood them also: then had this bene no faulte in them, except in speaking faultie matter.

But is this true, that the gifte ceasing, the office ceaseth? What then is the gifte of ruling, that Saint Paule speaketh of Rom. 12. verse. 8. And the giftes of those Gouvernours, whome he mentioneth, 1. Corinth. 12. verse, 28. (vnderstanding the same as our brethren doo) haue ceased or doo cease, or should cease: will they graunt that the office of their desired Seniorie, whome they call Rulers or Gouvernours, should cease also, and bee expired or determined? And must wee vpon this presupposall, that there was anye suche then (which pointe is afterwarde for to bee examined) suppose

The gifte of ruling.

also that this giste of ruling that anye such had, hath so remained euer since?

say, if it be demanded further, whether either giste or office thereof (vnderstanding the same as they do) haue not since that time, euen from the first planting and foundation of the church among the Heathen, and from thence euen till our time, discontinued? And besides all this: what warrant out of Gods word can be sheweb, moze for those rulers or Gouernors (if they will needs vnderstand thereby their seniorie, of which neither haue we any warrant) that they be moze perpetuall then the other? Or the other moze temporall then these? And that these are of the later kinde, as are Doctors, Pastors, and Deacons, pertaining to the nourishing and building vp of the church for euer.

Our brethren haue alledged some what for the ceasing of the other: is there anye thing alledged here, for the perpetuities of these Seniors: if they runne backe to their former search of the holie scriptures, to find out what order our Sauour Christe, our onelic housholder, hath set foorth in them, by which he would haue his household directed in all thinges, pertaining to the eternall saluation of vs men: we finde that all those gistes or offices, or the most of them, yea those which they say are ceased, are drawing nearer to matters pertaining to saluation, then is this, of ruling or gouerning. Neither hath this any further warrant of remaining in the church, then had the other. How holdeth therefore this argument of our brethren? We finde (say they) that there was such a seniorie, set foorth by Christe in the holie scriptures: therefore, that office must needs be one of those that are perpetuall, pertaining to the nourishing and building vp of the church for euer. What reason do they here alledge for it? say, no reason, but this: Either it is of the one sorte, or of the other, temporall, or perpetuall: but, it is not of the one, to wit, temporall: Ergo, it is of the other sorte, that is, perpetuall. This reason is good, if the parts of it were as good. But howe do our brethren proue, it is not of the former sorte, that is to saye, temporall? Of the former sorte, that is to say, temporall, and which are ceased, there are but sixe reckoned by our brethren. Apostles, Prophets, Euangelists, men indued with the graces of powers, of healings, and of diuerse toongs: but the gift of ruling or gouerning is none of these: and therefore it must needs be of the other kinde, and so, perpetuall. And howe do our brethren proue there are but sixe of the former or temporall sorte? What if we can proue by their owne place here cited, that there were moe? And what if they all ceased not? And why may not this gift or office of those kinde of rulers or gouernors, goe among the number of that former sorte with the sixe, which they call temporall, and make vp the seauenth, or rather the tenenth, if they will account them all in that former sort?

Surelie,

Surely, except we make this our fourth Principle to our former three; or rather this our first and last, our vnquestionable maximie, against which there is no disputing, because (as ipse dixit) these our brethren the learned discourses have coursed it ouer, and ouerruled it, and so it is become a ruled case: here is else, nothing in the worlde to proue it. And by this they conclude, saying:

There remaineth therefore of these before rehearsed, onely in the Church, these Eccl. offices instituted of God: namely, Pastors, Doctors, Governours, & Deacons: by which the Church of God, may (according to his worde) bee directed in all matters, which are commonly called Ecclesiasticall. And therefore, as it is vnlawefull, so it is vnneedfull for men, following the denises of their owne brayne, without the warrant of Gods worde, to institute and ordaine any other offices or kindes of ministerie besides these, appointed and approued by God himselfe, exercised in the primitiue and pure Church, vntill the mysterie of iniquitie working a way for Antichristes pride & presumption, changed Gods ordinance, and brought in all kinde of false doctrine & confusion: and now againe, restored in all rightly reformed Churches, with such dayly encrease, and glorye of the kingdome of Christe, and suppression of the tyrannie of Sathan, that the onely experience hereof, might bee a sufficient perswasion to vs to leaue this disordered state of ours, wherin we haue so long labored with so litle profite: and to embrace that most beautifull order of eccl. regiment, which God so manifestly doth blesse and prosper in our neighbours handes.

We haue hearde what inuincible prooues (as our brethren imagine) they haue found, and brought forth out of the holy scriptures, to inferre the grounds of their desired Ecclesiastical government. Now vpon these groundes and prooues (such as they are) they resolutely procede to the final conclusion and determinate sentence of this matter, by whome all Ecclesiasticall matters shal be directed, saying: There remayneth therefore of these before rehearsed, onely in the Church, these eccl. offices, instituted of God; namely, Pastors, Doctors, Governours and Deacons: by which the Church of God may according to his worde bee directed in all matters which are commonly called ecclesiasticall.

In this peremptorie conclusion, the direction of all eccl. matters, is here to be onely governed by foure kinde of persons. Nowbeit, the frutefull Sermon, vpon 1. Cor. 12. printed also 1584. by Rob. Walde-graue the printer of this learned discourse, maketh fve ordinarie and perpetuall offices: Doctors, Pastors, Deacons, Rulers, and Attenders on the poore. But here by these our brethren (the Learned discourses,) is erected a Tetrarchie, or Quadriuiratus, that is to say, a Catergovernment. And it (as diuerse expounde it) Pastors, & Teachers, be coincident in one office and

The learned discourse.

Page. 7.

es 8

What offices remaine in the church.

Bridges

Our Brethrens Tetrarchie, of 4. Persons. & their dissent from those our other Brethren, which make a Pentarchie of 5. or a Tritarchie of 3.

66.

and person, as the text it selfe, Ephes. 4. 11. Joyntly setteth them together and not disjunctively, which it doth in the other offices there mentioned: and as the Scottish booke (taken from the English Church in Geneva) seemeth to make no necessity of having Doctors, distinct from Pastors, saying: Although we are not ignorant, that the scripture maketh mention of a fourth kinde of ministers, left vnto the Church of Christe, which also are verie profitable, where time and place doe permit: and so accounting no further on Doctors, set downe but thre: so that by them, it is but a Tetrarchie, or Triumviratus, as that kind of gouernement was called, when Lepidus, Anthonie, and Augustus parted the Romaine gouernement among them three, into a Triple regiment. If it fall not out alike, that as two then, made the thirde a ciser, and the one of those two did eate vpp the other, and all resolued into a Monarchie: so in the ende, Monarchie and all being turned out, a fourth step in, and set by a Triple crowne for all. But what this Tetrarchie here created will resolue into, in euerie particular Congregation, and that in all and euerie Ecclesiasticall matter that is to be directed, and what they will comprehend vnder the name of Ecclesiasticall matter: is discoursed afterwarde.

A greater
Mysterie in
contending
for this Ca-
ter-gouern-
ment of
these 4. cor-
nered Per-
sons, then
the conten-
tion was be-
fore against
the 4. cor-
nered caps.

The necessi-
tie that they
make of
this Tetrar-
chie.

But if this Tetrarchie be not instituted of God himselfe, nor according to the warrant of Gods word, ordayned, appointed, nor approued so to be: as we haue hether to seene no such institution, appoynting, ordayning nor approouing: then am I afrayde (I burden none, but I feare it sheweth) if I haue not myste the marke) that there is a mysterie, which our well meaning bretheren see not, and therefore feare not: *even mysterium iniquitatis*, that lyeth hydden in this partition of governing and directing all matters: I wishe the best, and therefore if I feare the worst: I hope I am the easier to bee pardoned.

Nowe, although this conclusion of Quartering, Finesolding, or trypling of this gouernment, seemeth at the first not to inferre anye precise necessitie: yet by the Correllatiue, whiche of consequence they make to fall out on this conclusion, that other offices in the direction and gouernment of all Ecclesiasticall matters, are not onely vnneedfull but vnlawefull: What is their resolution other then this: not as they mollified it before, that by these foure or thre kindes of offices, (as other contract them, and our bretheren here enlarge them, other stretch them furder into fine) the Church of God may be directed in all matters which are commonly called Ecclesiasticall: But, the Church of God must be directed by none other.

How-be-it this consequence, doeth not absolutely so set it downe, saying: And therefore, it is not onely vnneedfull, but also vnlawefull,

full, for men, &c. to institute and ordaine any other offices or kindes of ministerie besides these: But saying as it were with a side winde, seeming rather to runne vpon the needelesse, then the lawelesse point, they rather seeme to insinuate it, then to inforce it, that it is vnlawefull. And in verie deepe, as they sette out the matter, their conclusion seemeth good and true, saying: And therefore as it is vnlawefull, so it is vnnedefull for men, following the deuises of their owne braine, without the warrant of Gods woorde, to institute and ordaine any other offices or kindes of ministerie, besides these appointed and approved by God himselfe, exercised in the primitive and pure Church, &c.

For mens following the deuises of their owne brayne, without the warrant of Gods woorde, in anie matter of importance, is a great offence. Yea, be it in neuer so meane a matter, haue it no warrant at all, neyther expresse nor conteyned, eyther in specialtie or generalitie in Gods woorde: It is not so vnnedefull as vnlawefull, and a presumptuous rashnesse, when men are so head-strong and selfe-willing, that they will followe no good Counsell, but the deuises of their owne brayne. And therefore, for our brethren to apply this, to all those that followe the gouernement established, were no lesse vnlawfull then vnnedefull.

Yea, howe may not this (my Pastors) light on your selues: For what warrant haue you eyther expresse or included, for all the thinges containned in this your platfome: yea, for the institution and the ordaining of all these offices and kindes of ministerie, and the perpetuie of them in this foure quartered gouernement? Will you alledge that such offices are mentioned in Gods woorde? Take heere ye mistake not, but that they were indeede such offices. But were this a sufficient prooffe, that they were instituted and ordained to be offices or kindes of ministerie, appointed and approved by God himselfe: Can you shewe this warrant also: And yet if you could doe all this: howe would this suffice, except with all ye shewe vs a warrant for the perpetuie, of all and onely these foure offices or kindes of ministerie? You are not ignorant what a warrant is: and I warrant you, and dare giue you there-on your (quies est) that, as you haue not yet founde it, so ye shall neuer be able (with all the learned discourfing in the worlde) to finde this warrant. For, thinke ye (if ye were able to finde thus much) that the warrant here of doth goe no further then here ye say, appointed and approved by God him selfe: so were all the offices and kindes of ministerie of the Mosai-call and Templarie Priesthoode: and yet they were but temporall, and are ceased. Yea, so were the offices and kindes of ministerie of the Apostles, Prophetes, Euangelistes, men indued with the graces,

Mens following the deuises of their owne braine.

No warrant of this Te-trarchie in Gods word.

of powers, of healings, and of diuerse tongues: and yet your selues thinke that all these are ceased, expired, determined, and haue no place. And therefore, if ye can shewe this warrant of Gods worde, so; the Tetrarchie perpetually remayning of these ecclesiastical offices instituted of God; namely, Pastors, Doctors, Gouvernours, and Deacons: by which the Church of God, may (according to his word) be directed in all matters; which are commonly called ecclesiastical: shewe howe God appointed and approved it, be it, by himselfe, or by his Apostles, to be perpetually exercised in his Church: and then forth with we yelde.

And if ye can not doe this: then see (good brethren) how this your owne conclusion here, reboundeth on your owne selues: Therefore as it is vnlawfull, so it is vnnedefull for men, following the deuises of their owne braine, without the warrant of Gods worde, to institute and ordaine any other offices or kindes of ministerie, besides (not onely as you say) these appointed and approved by God himselfe: but those that are appointed and approved either by God himselfe, or by his Apostles, to be perpetually exercised in his Church.

The exercise
of the primi-
tue church.

But our brethren (belike) perceiving, that they had not sayd ynough for the prooffe of these offices or kindes of ministerie: they Indorse their conclusion (for the more strength) with this addition: exercised in the primitive and pure Church. Here is nowe set downe (as they conceaue) a sufficient and full warrant, for all these offices or kinds of ministerie, appointed and approved of God himselfe: But where, or how, no place is here alleaged, eyther in text or margine. For I would faine see that place set downe, that we might haue the full viewe thereof, whether it were so or no indeede, and in what manner it were of God himselfe appointed and approved. But if that faile: loe the practise, exercised in the primitive and pure Church. I thinke so indeede, if euer it were appointed and approved by God himselfe at all. But so were the Apostles, Prophetes, Euangelistes, men indued with the graces, of powers, of healings, and of diuerse tongues. Yea, but exercised in the primitive and pure church, vntill the mysterie of iniquitie working a way for Antichristes pride and presumption, chaunged Gods ordinance; and brought in all kinde of false doctrine and confusion.

The bring-
ing in of all
kinde of
fals doctrine.

Now, who there (Pastors mine,) not so. For then it had bene exercised without interruption euen vntill this day. For all kinde of false doctrine was not brought in, by manie hundred yeares, (after your owne reckoning) that this office or kinde of Gouvernours (if euer there were any such office as you would now erect) was ceased. And Sathan hath all wayes bene sowing netes of false doctrine, and I doubt whether all his kindes of false doctrine be yet brought in, or no.

But if ye said: it was exercised in the primitive and pure Church, vntill

till the myserie of iniquitie beganne to worke a way to Antichrists pride and presumption: although neither this be true, for all these foure offices and kindes of ministerie in such manner as you luge them: yet in saying so, you should better limite your selues within the boundes, that you chiefly stande on. But when (trowe you) that myserie of iniquitie beganne to worke. Was it not begunne, when S. Paule, sayde, 2. Thess. 2. 7. *The myserie of iniquitie doth already worke?* Was it not begunne, when S. Iohn saide, 1. Iohn 2. 18. *Nabes, it is the last time: and as ye haue heard that Antichriste shall come, euen now are there manie Antichristes, whereby we knowe that it is the last time?* But what inferreth this, (had there bene then such a Seniorie of Governours) that this office should remaine in the Church perpetually? For, in the primitive and pure Church, were the Apostles: must we therefore perpetually haue Apostles? Nay (say they) it was not onely exercised in the primitive Church, which may be called The beginning of the myserie of iniquitie. the time while the Apostles lived: but also in the pure Church, The pure Church. not yet pure I wisse in some pointes, within short while after the Apostles times.

But what time assigne ye to the exercise thereof? Date some time. Vntill the myserie of iniquitie working a way, for Antichrists pride and presumption, changed Gods ordinance. When Gods ordinance was changed. This is an uncertaine limitation. But what is this? Was Gods ordinance changed then, in so necessarie and perpetuall an office? And howe was this office changed? Was it taken cleane away from the Church, so that the Church was altogether without it? It hath had Pastors, Teachers, and Deacons: (such as they were, good or bad) alwayes hetherto, and neuer wanted as yet, vntill this houre. And was this seniorie of Governours appointed to remaine as long as they, and haue al they held out perpetually: and hath onely this Seniorie sayled? But still would I faine knowe, some more certaine ghesse of the time, when this change hapned. For here are neither Archbishops nor Bishops named, but onely these 4. Eccl. offices, Pastors, Doctors, Governours, and Deacons, by which (they say) the Church of God may, (according to his word) be directed in all matters, &c. And was there no exercise of Archbishops nor Bishops in the primitive and pure Church? Or doe they include Archb. and Bishops in anie of these termes, because they are Governours of the Church, and are Pastors, and Teachers, and such as haue bene Deacons too? As S. Ambrose comprehendeth in the name of Bishops (as we shall after ward, God willing, see) all the inferiour Eccl. offices. And our brethren, where they should graunt that all Bishops are Pastors, graunt that all Pastors are Bishops, though their chiefe drift be against our Bishops: but they impugne not onely the office, but the verie name and all of the Archbishops, and make them to be other offices, or kindes of ministerie besides these (that they

they say) are appointed and approued of God him selfe, exercised in the primitiue and pure Church: and therefore the instituting and ordaining of them, to be but mens following the deuises of their owne brayne: and to bee, as vnlawfull, so vnneedfull, and the changing of Gods ordinance.

But, if Bishops and Archbishops made this change: then was that ordinance changed, euen in the primitiue and pure Church. For euen then was Titus made an Archbishoppe, and had manie other Bishoppes vnder his gouernement, as we haue saide partly already, for the order in Creete appointed by Saint Paule, whose act was (no doubt) approued by God him selfe, and the Archiepiscopall iurisdiction, exercised by Titus: And was this deuised of Saint Paule or Titus, following the deuises of their owne braines, as a needlesse and vnlawfull thing? as a thing done without, and besides the warrant of Gods worde? And haue we not good warrant from God to institute and ordaine other offices or kindes of ministerie, then these former: So that this conclusion of our brethren: (There remaineth therefore of these before rehearsed, onely in the Church, these Ecclesiasticall offices instituted of God: namely, Pastors, Doctors, Gouernours, and Deacons: by which the Church of God, may (according to his worde) bee directed in all matters, &c.) is nothing so no: so. For heere (ye see) is another office appointed vnder all these offices neither is it vnlawfull nor vnneedfull, no: the institution or ordinance of men, following the deuises of their owne brayne, or without the warrant of Gods worde, or not appointed and approued by God him selfe, or not exercised in the primitiue and pure Church, or anie change of Gods ordinance, or anie working a way to Antichristes pride and presumption, that the Bishoppes and Archbishops were brought in, and that this Tetrarchie was dissolued, if indeede there had bene anie such Quadripartite or foure quartered gouernement. As for the office or kinde of ministerie of Bishoppes or Archbishops, though it be not (in the substance thereof) anie other office or kinde of ministerie, different from the office of Pastor or Teacher: (for notwithstanding it followe not, that euerie Pastor or Teacher bee a Bishoppe, (as our brethren saye,) or an Archbishoppe: yet euerie Bishoppe or Archbishoppe is in his office and kinde of ministerie a Pastor and Teacher) neuerthelesse as hee is their ordainer or ordinarie, as we terme it, and the ouerser euen as well of them, as of the people, according to the diuisions of Regions, Cities, and Townes, distributed and limited to his gouernement: he is in dignitie of an other office and kind of ministerie, different from them.

And shall wee now dare to saye, that this office of Bishoppe or Archbishoppe doeth worke a way to Antichristes pride and presumption?

Archb. & B.
above all
these Te-
trarches.

tion? Say rather, it was the readiest way, to restrain and repress it, if it had bene alwayes kept accordingly: that Bishoppes, in their Cities and Dioceses; Archbishops in their Provinces and Regions distributed and limited vnto them, as Creta was by Saint Paule to Titus (referring to Christian Princes, as their Soueraignes their Supreme gouernement) should (according to Gods worde) direct in their Consistories, Synodes and Councelles, all matters which are commonly called Ecclesiasticall.

This was, and is, (in my iudgement) even the best way, that could be deuised (and I like my iudgement the better, because of this ap-
pointment and approbation of Saint Paule) to haue stopped the way to Antichristes pride and presumption. Which way of Saint Paule, when one Archbishoppe afterwarde, vnder a name and pretence of S. Peter, to haue an higher office then all these Bishoppes or Archbishops had, yea, to haue an vniuersall Bishopricke ouer all, and to represent Iesus Christe the head-shep-herde and chiefe Bishoppe of our soules, aboue all other Bishoppes and Archbishops, which were distributed and limited in Regions, Cities and Townes, tooke vpon him, as though hee onely had a supreme and generall office or kinde of ministerie without any limitation of Towne, Citie, or Region, but reaching ouer all the vniuersall Church, yea, ouer all the whole worlde: this breach of these Bishoppes and Archbishops office and ministerie, was the working of the way to Antichristes pride and presumption: and not the institution and ordeyning, nor the distributing & limiting of this Episcopall or Archiepiscopall office or kinde of ministerie. For else, whie might they not as well say, that Christes vniuersall Bishopricke or Archbishopricke, did worke a way to Antichristes pride and presumption, because Antichrist pretendeth, usurpeth & abuseth, that office and kinde of ministerie, which is due and proper onely to Christe?

Christe (1. Pet. 2. vers. 7. & 8.) is called a stone, and the head of the corner, and a stone of offence. If Christe then had not bene the stone: they had not stumbled at him. Say, then; If there were no Christe: there could be no Antichriste. If there had bene no Archbishoppe: the Pope had not bene the Archbishoppe of Rome, nor had wrought the way to his pride and presumption. And so, if there were no vse, there were no abuse of any thing.

Shall we lay therefore the fault on the right or institution, because by indirect means an abuse, or pretence, or usurpation falleth out, or is brought in: what then may not worke the way of what ye will: but if ye marke it well: this argument maketh cleane against you. For, the chiefeest way to Antichristes pride and presumption was, to change, to abbatte, to pull downe, and to encroach vpon the office and ministerie of Bishops, and

The office of Archb. & B. the readiest way to re-
presse Anti-
christes pride
and tyranny

The breach of the Arch. and B. offices & authorities was the readiest way to Antichristes pride and tyranny.

and Archbishops: and therefore the institution and maintenance of them, was one of the greatest impediments, that Antichriste had. And till he brought all their lawfull offices and ministeries vnder his pride and presumption, he could neuer worke that myserie of iniquitie that he hath done.

So long as the Archbishope of Carthage kept him thort in Afrike, and detested his forgeries to eneroch vpon them: and likewise of the other Archbishopricks: he could not worke his myserie of iniquitie among them. Yea, the litle Archbishop of Rauenna vnder his nose, helde him long tackling.

And if this pretended Seniorie of Gouernours, be as directly contrary to the right institution of Bishops and Archbishops, as Antichristes myserie of iniquitie and his intollerable pride and presumption is: then, either is this institution of Bishops and Archbishops *in medio*, and either of them *ab extremo in extremum*, as the mediocritie of Justice betwene *maximum* and *minimum*: or else, this Seniorie of Gouernours is nearer this myserie of iniquitie, to worke the way to Antichristes pride and presumption. For, let the Bishops and Archbishops holde intierly their institution: and they may better keepe out Antichristes pride and presumption, then can these Seniors: who may more easily giue occasion to the setting vp a 1000. petite-Antichristes full of pride and presumption too: then be able to pull downe or to restraine, the pride and presumption of that one great Antichriste.

The Archb. office a better stop against anti-christ, then these Te-trarks.

The euil of officers & not the office of Archb. & B. brought in false doctrine.

Neither hath the office of Bishop or Archbishop, brought in all kind of false doctrine, or anie one kinde, except indirectly by the officers, not by the office. And so not onely Nestorius, and some few others that were Arch-bishops, but a number mo, as Arius, Pelagius, Eutiches, &c. that were Presbyters, Priestes, or Elders and Doctors, brought in false doctrine. Yea, Nicholas also (as it is saide) one of the first 7. Deacons. And should anie rightly thereupon charge these offices, to bring in false doctrine, because some such officers did bring it in? There was false doctrine brought in, in the primitive Church: and shall we burden the primitive Church therewith? Thus indeede doe the Papistes burden both vs and our brethren: and so here our brethren burden vs. And shall we thus burden them againe? For, (set aside all partialitie) who may not easily see, that this Eccl. kinde of government which they so much desire (which the Gouernours are not learned men) would of the twaine giue readier occasion, then our government established, not onely to more helpe deuises of their owne braines, concerning government: but also, if any new kinde of false doctrine arise, to maintaine the same, and to make more factions about it, notwithstanding all the assistance of their lesser and greater Synodes.

in the Church of Eng. for Eccl. matters.

1. Booke.

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the reformed
Churches.*

Yea, would to God all kind of doctrine brought in by our brethren, by occasion of these their controuersies for the alteration of gouernement, were so true and sound, as I wish it were: which as occasion (God willing) shall serue I will further declare: hoping yet that with some gentle constructions (whereof I would be right glad) all may be construed to the best: and that perceiving their errors, they will say with Augustine *rare possum, Hæreticus esse nolo*. I maie hap to erre: I purpose not to bee an Heretike, that is, obstinately to maintaine an errour. But whereas they saie, all kinde of false doctrine and confusion, howsoeuer they may escape either all or some kind of false doctrine: this desired gouernment is a great deale more prone to confusion, than is the gouernement established.

Now after these defacings of the offices and ministry in the gouernment established amongst vs: they recommend their desired gouernment of this Tetrarchie vnto vs, saying: And now againe, restored in a rightly reformed Churches, with such daily encrease and glorie of the kingdom of Christ, and suppression of the kingdom of Anti-Christe, that the onely experience heereof, might be a sufficient perswasion to vs to leaue this disordered state of ours, wherein wee haue so long laboured, with so little profit: and to embrace that moste bewtifull order of Ecclesiastical regiment, which God so manifestlie doth blesse & prosper in our neighbours handes.

The Tetraschy commended.

Whether that Ecclesiasticall Gouernment which was exercised in the Primitive and pure Church, be now againe restored: or some other (in some points perhaps) like to that, may make a *quæri potest*, and require a further view. But whether it be restored in all rightly reformed Churches, so that, all reformed Churches are not rightly reformed, but wholly reformed, and so not reformed, but deformed: as hauing diuined out one Diuine by another, and remoued one deformity, and established another: that, might growe to more than to a question: Yea, to an open slander not onely of vs, but of many true Christian and godly reformed Churches, besides ours.

The restoring Ecclesiastical gouernment in the reformed Churches.

What daily encrease it maketh among our neighbours (where they say this is restored) of the kingdom of Christ, and how it setteth forth his glory, more then other reformed churches do: and howe it more suppresseth the tyrannie of Sathan: these things are caried away so smoothly and so solemnely abowed, (as though all were Gospel) that not only wee must not denie it, but beleene it: nor onely peelee vnto it (as moste true) but be moued with such emulation of it, that the onely experience might be a sufficient perswasion to vs to leaue this disordered state of ours, wherein wee haue so long laboured with so little profit, and to embrace that moste bewtifull order of Ecclesiastical regiment, which God so manifestlie

The bewtifull state of our neighbours reformed Churches.

nifestlie doth blesse and prosper in our neighbours hands.

It is an olde saying, faire words make foollesaine: and heere are be-
ry faire words of our neighbours state, though as soule of our stone.
If nowe for these faire and soule wordes of our bzethzen, we will be-
come such foolles, to mislike and leaue our owne, and embrace an other.
The goodly shewe of a fayrer bone perswaded Alsops Dog, to leaue the
good bone that he had alreadie in his mouth, and to leape into the water,
after the shadowe of another. I praise GOD our bzethzen allure vs not
with the like bayte of some faire shadow, to leaue the good state wee haue
of gouernment established.

They entice vs heere with marvelous goodlie thinges, as right refor-
mation, daily encrease and glory of the kingdome of Christ: they will
vs to embrace that moste bewtifull order of Ecclesiasticall regiment,
which God so manifestlie doth blesse and prosper in our neighboures
handes. This beawtie were inough to enamoure a man: this prosperi-
tie and blessing to set his teeth an edge, and to enflambe the harte of any
zealous, and godly meaning man, in the spiritual loue of God, for the en-
crease and glory of his kingdome, and the desire to haue him blesse and
prosper our estate.

But, is all this true in our neighbours, and is our owne state so dis-
ordred, and so laboursome with so little profit? For, otherwise, as our
bzethzen in their Preface, likened our Prelates and ministers, to foxes and
litle foxes: so I remember, that once I reade a tale of a Foxe that had
lost his taile, and because other had tayles, and hee had none: he went a-
bout to perswade all his bzethzen, to leaue their tayles, for they were but
an vnnecessary clogge and hinderance vnto them, trayling in the myze:
which if it were away, how light and nimble should they bee. And for
example to perswade them the better, he shewed them the experience (not
in his neighbour) but in him-selfe. But one that knewe before on what
necessity he had lost it: cried out vnto him, Brother Foxe, brother Foxe,
leaue your faire perswasion. You haue lost your owne, and therefore you
would haue vs to leaue ours to beare you company. But, what do ye tel
vs heere (will our bzethzen say) a foolish flim flam tale of a foxe taile, to
dallie out so waighty and so holie a matter: while we are earnest in per-
swading to leaue this disordered state of ours, wherein we haue so long
laboured with so little profit, and to embrace that moste bewtiful order
of Ecclesiasticall regiment, which God so manifestly doeth blesse and
prosper in our neighbours handes. Indeed bzethzen if this were as true,
as you heere go about to perswade it: I would yeld gladly, and be soone
perswaded. But if this be the mere following the deuises of your own
braine, and nothing so, neither in vs, nor in our neighbours, as you would
perswade vs: why may not a fained fable applyed to truth, aunswere a
feyned

Our brethe-
rens defa-
cing of our
estate.

signed perswasion, grounded on falsehood: If yee bee so perswaded your selues, and thinke as ye say: it may bee, ye thinke so. *Fortis imaginatio* in a mans owne brayne may worke wonders: but to perswade another by anothers example, & by such an example, as is neither necessary, nor fitte, nor sufficient, nor true: I may well shake off this sonde perswasion, neither comparing our brethren to Dogs or Foxes (as they in bitterness compare vs though I may chauce get a flappe with a Foxe tayle, (if not worse) for my labour.

But I pray you brethren, doe yee meane indeede good earnestte as yee say, when ye tell vs, that the order of Ecclesiasticall Government in the Primitiue Church is restored? for if it bee: then haue wee newe Apostles, Prophetes, Euangelistes, &c. come againe. Yea, but (say you) those offices were temporall and are expyred: and therefore, are not to bee restored. Yea, but (say I) they were the chiefest offices, then, when the order of the Ecclesiasticall government in the Primitiue Church was most bewtifull: and therefore, if they bee not restored, in whome the bewtie most consisten: then that state of Ecclesiasticall regiment, yea, the most bewtifull state thereof, is not, nor is to be restored. Yea, but (say you) we restraine moste bewtifull, to the Offices that were perpetuall & to remaine for euer. Yea, but (say I) how proue yee then your Seniors Governours, to be such, and to haue more privilege of perpetuity, the those better, higher, and more bewtifull offices had? and if they were to remaine for euer, why did they not so for euer remaine, but rather, for euer till now of late, so ceased to be in the Church, expired, and had no place: that they are now at length, even at the laste case of the worlde to be restored? If ye say the truth of the Gospell was hidden also, and the true professors of it: I graunt, it was so, and yet it was alwayes, and remaind still for euer, and wee can fetch and bring forth, (against the Gospels and our common aduersaries) witnesses more or fewer, yet some in all ages. And the like also, we can doe for Pastors, teachers, and Deacons, good and bad, in all ages, since the first institution of them. And can you (brethren) do the like for this your pretended governing and not teaching Seniors? if ye can, plead perpetuities: if ye cannot (admitting that it once had bene) why craike ye of in others, or seeke among vs, the restoring of that, which so many hundreth yeares, hath utterly ceased to be in the Church, is expired and hath had no place? Ceased (say you) *de facto*, but not *de iure*. Proue you *iure*, and wee will quicklie let fall our plea *de facto*.

But till you can fynde either the righte, or the practise of them: or if they were once, where they haue bene hidden or banished at this whyle: Or if they dyed and were buried, till with the gifte of

The state of the Primitiue churches government not restored.

Reasoning the office of governours

working

of working wonders, ye shall revine and so restore them: what say you to those offices, that were then also, even when Apostles, Prophetes, and Euangelists, &c. were alive, and were ordeyned of the Apostles, and were offices distinguished in dignity from Pastors and Teachers, from Deacons or any other governing Seniors, having authority over them, in the cities or regions limited unto them: and these offices have continued ever since. If now therefore, the regiment of the Primitiue church be rightly reformed to the originall beawtie, then muste Bishops, and Arch-bishops stande, (for they stood then,) what difference soeuer our brethren finde of standing now. And yet finde what difference they can, they shal finde, that if those Seniors (imagining there were such as they pretende) be restored: both all they, and the Doctors, and Pastors, and Deacons, and all other Ecclesiasticall officers, are al to be vnder the Ecclesiasticall government of Bishops and Arch-bishops. And if they stand not thus: to displace the superiour and y^e old standard, to restore an inferiour, and to set vp a new revined, fresh and young Senior: would so greatly blemish the bewtifull order of this supposed Ecclesiasticall regiment, that as it is said, at the second building of the Temple. Ezra. cap. 3. ver. 12. that many of the Priestres and Leuites and the chiefe of the Fathers, ancient men, which had seene the firste house, when the foundation of this house was laid, went with a loude voice: So those that marke the bewtifull order of the Ecclesiasticall regiment in the Primitiue and pure Church indede: and the most bewtifull order of the Ecclesiasticall regiment, that our brethren say, the church is now restored vnto, (or rather vnder a name of restoring, is not restored at all,) in those things for whiche they so contend, that they rather hinder the course of the Gospell, and decrease, not encrease the kingdome of Christe, deface his glorye, make his Church euilt spoken of, rende the vnitie thereof, bzeake the brooked reede, and quenche the smoaking flaxe, and yet set all the house on fire, and call this right reforming, and restoring. It would be so little moue any that seriouslye considereth it, to embrace the state and order thereof, as most bewtifull: that if he did not detest it (with the common aduersaries) as most deformed: yet, loved he neuer so well the church, yea, the more he loved it, it would make his eyes, (not for loy, but for græse of the sight) to water their plants, and his hearte throbbe, yea, blæde, to behold now the moste bewtifull byrde of Iesus Christe, howe her beawtie is bled, howe her ornaments are spoyle, howe her bodye is haled, and almoste euen pulled in peeces: what by her aduersaries, what by our brethren her owne children, and all vnder pretence of reforming and restoring her: all is peace and encrease, and glorie, and embracing, and bewtifull, and blessed, and prospered, for the order, and state of the Church with them: and wee that are the Church

God

Arch. & Bi.
not to bee
displaced by
restoring
the state of
the Primit.
church.

VWho de-
face the
bewty of
the refor-
med Church.

of God also, our state (so) is a disordered state, we labour long, and we reape little profit by our labour.

the reformation of the Church.

Well, yet thanks be to God, if our state haue such ill lucke: that our neighbours haue better, and that this moste bewtifull regiment of the Church is restored, at least among our neighbours. Our neighbours? This is a good hearing, *Aliquid bonum propter vicinum bonum*: And if they be so neare vs, let vs knowe them, that we may receaue some neighborlie comfort and refreshing by them.

The state of our neighbors.

Who are these our neighbors, where this state thus happily is restored? Do ye aske: who they are? Euen all the Churches that are rightlie restored: say, for Gods sake (my Maisters) say not so: for then, name me almost anie one reformed Church, that in one point or other, of order offices, discipline, rites and ceremonies, differeth not one from another. And which then among all these, are these our neighbours, which haue restored that regiment, and are rightlie reformed? The Scottish reformed Churches are our nearest neighbours: but in their gouernment and orders, and making officers, and administration of Sacramentes, and booke of common Prayers, all one with these our Learned discourfers? and with the booke of common Prayers by our brethren now lastlie set forth? Or rather, is there not, euen in the booke of common Prayer, by them selues compiled, betwene the written booke, and that, that is printed at Middleborough, and that at London, and that at Scotland, aboue a hundred, yea, 200. yea, 300. differences one from an other: and all in a booke little bigger then an Almanack, but a matter, wherein shoulde be greatest agreement of vniiformity? say, doe our brethren here at home agree among them selues in these matters of reformation? Or if all bee now agreed, may we set downe our rest vpon it, and resolue our selues, that these Learned discourfers haue here restored, the onely, very, true, whole perfect, and right reformation of that moste bewtifull order of Ecclesiasticall regiment, that was appointed and approoued by God himselfe, exercised in the Primitiue and pure Church, instituted and ordained to continue for euer? Or my Maisters, take heede what yee saye, least hereafter ye say, had I wist. We knowe whose saying that is.

No reformed Churches but in some points of gouernment differ one from another.

Differences eue in their booke of common prayer.

Well, well: (will perhaps our brethren saye) some of our neighbors haue it: wee name none, leasse yee shoulde say, wee pzeiudice any good neighbour of ours, as hauing not rightlie reformed their Churches. For, though in all points, that most bewtifull order of Ecclesiasticall regiment be not restored: yet is their state farre better than the disordered state of ours, wherein we haue so long laboured with so little profite, and contrariwise which GOD so many wayes doth blesse and prosper in our neighbours handes, (that if not the most) yet the bewtifull order of Ecclesiasticall Regiment whiche they haue: yea, the onelie experience of

the refor.
Churches.

the daily encrease and glorie of the kingdome of Christe, and suppression of the tyrannie of Sathan, might be a sufficient perswasion for vs.

Our neigh-
bours expe-
rience no ne-
cessary pa-
terne to vs.

Experientia est Magistra stultorum, as our brethren themselves doe after wards pag. xlvij. tell vs. When the Asse that caried Salte, falling downe in the water, and his salte melting awaile, gat vp agayne discharged of his burden: His fellowe Asse being laden with sponges, sawe that, and hee fell downe likewise in the water, to trie the like experience. But his sponges kept him downe, his experience drowned him. *Non omnia conueniunt omnibus*. Experience is not alwayes good vpon examples. *Legibus non exemplis inducitur*. Had our neighbours restored it in verie deepe: yet are not wee bounde to followe their example. No, not the example of the Primitive Church it selfe, and much lesse those that followe their example. For, wee seeke not now what we may doe, or what might bee a sufficient perswasion vnto vs, if we would: but whether by any lawe or commaundement of Christe, or anye of his Apostles, wee be tied and bounde thereto, yea or no. This is the very point that wee demur vpon.

The demur
of this que-
stion.

If God haue so prosperously blessed them, that would or haue happilie imitated, that supposed old order of Ecclesiasticall Regiment: God be blessed for it. We reioyce of it, and congratulate with them, which soeuer of our neighbours they be. But neither they, nor their imitation, prescribe vnto vs, nor their experience would fitte vs. Diuerse sorte haue diuerse lastes. The shewe that will serue one, may wounding another. Neither yet is our state inferiour to theirs, or lesse blessed and prospered of the Lord, nor hath had lesse encrease & glory of the Lords kingdome, nor is lesse bewtiful: if we looke not with an euill eye, and a male-contented minde on our owne state (as he saith)

Emulation
of our neigh-
bours state.

Fertilior seges est alienis semper in aruis,
Vicinumq; pecus grandis vber habet.
There groweth alwayes greater stoare of corne, within my Neighbours fieldes:
The greater vdder of his Cow,
more milke vnto my Neighbour yeeldes.

Our neighbours haue this, our neighbours haue that: and wee want these things. He (brethren) for shame, what neede this emulation of our neighbours, and murmuring against our owne state: And yet it is not altogether so, neither for them, (the more is the pittie, if it otherwile pleased God): neither for vs, (thanks be giuen to God for it) and for that plentiful measure of the encrease and glory of the kingdome of Christ, in this our reformed Church of England: and for the suppression of the tyrannie of Sathan and Anti-christe, and of his ministers and confeder

Our owne
state.

Our neighbours haue this, our neighbours haue that: and wee want these things. He (brethren) for shame, what neede this emulation of our neighbours, and murmuring against our owne state: And yet it is not altogether so, neither for them, (the more is the pittie, if it otherwile pleased God): neither for vs, (thanks be giuen to God for it) and for that plentiful measure of the encrease and glory of the kingdome of Christ, in this our reformed Church of England: and for the suppression of the tyrannie of Sathan and Anti-christe, and of his ministers and confeder

confederates. Wee have great cause highly to magnifie God, for the wonderfull and gracious works, he hath wrought for vs, aboue all our neighbours round about vs: yea, aboue all the particuler Churches nere or farre dispersed in the world at this day, euen in this estate of Ecclesiasticall Governement established.

therefor
Churches

And all our neighbours, where GOD hath any Church neuer so muche reformed, doe (I hope) reioyce together with vs therefore: yea, not the beste of them, but (bee it spoken to the glorie of God, and without upbraiding to others) haue found no small comfortable benefite at our handes, and doe all most thankfully reacknowledge the same, without condemning, reprobating, or grudging at our state of Ecclesiasticall governement established, what other kinde of reformation soeuer in their Ecclesiasticall Governement they bee directed by: Onelie we our selues murmur and grudge, condemne and slander, both among our selues, and to all our neighbours, our owne state, which is so euill, that woulde God (were it according to his acceptable good pleasure) the kingdome and glory of Christe, and the suppression of Sathan and Antichriste (though I had rather wish it did no lesse) did but halfe as faste encrease and prosper, then (God bee glorified for it) in our state it doeth. And yet God graunt both in ours and in our neighbours states, and all other parts of Gods true Church, (according as we al say in the Lordes Prayer, Thy kingdome come) these blessings of God, may daily more and more encrease and prosper. And so by Gods grace it shoulde still doe better and better (Maugre Sathan and Antichriste) if our owne brethren would not hinder vs: and all reformed Churches shoulde doe well enough, notwithstanding we differ from them, and they from vs: Yea, though both of vs differ from the state of the Primitive and pure Church, not in truthe of Faith, and vnitie of Doctrine: But in matter, or manner of Orders, Offices, Rites and Ceremonies, concerning Ecclesiasticall regiment, so farre as they are not prescribed by any perpetuall rule, other then for the time and state, or for order and comeliness.

Our vnto
fulnesse for
our estate.

For, the difference of these thinges is not directly materiall to saluation, neither ought to breake the bonde of peace and Chyrstian con corde: But they may thinke and wishe well to vs, and wee in the name of the Lord, thinke well, and wishe good lucke to them. Yea, to wishe, that they had no better state then we haue, on condition they had no worse, and might alwayes haue as good: I thinke all our neighbours reformed Churches woulde bee soone entreated to say, *A M E N*. For in what hard case (God help them) good neighbours they be, their selues feele or feare it daily: and we heare of it, and cease not daily to pray for them, and, as we may, put to our helping hands vnto them.

The hard
state of our
neighbours
Churches.

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state.

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Pea, our brethren their selues (vpon better aduise ment since) in their last supplication made to her gracions Maiellie: & to the high Court of Parliament, assembled 1587. pag. 8. do confesse it, saying: The Churches of God rounde about vs, goe to wracke, in Fraunce, Belgia, and a great part of highe Dutche. I woulde Scotland had continued in her first loie, and that the hands of the builders were strengthened among you.

Our brethren
are disor-
dered spee-
ches of our
disordered
state.

But in conclusion, neither their state or ours (howsoeuer they stande) are bound to any perpetuall forme of all the orders and offices, of Ecclesiasticall regiment. Theirs may perhaps be better for them, their assisted state standing as it doth: ours (all things in our established state of Government considered) is best for vs. Away therefore (good brethren) with these disordered tearmes, This disordered state of ours: for they are not speeches, becomming thankfull and faithfull ministers to God, nor louing and obedient subiects to our Prince and Superiours, so disorderlie cast forth on the state of Eccle. regiment. Which toucheth not onely Eccle. persons against whome perhaps our brethren will make no scruple of conscience, though their mouthes runne ouer, be they neuer so much their brethren, their Pastors, their betters, their superiours, their Bish, or Arch. to whome their selues peraduenture haue swoyne *Canonicam obedientiam*. But these disordered speeches of theirs, touch the Magistrate: yea their Soueraigne very nere, and therefore they are not onely disordered, but dangerous speeches.

The v-
braiding of
our labors.

Neither ought our brethren to vbraide our labours, vnto vs, that we haue so long laboured with so little profit, to discourage the painefull laborer in the Lords vine-yard, and to make our handes weake, because our worke prospereth not so fast in our hands, as we would wishe it did: And yet it prospereth (God be pray sed) with more profit, then either we see, or our brethren like. But profit, or not profit, let vs still labour, and (thanks be to God) then we labour. All are not so idle loyters, as afterwarde, our brethren complaine wee labour not: and here they finde fault with our labours. But labour we, or loyter we, they must still labour in finding fault, or else they should loyter, for lack of matter in discoursing. But howsoeuer they esteeme of our labours: the Laborer (saith the Lord Luc. 10.) is worthe his reward. And as their selues afterwarde do note out of S. Paule, 1. Timoth. The elders that rule well, are worthe double honor, especially they which labour in the worde and doctrine. But they tell vs, that sentence maketh for their governing and not teaching elders: whether it doth so or no: we shall (God willing) at large examine, on their allegation of the same. but admitting it had included any such Elders at that time: were their labours to be honoured that ruled well among them, (and yet perhaps with as little profit)? And is the laborer in the

the

the word and doctrine to be despised, and his labour to be left, because we haue so long laboured with so little profit? But for all this discouragement of our brethren, let vs not be weary of well-dooing, and commit the euent & profit to the Lorde, and hearken rather to the Apostles exhortation, 1. Cor. 16. *Therefore my beloved brethren, be ye steadfast, unmovable, abounding alwayes in the worke of the Lorde: forasmuch as ye know, that your labour is not in vaine in the lorde.* And this is our comfort, against this perswasion of our brethren, to leaue that state of ours, wherein we haue so long laboured with so little profit. And yet we hope, we haue not all bene vnprofitable labourers: saue in respect of merite towards God, wee confesse inderde (as Christ willeth vs to acknowledge our selues) *That when wee haue done all we are able to do, we are but vnprofitable seruantes: but not in all respectes vnprofitable.* But if our so long labour haue had the lesse profit, to our more greefe: why do not our brethren, looke rather to the cause and hinderance of it? for perhaps, it is not so much of the laborer, as of the aduersaries that haue resisted vs. And haue we not aduersaries now, of Sathan, of Antichriste, of his ministers, of the vnthankfull world, &c. but that our owne brethren wilbe euen almost as bitter against vs, as the world? If therefore we haue so long laboured with so little profit: lay the fault where it is. Remoue the impediment, and then (God before) let vs say with Peter, Luc. 5. 5. *Though I haue laboured all night long, and haue taken nothing: neuerthelesse (Lord) at thy worde I will cast forth the net.* And then (no doubt) God will blesse our labours with more profit. And if our brethren when we becken to them, will come and helpe vs, we shall enclose such a multitude of fishes, that our nettes shall bee full. And if our nettes breake, let vs mende them againe vnioumely together. And then our state shall bee (if it bee not,) as beawtifull, and farre more beawtifull, (I do not doubt it,) then anie of all our neighbours is.

Our efforts of our labours.

The cause of our labours hinderance.

to gaine a good name

But God blesse our neighbours, and make vs more thankfull, and lesse contentious and new-fangled then we be: and not onely more obedient to our Ciuill Christian Magistrates, but more reuerent to the Ecclesiasticall gouernours, as the Apostle, Heb. 13. 7. &c. giveth vs good counsell. *Remember them which haue the ouersight of you, whiche haue declared vnto you the worde of God, whose faith followe, considering what hath bene the ende of their conuersation.* Iesus Christ yesterdays and to daye, the same also is for euer. *Be not caried about, with diuerse and straunge doctrines.* And in the 17. verse, *Obeie them that haue the ouersight of you, for they watche for your soules, as they that must geue accounts, that they may do it with ioy, and not with griefe: for that is vnprofitable for you.* And if there bee any disorder in doing this their duty, the fault being personall, the state is not to be defaced as disordered, but the faults redressed, and the state stand.

But where the inferiours will presume to disobey, yea, to alter the state of their Superiours, and to set vp them-selues: will not onely set out the Bishops and Archbishops, but the supream authority of their Soueraigne too: If this should be suffered, the state would then indeed become a most disordered state. And would worke a worse waie to Antichrists pride and presumption, bringing in manie straunge kinds of false doctrine and confusion, and breede a greater mysterie of iniquitie: while every particuler congregation or seniorie among them, may thus following the deuises of their owne braine, and pretending vpon a bare fact, or order, or office, that they finde mentioned in the scriptures (though perhaps cleane other wise then they take it) inioyce a warrant of Gods worde for them to followe: Yea, to thinke the onely experience of any of their neighbours successe, in imitation of the like, a sufficient perswasion for them, to leaue the state vnder which they liue, and consummately lie to reuile it. for a disordered state, and to preiudice and alter the gouernement established, and to bring in a new Quaternion of Gouernours, by whome onely all matters maye bee directed, which are commonly called Ecclesiasticall, without any other superiour oversight or gouernment of Bish. or Arch. or any supream authority of the Prince, to be admitted among them.

O brethren, marke the mysterie of these deuises more aduisedlie, and (I thinke) you will saye (at least wise yee may saye,) that if our state were disordered: these things would not bring it into better order, but set it quite out of all order, and hazarde the cleane overthrow of the whole state. If the are were gone, is this the remedy, to hurle the helue after it? howbeit our brethren here, if the helue be not missing, but not orderlie set on, would cast both helue, and axe, and all away.

Now, least we might perhaps mistake our brethrens wordes, and be might be suspected to slander them, in saying they woulde cleane exclude with the Bishops and Arch-bishops superiour authoritye, the supream authority of the Christian Prince, (and so of her Maiestie) from the direction of all Ecclesiasticall matters: albeit their wordes aforesaid are plain enough, yet this their resolute conclusion, in these wordes make it manifest.

Our brethrens conclusion cleane excludeth the Prince, and geueth the direction of al Ecclesiasticall matters, to their 4. Tetrarches.

There remaineth therefore, of these before rehearsed, onelie in the Church, these Ecclesiasticall offices instituted by God: namelie, Pastors, Doctors, Gouernours, and Deacons: by which the church of God may, according to his worde, be directed in al matters, which are commonly called Ecclesiasticall.

Here is the conclusion of this Tetrarchie: the Prince is not at all mentioned, but cleane excluded from the direction of all Ecclesiasticall matters, and the direction committed to these 4. onely, which particuler onely, beareth estates

both the Prince, and all other besides these 4. Yet because among these 4. estates, this word Governours might carpe such a generall sense, as that they might seeme not to exclude, but to include the Prince: to shew therefore their meaning the plainer, that they intend not to include the Prince at all, in the Quadrant of these 4. kinds & estates of personages, under the ambiguous name of Governours, our brethren procede, saying,

But while wee speake of Ecclesiasticall gouernement, it may be thought of some, that we shoulde intreate first of the supream authority of Christian Princes: where upon it seemeth, that all the regiment of the church dependeth, which is such a myste to dazle the eyes of ignorant persons, that they think all things in the Ecclesiast. state, ought to be disposed by that onely high authority and absolute power of the ciuill Magistrate.

The learned discourse.

Page. 8.

In these wordes our brethren fore-saying, that some iuste offence might arise hereon, that professing a Learned discourse: and hauing belste thus farre in the Gouernement of Ecclesiasticall matters, and quartered the same into these 4. Tetrarks, Pastors, Doctors, Governours, and Deacons: and that all Ecclesiasticall matters are to be directed only by these 4. the Christian Prince (as, God bee praised, is amongst and ouer all his her most excellent Maiestie) is not onely all this while not mentioned, but excluded: and so excluded, that whether her Maiesties estate be preiudiced hereby, is not so much as called first in question: and the Princes authority being first debated and resolued vpon, then to haue proceeded to the limiting and deciding of these Tetrarks, seuerall or conioyned Gouernement: Therefore our brethren thinke it nowe belike highe time to mitigate this offence, and to prevent this obiection. And indeede (brethren) it is a good obiection, and a point very necessary to haue bene firste, if not decided, yet treated on and better considered, or if not firste of all (albeit in good right) even first of all in this matter of Ecclesiasticall gouernement) yet at least, or euer yee had proceeded thus farre in the treating, determining, and giuing full and onelic authority, to all and euery of these 4. Tetrarks.

Bridges.

The obiection why the treatise of the Christian princes supremacy is not first considered.

For, yee can not pleade ignorance, that yee thought not thereon before nowe: That yee were called to a suddaine and tumultuous reasoning, where the fynest witte, the beste memorye, the moste filed speeche, shall carrie awaye the truth: at leaste, maruelouslye moue the vngrounded hearers: (as in your Preface yee complained.) For, euen there, yee fore-saw that it woulde be objected, and among other thinges yee mentioned that obiection, saying: If anye shall object &c. that it shall be preiudiciall to the estate of Gouernement established: And doe yee nowe vpon mature deliberation, hauing proceeded to set forth, A Learned discourse of Ecclesiasticall gouernement,

Our brethren forelaw the object in their Preface.

and

stian prince
repelled.

and hauing entred into it, laide your principles, and distributed all the parts and persons that must be Gouvernours of it: (as though ye be thought your selues), come dropping in with this obiection, saying: But while we speake of Ecclesiasticall gouernement? As who would say: Good Lorde, howe haue wee forgotten our selues. Welles speaks of Government, and haue treated nothing of the Prince, which is the supreme Governour. Wel, while it is in memory, and while we are speaking of it, let vs say something to that obiection, that our selues partlie haue already moued, and it is most likelie wilbe by other obiection. let vs therefore answer before hand to that obiection, while we speake of Ecclesiasticall gouernement.

The tardie
comming
of this ob-
iection.

And it may bee, when yee wrote this, that yee thought on some such like matter. Notwithstanding, this is but my coniecture, peraduenture yea, peraduenture nay: but I take it, this is not the worst construction. Howbeit to say, while yee are speaking of it, and haue already given your resolute sentence on the matter, who haue the only gouernment: it may be thought your obiection and your answer thereunto, cometh verie tardie, to helpe the Princes title. Except ye will renoue, or suspende your definitive sentence, or except yee haue some further warrant, from the experience of their example, that (they say) haue a custome, first to giue iudgement, and put it in execution, and then to enquire whether the party were guilty, yea or no. But *Hysseron, Proteron*, former or later, let it come in question, now a Gods name: that wee may see, what is left to the Prince, and whether the Princes supreme gouernement be any whit preiudiced, by this conclusion already passed, for the direction of all Ecclesiasticall matters, to bee made onely by these foresaid Tetrarcks.

The Captio
of these
wordes, Ec-
clesiast. gover-
nement.

But while we speake (say they) of Ecclesiasticall Gouernement. Forsofte (my good and learned discoursing brethren) since yee haue staied to speake heereof, al this while: let mee craue pardon for a few wordes to stay your speech heereon a little while more. I pray you, what mean yee by this tearme heere, Ecclesiasticall gouernement? And a threelime before, yee called it also, Ecclesiasticall regiment. For, there maie be a great captio in these speeches, which our common aduersaries use against vs, in all their writings and immedieties, concerning the Princes Supremacie. And therefore, you bearing her Maiesties true subiectes, and dissenting from the Papistes errours: I am lothe to haue you either entangle your selues or vs, with their captious and slanderous tearmes, which not onely darken the matter, but touche her Maiesties honour, and slander her Royall person, and right of her cheefest office very neare: be it, you do it (I dare say it for you) of an ouerhott zeale, and not of blinde malice, as they do.

They slander her Maiestie to take vpon her an Ecclesiasticall regl-
ment or government, as though she tooke vpon her, to be an Ecclesiasti-
call person, or to exercise a function or office Ecclesiasticall: and to do
the actions that appertaine to the Regiment Ecclesiasticall. This is
a manifest sleaunders of her Maiestie, who neither exerciseth nor clay-
meth anie such Ecclesiasticall Gouvernement, nor the statute nameth
or intendeth any such Ecclesiasticall Government of her Maiestie, but
onelic that her Maiestie hath the Supream Gouvernement ouer all
persons Ecclesiasticall: and is the Supream Gouvernour of them in all
Ecclesiasticall causes, to ouersie and gouerne the right direction of al the
persons and causes Ecclesiasticall. So that, where the direction of the
consultation, and synding out the causes, the execution and gouerne-
ment of the actions, belongeth to the persons: the Supream govern-
ment and direction of the causes is hee authorized, and the actions
by the persons to be put in due execution, principally pertaine to her
Maiestie.

ces supr.
gouvernme

The Papists
sleaunders of
her Ma.

The princes
supream
gouvernme
ouer al Ecc.
persons, in
al Ecclesi-
matters.

And if ye thinke otherwise of her Maiesties, (not Ecclesiasticall Go-
uernment, but) supream Government, in or ouer Ecclesiasticall persons
& causes: ye do greatly mistake it. And this may serue also for your third
Tetrarke, who ye cal Gouvernours, to whome ye attribute an Ecclesi-
asticall Gouvernement. Except ye intend by the word Eccl. anie man-
ner of wayes pertainyng to the Church. And thus, the widdowes of
whome the Apostle speaketh 1. Tim. 5. 9. Had Eccl. offices also, by which
reckoning weomen with you, might be Ecclesiasticall persons, and haue
an Eccl. government in the church.

What be-
longeth to
the Eccl.
persons, and
what to the
Prince.

And so your Ecclesiasticall Gouvernours, are notwithstanding popu-
lar and plebeian persons, which commonly are called the laye people
And by the Scottish Churches, election of them and of the Deacons, where
they say: The Friday after, iudgement is taken, what persons are ele-
cted for elders and Deacons to serue for that yeere: It shoulde seme
they account them not properly Ecclesiasticall persons, but rather lyke
our Syde-men or Church-wardens. But howsoeuer yee confound these
tearmes in these your Gouvernours, it is not good confounding them in
the Prince. And yee see that great captions, sleaunders, and cauils, may
arise vpon such great personages, by such intricate and doubtfull
tearmes. *Non bene definit, qui non bene diuidit.* Speake distinctlye and
plaine, and then we shall better vnderstand your meaning, and either you
or we shall quickly be diuinen to a final conclusion, without al starting holes
or euasions.

If yee meane by Ecclesiasticall government, that her Maiestie ta-
keth vpon her an Ecclesiasticall office, or to be an Ecclesiasticall person,
and so execute the actions of the causes, that (as you say) are commonlie
called

ces *supr.*
governm^t

called Ecclesiasticall: ye incurre the common aduersaries flaunder of her Maiestie, although (I trust) vnwittingly, and therefore will not (I hope) vnwillingly reclaime your error. If ye meane by Ecclesiasticall Government, her Maiesties Gouvernement, in or ouer Ecclesiasticall matters or causes: we admit your sense: and now procede on concerning the obiection and your answer.

Good reason
that al Pro-
testants
should
think that
the Princes
supremacie
should bee
first treated
on.

It may be thought of some, that wee shoulde intreate first, of the Supream authority of Christian Princes.

And good reason to, (as I take it) if you will needes take vpon you (by what warrant or licence thereto, I doe not knowe) to intermeddle in matters of state and Gouvernement. Whether there were any thought the contrarie (as I hope there are not many amongst vs Protestants) come you in, saying: It maye bee thought of some? as though you misliked, that anie shoulde so thinke; or thought not your selues, that manye amongst vs thought not so. But go to, some were perhaps of such a straunge opinion: and what (I praye you) is the opinion?

That we should first intreate of the supream authoritye of Christian Princes.

Christian
princes haue
a supream
authority in
Ecclesiast.
matters.

Here againe I craue yet another interruption for my learning of so Learned discourfers. Doe yee here afforde Christian Princes the title of Supream authority, by way of supposition; As, whether they haue anye Supream authority in Ecclesiasticall matters, or no, let that fall out in the Treatie, as it shall? or by way of assertion; acknowledging a Supream authoritye in them? For, your wordes seeme rather to carrie, that they haue a Supream authoritie: Howbeit, not to be first treated vpon: and so likewise do your wordes in the next page, saying:

But of the Supream authority of Christian Princes in Ecclesiasticall causes, how farre it extendeth by the worde of God, we shall haue better occasion to intreate heereafter, when we shall haue described the Ecclesiasticall state.

So then, Christian Princes haue supream authority in Ecclesiasticall causes, by your owne assertion. But, how now both this agree with your former conclusion? There remaineth therefore of these before rehearsed onlie in the Church these Ecclesiasticall offices, instituted of GOD namely, Pastors, Doctors, Gouvernours, and Deacons: By which the Church of God may, according to his worde bee directed, in all matters which are commonly called Ecclesiasticall. If Christian Princes haue supream government in Ecclesiasticall causes: howe are all Ecclesiasticall matters, or causes directed onelye by these Tetrarcks.

Shall the Prince be one of these foure, and bee included in the company of the Gouvernours? No, these gouernours are such Elders as are cho-

sent out of the people. How shall we reconcile these sayings then? well enough, (say they). For, these 4. are the onely Ecclesiasticall officers: now we name not the Christian Prince an Ecclesiasticall officer, but the supreme governour.

This is very well reconciled indeede, for that point: saue that it falleth out hardlie in an other, that still the Lay people are made persons Ecclesiasticall. But what answereth this the pointe in hande? For, if the Christian Princes haue the supreme government in Ecclesiasticall matters or causes: then, none of all these fowre officers or offices, (call them Ecclesiasticall or what yee will,) neither *diuifim*, nor *coniunctim*, haue the onelic direction of all Ecclesiasticall matters or causes. For, the Christian Princes haue here some direction; Nay, the chiefe and supreme direction in them. Except yee finde out yet, some other quicke betwene matters and causes: or, betwene directing and governing. But, as beere, Ecclesiasticall matters, and Ecclesiasticall causes, are taken indifferentlie: so, for directing and governing, I goe plainely and simply to worke. He that directeth, he governeth, and he that governeth he directeth.

The Christian Prince therefore, being (as our brethren graunt) the supreme governour in Ecclesiasticall causes, is also the supreme director in Ecclesiasticall matters.

But if now they stoppe on this point, and will distinguish between direction and government: and they (that is to saie) these 4. officers, will direct all the matters, and the Prince must governe them, according onlie, to their direction: who are indeede the Governours then? The Prince or they; when he must governe, (nay, say rather; when hee must obey) according to their direction? For, they vnderstande by directing, not their counseling, or shewing their iudgements and aduise: and such direction, (we freely graunt) belongeth vnto them. But by directing, they meane, setting downe order, prescribing, commanding, decreeing, and determining: and what is this else, but governing? Who hath now the more supreme government in Ecclesiasticall matters, the Prince? or these fowre estates? But the Prince (by their owne confessions) is the supreme governour in Ecclesiasticall matters, and not they: except our brethren giue the prince this title, onely for a shew, and keepe the matters to them-selues. For, so the Pope calleth the Emperour, Emperour of Roome, and yet yet can hee haue no more roome in Rome, then it pleaseth the Pope to permit vnto him, who indeede hath all the Empire and government of Rome. Now if these our learned discoursing brethren graunt christian princes this title, to be the supreme governour in Ecclesi. matters, in such a fashion: that

ces supr.
gouvernment

Difference
betweene
the Prince
and his gov.
and the 4.
Tetrarchs.

Directing,
& govern-
ing.

What our
brethren
meane by
directing.

The Prince
called supr.
gover. in a
bare title.

ces supr.
gouvernement

that is a plainie mockerie befoze God and man, *Non est bonum ludere cum sanctis.*

If the prince
be indeed
the supreme
Gouvernour
then must
our brethren
submitte
them-selves
to the gover-
nement esta-
blished.

But if they trulie acknowledge the Christian Prince to beare the chiefest stroke among them, in directing, prescribing, decreeing, confirming, forbidding, and commaunding Ecclesiasticall matters: then is the Prince indeede, the supreme governour in them, and not they. But then, stoop gallant, All these iiii. estates, which (as they said befoze) must beare such sway, that all Ecclesiasticall matters, maie be directed by them, and by them onlie, are topsie turvie ouertourned. What may the Christian Prince by them, (though not by them onely) bee directed by waye of counsell and information: but when all is done, hee is still the Supreme Governour, and all they must bee chiefly directed and governed by the Christian Prince: in all such Ecclesiasticall matters, and causes, as are amongst them to be established.

With therefore our Learned discourfers haue graunted this, whypee they not without further discoursing on the matter, to her Maiesties supreme gouvernement, that hath confirmed by her Supreme authoritye, the decision of these Ecclesiasticall causes, and controuersies long agoe, and maintayneth the Ecclesiasticall gouernement now established?

And if now Christian Princes haue supreme authority in Ecclesiasticall causes: while these our Learned brethren discourfers take on them, not to speake onelie, but to set downe directions of Ecclesiasticall gouernement: maye not some thinke, (nay maye not mooste men thinke) that they shoulde treat firste of the Supreme authoritye of Christian Princes? If they haue the firste degree in dignity, whype may they not haue the firste place in this Treatise? Whatbeit, because this tooke Supreme, may bee taken as well for the last in order, though it first in dignitie, as the Princes giue their voyces and Royall assent last of all and when euery bodie hath saide, their voice strykes deade or quickens the matter. If our brethren here meane, to reserue the Treatie of the Christian Princes Supreme authority, to this purpose, & so to acknowledge them to bee the supreme gouernours: then a Gods name, proceede on. Let them say, as doe the Gentlemen-vthers befoze Princes, On afoze my Lordes. Let all these fowre estates take their places befoze, because that these our Learned discourfers so assigne them. We will not greatly stryue with them about the roome, where they please to place Christian Princes, firste or laste, or middlemooste, if Christian Princes may entirely retaine their supreme authority in Ecclesiasticall causes.

Peuerthelesse, there is no reason to the contrary, but it may be thought of some, or of mooste, if not of these Learned discourfers, that they should

The worde
Supreme.

hane treated first on the Supream authoritie of Christian Princes: that the reader might first hane knowen, what Gouvernement perteyneth to them, and howe farre it extendeth by the worde of God, that hane the Supream authoritie of Eccl. causes: and then to hane treated on those in their orders, dignities, and places, that are vnder them, and seene likewise the differences of their inferiour Governements. And so should the reader of these controuersies, hane easily & plainly perceaued, whether any of their inferiour Governements & authorities had inroached on the Christian Princes Supream government & authoritie, yea or no. This (mee thinketh) had bene the better, the simpler, and moze direct way: then first to bring in all the other inferiour persons, and to assigne this and that Gouvernement vnto euerie of them, and when all hane had their places offices and gouernementes assigned to them: then, to come to the Christian Princes, and tell them: this is the place and office of Supream Gouvernement, left for you. Your Maiesties come late, these 4. are your Seniors, ye are but their punies: and therefore be content, there is no remedie, you must take that which by them is not stalled, & howe farre your Supream authoritie extendeth, we shall hane better occasion to entreate hereafter, when we hane described the Eccl. state. He thinketh, that Christian Princes may take grieve hereat, yea, euerie indifferent Reader may suspect, that Christian Princes might hane great wrong offered them by this dealing.

The iniurie offered to the Prince in the last place.

But, whether our brethren, Discourfers, meane thus, or no: by bringing in first all the inferiour persons, and taking vp before hande (ere the Princes be so much as mentioned) the direction of all Ecclef. matters to bee directed onely by them, and bid the Princes be content, they shall haue the Supream place of authoritie, that is, the last place (as they perhaps meane it) and the Princes vnderstande it for the chiefest place: let them now go on, and tell their owne tale, and shewe their reasons for thus placing of the Christian Princes.

Where-uppon it seemeth, that all the regiment of the Church dependeth.

Where-upon? And where-upon (I pray you brethren) speake you this: eyther vpon the giuing to Christian Princes the first treatise? or vpon the Supream authoritie of Christian Princes? The supream authoritie you hane graunted. But the first place of the treatie, yee will not graunt. Where-upon, it may be taken, that this your (where-upon) seemeth as if ye sayde: If we should first intreate of the Supream authoritie of Christian Princes: then it might seeme, that all the regiment of the Church dependeth on them. But confinne your owne words where-upon ye please, eyther vpon the one sence or the other. There is nothing yet alleaged, but that onely it seemeth that all the regiment of the Church

Our breth. captious sleaunders of the Princes supream gouernment.

dependeth on it. But if it be understood for the onely first place of the treatie: it can not so much as seeme to depende all vpon the first treating of the same. If it be understood of the Christian Princes supream government, in Ecclesiasticall causes, which you haue granted and we take holde thereon, and that somewhat yet in time, least all be cleane giuen from them, if all be not giuen away already, but yet will wee take as good holdfast as we can, for the Princes right, that Christian Princes haue supreame authoritie in Ecclesiasticall causes: which once being granted: then, whether yee treat there-upon first or last: whatsoeuer would seeme to fall out, will seeme so still. But what is this that would seeme to fall out hereupon?

A scanda-
lous surmise
of the Chri-
stian Prince.

That all the regiment of the Church, dependeth on the Christian Princes supreame authoritie in ecclesiasticall causes.

Would this seeme, if the Prince had the first place? Doeth it seeme that all the regiment of the Church, dependeth on the Pastor? And yet here you assigne the Pastour the first place. Though afterwarde vpon further aduiseement, you put him backe, and make him come downe with shaine, and take the lower roome, giuing the first place to the Doctor, notwithstanding your selues doe thus heere for a while exalt the Pastour. But it seemeth, ye haue a greater Jealousie of the Christian Prince, then of any of all these foure Tetrarkes. For howsoeuer ye set them one before or after another, the Christian Prince must come behind them all, for feare it might seeme that the regiment of the Church dependeth thereon.

But shall the Christian Princes be debarred of the right of their place, in the treatie of their authoritie, because it seemeth that there-upon the Regiment of the Church dependeth? It seemeth, that these wordes are suspitionlie cast forth, as though her Maiestie would haue all the Ecclesiasticall functions, and all their ministerie of the worde and sacraments, and all the mysticall state of Christes militant Church in her Maiesties Dominions, to depende on her Maiesties supreame authoritie in Ecclesiasticall matters. It seemeth, this is not verie good dealing, to burthen her Maiestie with suspicion of such things. But we will suspende our iudgement, for all this that seemeth to depende: for if wee should be not, but straight condemne a thing, because it seemeth this or that: what if this dealing of our brethren seemed harde to the Christian Prince? What if it seemed to her Maiestie, that the bringing in of all these foure Estates before her Maiestie, and the giuing vnto them onely, the direction of all Ecclesiasticall matters, might be greatly preiudiciall to the state of gouernement established; to make a murther in the common-weale; to sit vs all together by the eares; to make an infinite number of factions and alterations; yea, to take from her Maiestie the best part of her supreame authoritie,

authoritie; and to breed many mischiefs and inconveniences, then the
 or you, or we, or any yet salve? *cesuprema
 99. 1. 1. 1.*

If (I say) it should seeme so unto her Maiestie, and to a great num-
 ber besides, which thinke themselves as sounde Protestantes, and as
 good subiects as you either would seeme to be, or are: would ye not straight
 wayes answer? What though it seemeth so: yet, it is not so: it is
 but onely your surmise, and though it seemeth so to you: yet it seemeth
 not so to vs (ye will say) nor to many other. But sure it is not so, what
 soeuer it seemeth ynto anie. *Things not
 to be meas-
 red by see-
 ming.*

If now we replie: well, yet it seemeth not so of nothing. There can
 be no smoake, where there is no fire: and if it be not smoake indeede, yet
 since it seemeth to be smoak, it is not amisse to feare fire. *We must abstaine
 from all appeaunce of euill.* 1. Thes. 5. Would ye be content, to haue
 the matter ouerruled thus; against your Learned discourse for this Tre-
 trarchie, because these daungers might so seeme to insue, yea, to depende
 there-upon? And I pray you brethren, what stronger reason call ye this?
 It may be thought of some, that we should first intreate, of the supreme
 authoritie of Christian Princes: whereupon it seemeth, that all the regi-
 ment of the Church dependeth. *should A
 discipline
 be in the
 hands of the
 prince?*

Yea, but you will say: if it seemeth so, then, it cometh not of nothing.
 There is no smoake where there is no fire, *We must abstaine from all appea-
 rance of euill.* Who saide this? Forsooth (brethren) that did euery: and
 hardily returne mine owne wordes to mine owne selfe, *Leges Talionis*, For
 ye see I am bolde with you (brethren) in so doing. Well then (will you
 say) it seemeth that all the Regiment of the Church, dependeth on
 the supreme authoritie of the Christian Prince in Ecclesiasticall causes;
 and this seeming, cometh not on nothing. So verely, doth it not. For,
 to set aside your partiall suspicion, and goe to the matter it selfe. The
 Christian Prince hauing supreme authoritie in Ecclesiast. causes: doeth
 no Regiment of the Church at all, though not all the Regiment of the
 Church depende thereon. *Some regi-
 ment of the
 Church de-
 pendeth on
 the Princes
 suprem go-
 uernement.*

Yea, this is a thing, which is such a myste (say you) to dazell the
 eyes of the ignorant persons, that they thinke all thinges in the Eccles.
 state, ought to be disposed by that onely high authoritie and absolute
 power of the ciuill Magistrate.

A ha (brethren) I thought it would proue somewhat. It seemed (as
 the saying is) either a fore or a feare brake. I toke it for smoake, and
 it was a myste. So that I myst my marke. And yet till it came, it ree-
 led like a smoake. And a myste will not onely dazell the eyes, but so dar-
 ken the obiect, that wee cannot discern the trueth, till the myste bee
 dissipated, and then, (if we haue good eyes) we shall see all thinges as
 they are.

ces supreme
gov. scian.

A scande-
rous myste.

But what is this, which is such a myste, so loth, that all the regimēt of the Church dependeth on the authoritie of Christian Princes?

This is a soule, thicke, stinking, sclaunderous, darke myste indeede. Whence riseth this myste? Doe we raise anie such speeches on the Prince? Doth the statute yelde anie such authoritie to the prince? Doeth her Maiestie claime, or take vpon her anie such authoritie? I heare of none but of the common aduersaries, (and you knowe which are our brethren,) that cast forth anie such speeches. Al-be-it, I loyne not you and them in like condition. For, they most maliciously doe answere and blase it: you onely say it seemeth: but whether to them, or to the people, or to your selues it seemeth: that you tell vs not. But it seemeth, ye will exempt your selues, and I am glad thereof: for I would not haue it, that you, who are our brethren in Iesu Christe, and her Maiesties true meaning subiectes, as we are, should haue either your eyes dazeled, or the verie paper (whereon you write) to be stayned, with the supition, or but with seeming to suspect, such false, foggie, and infectiue mystes as those are.

If ye be Jealousie of them, to daine this myste away, it is well done: so that in this Jealousie to daine away the myste, ye daine not away with all our Mistresses Supream authoritie. It is no reason her Maiestie should loose her cleare right, vnder pretence that a myste dazeleth the eyes of ignorant persons.

The eyes of
the ignorant
dazeled
with this
myste.

But if they be ignorant, then it is for that they knowe not the truth hereof: and then is the truth of the matter cleane contrarie. And although the ignorant be deceaued: yet they that be not ignorant, be not deceaued. And can not the ignoraunt bee taught the truth by them that are not ignoraunt? The ignoraunt persons were deceaued in manie moe thinges, of which ignorant persons then, manie knowe (thanks be to God) doe knowe the truth, except such as loue mystes and darke nesse more then light.

But let not vs suppress the truth, for feare of what may seeme to ignorant persons. For to them truthe seemes falshode; and all that we say both of vs, may seeme starke lyes. But it lyeth vs vpon so much the rather, to tell them the truthe: and then if they will be ignorant, let them be ignorant still. But what is the point, wherein by this myste the eyes of the ignorant persons are thus dazeled? That all thinges in the Ecclesiasticall state, ought to be disposed by the only high authoritie & absolute power of the Christian Magistrate. This indeede is a dangerous error of ignorant persons. But if any be so ignorant: would this error be confirmed in them, if the authoritie & power of the Christian Princes were first treated vpon, and thoroughly biewed: And not rather, if there be any such as holde that opinion (as by our brethrens speeches it seemeth there

there should be made) I take it were the best waye which could be taken, that this myste, were first cleared, and the Treatie of the Christian Princes first treated vpon: least, epther the Princes should take anie such onely high authoritie and absolute power vpon them, or that the people should so grossely and erroneously conceaue anie such matter of the. This is my opinion in such cases. And I woulde wish you (brethren) to take heede, home in these your discourses, (let them carie what name of learning soever, ye will) sith that the people are taught no such matter, sith that her Maiestie taketh no such absolute power vpon her, but (as becometh a good Christian Prince,) that, which of right pertaineth to her Maiesties royall office, and most godly, with all humilitie, patience and cindenes, tempereth the Justice of the same: you abuse not so much her Maiesties clemencie, that deserueth no such slanderous nor suspitions at your hands.

The casting
forth of
such false
suspitions
is not wel
done.

Will this put you such surmises in the peoples heads, if they were ignorant, to decrease them worse? For this is the way, to make the people epther become Atheistes, as only and absolutely to depende on the Prince in all matters and causes Ecclesiasticall: or to grudge against her Maiestie, as taking on her such an onely highe authoritie and absolute power to dispose all thinges in the state Ecclesiasticall. What could her open professed enemies haue sayde worse? Soane that they no lesse impudently then falsely, like arrant Traytors, doe not shame to affirme it: and should you (brethren) come after those shamelesse chyldren of Beliall, and say: But while we speake of Ecclesiasticall gouernment, it may be thought of some, that we should intreate first of the Supream authoritie of Christian Princes: where-upon it seemeth, that all the regiment of the Church dependeth: which is such a myste to dazell the eyes of ignorant persons, that they thinke all thinges in the Eccles. state ought to be disposed, by the onely high authoritie and absolute power of the ciuill Magistrate? What suspicious speeches, and byous glaunces, vnder the name of some, and of it seemeth, and of they thinke, are heere cast forth: and all this thinking and seeming to some, is turned to the people, and to ignorant persons: they, poore soules, must beare the fault of all. What is rayling of mystes, dazeling of eyes, walking in cloudes: yea, bounding naked in a net, and when all the world looketh on, to thinke no bodie seeth vs, if this be not? And whie is the Soueraigne Prince called hereby no better terme, then the ciuill Magistrate: who before, was acknowledged in more reuerent manner, to be the Christian Prince, and to haue also Supream authoritie? What, and did you likewise meane, hereby to graunt vnto Christian Princes, that all the regiment of the Church dependeth on their Supream authoritie, and that all thinges in the Ecclesiasticall state ought to be disposed by that onely high authoritie and

The terme
of ciuill Ma-
gistrate.

absolute

eesupreme
gouernment.

How farre
our breth.
denie or
graunt this
sclaunder.

absolute power of the ciuill Magistrate? What? do ye here graunt them all this? Or graunt them some thing? Or denie them all this, and graunt them nothing, no; any regiment, no; anie disposing at all: Pse saye, the ignorant persons, thought thus and thus: and would you for all that, giue so much vnto Christian Princes, as the Supream authoritie in Ecclesiasticall causes? Did not you feare also, leass ye should raple a myste to dazell the eyes of ignorant persons? And what did you meane, when you gaue the direction of all Ecclesiasticall matters to your foure estates onely in the Church? And among other termes, here speaking of the Christian Princes, ye call their estate the onely high authoritie, and absolute power: but it sufficeth vs, (if ye will abide by your graunt,) that Christian Princes haue supream authoritie in Ecclesiasticall causes, as for the termes, onely and absolute, which are due onlie vnto Christ; in talking of anie others vsurpation of them, we knowe no Christian Princes that doth vsurpe them. It is manifest, that our most gracions Soueraigne (the mirrour of all Christian Princes of this age) claimeth or vsurpeth, no such onely high authoritie or absolute power, whereby all thinges in the Ecclesiasticall state ought to be disposed.

Her Ma. clai
meth no
such abso-
lute power.

Bestowe the vsurpation of these termes on the Pope, or of some tyrant; or looke your selues (brethren) better vnto it. For, your gluth; things here to your foure Tetrarkes. First, direction: and then, of all Ecclesiasticall matters: and that, onely to these foure in the Church. And woe ye not astraide, leass, the fourth terme, that is to saye, absolute power, would followe in a myste, to dazel the eyes of ignorant persons? Well, if after absolute, Absolon folloiw not also, it is the better.

But let vs now with-draue our selues out of these mystes; and come to clearer coasts, concerning some particuler pointes, what is here graunted, or denied to the Christian Princes by these our Learned discoursing brethren.

The lear
ned dis-
course.

Page. 8.

Others there be, with more colour of reason, that referre only indifferent matters to the disposition of Princes: but in determining indifferent matters, they shewe themselues not to be indifferent Iudges. For, whatsoener it shall please the ciuill Magistrate or themselues to call or count indifferent, it must be so holden of all men, without any further inquirie. But of the Supream authoritie of Christian Princes in Ecclesiasticall causes, how farre it extendeth by the worde of God, we shall haue better occasion to intreate hereafter, when we haue described the eccl. state.

Bridges.

When vnder the name and blame of ignorant persons, these Learned discoursers haue answered (as they thinke) sufficiently, that they haue not first treated on the Christian Princes estate, for feare, leass in giuing the Prince place, before they had inuected in full seazure and possession, these foure Tetrarks in their offices assigned already vnto them, the Christian Prince

Prince might be thought to haue gotten to great aduantage, as hauing his share set out before theirs: and therefore, hee is put backe, till all these saue be serued: under pretence, that if the Prince were serued first ignorant persons would thinke, that al the other had their shares from him, and all depended on him, and that his power might be thought absolute, and that this were a myste to dazell the eyes of ignorant persons, which might sound to the Princes great reproch. At last, now the Christian Prince, or any other his wel-willers, should espie, that this indeede, were but a myste to dazell the Princes owne eyes, that pretending to staye him, for feare he might come to haue too much, they might leaue him no authoritie at all, in the directing and disposing those matters, wherein his Supream authoritie most of all consisteth, to wit, (be they politike, mo:all, or Ecclesiasticall things) in matters indifferent: least they might thus seme to spoyle the Prince of all: they come nowe to answer those men, that yet would leane to the Christian Prince a Supream authoritie in disposing of these indifferent matters.

Others (say they) there be, with more colour of reason, that referre only indifferent matters to the disposition of Princes.

Who those others are, they doe not name: but we may well perceauce, that these our brethren discourfers fauour not greatly those mens opinion, that the Christian Princes should haue anie disposing of indifferent matters. Notwithstanding, because they dare not in plaine wordes denie it: it is worth the sight, to see howe pretely they fetch it about, in the answering to the opinion of those others.

And first, they claime these others, howbeit with a harde curricombe, that they at least haue more colour of reason, yet not reason, but colour of reason: Which rough or gentle yielding some what to them, at least of a colour, must serue for a reasonable colour, to seeme to giue them something, though (saue a colour) nothing: both to bereaue these others of their reason, & the Chr. Princes of all their Supream auth. in indifferent matters. And indeede, as they tell their tale, they dyne it to as little reason, as they can, for in saying: they referre onely indifferent matters to the disposition of Princes: they plainely insinnate, that these others should say, that the Princes are not onely the chiefe or Supream, but also, the only disposers of indifferent matters: and this also our brethren affirme of indifferent matters indefinitely; as though, not some, but all indifferent matters, were in the onely disposition of Princes, at their pleasure.

Nowe, although that in some things, which of their nature are indifferent, all lawes, of God and man, haue had no small regarde, of those that are called *Principum placita*, drawing neere to the kinde of her Maiesties Proclamations: yet what good Prince hath ever reigned, (were he neuer so wise,) euen Salomon himselfe, but he had his counsell:

Indifferent matters referred to the Princes disposition

Princes counsellors to giue aduise.

was auth. in
indifferent
matters.

Not to give authoritie and life to his decrees in such indifferent matters, which lieth (I graunt) onelie in the Princes disposition: but to give aduise and counsell vpon waightie and mature deliberation, what were best in all respects, according to the Analogie of Gods worde, the groundes and rule of reason, and all other thinges to be considered, for the advancement of Gods glorie, the establishment of the Princes estate, and the benefit of the common-weale. But howsoever anie other Princes haue abused their authoritie, and followed their owne disposition, rather then reason in these matters: or their owne reason according to Machiauelles rule, rather then the aduice or consents of their wise and goodly Counsaile. Shall we so deeme rashly, and beyonde our dutie, of her Ma. our most gracious Soueraigne, or of any other goodly Christian Princes? Well then what say our brethren these Learned discoursers here-unto, hauing moued this case? For, it is at this day a great question, & toucheth the matter to the quicke, what the Christian Princes authoritie is, in the disposing of indifferent matters? Let vs now listen to their answer & determination in this point. Wherby we shall see, what they leaue to the Christian Prince, all or somewhat, ought or nought, in the disposing of these things.

The Princes
authoritie
in disposing
indifferent
matters.

Our brethrens
motion
of this point

Their motion is this:

Others there be, with more coulour of reason, that referre only indifferent matters to the disposition of Princes.

Our brethrens
answer.

Their answer is this:

But in determining indifferent matters, they shewe themselves not to be indifferent Iudges.

The reasons
of their answer.

This answer they confirme with this reason:

For, whatsoeuer it shall please the ciuill Magistrate or themselves to call or count indifferent, it must be so holden of all men, without any further inquirie.

The breaking
off the
further
answer till
hereafter.

And with this answer they breake off the matter, saying:

But of the supream authoritie of Christian Princes in Eccles. causes, howe farre it extendeth by the word of God: we shall haue better occasion to intreate here-after, when we haue described the Eccles. state.

And is this al then, that we shall looke for here, concerning this so great and important matter? Who moued here this point now? Indee it was looked for before. But why at the length was it not moued, and shall not now be thoroughlie answered, but thus be posted off, till better occasion here-after? Verre was a verie good occasion, and moued by your selues, and the matter waightie and necessarie: and who would not now euen haue saide to him selfe, although some great busines or friends had called him away? Nay, soft, I will stay a while, and here these our brethrens Learned discourse and answer, in prouing and determining of this great point: & then be gone. But we may now be gone when we list.

we have our answer here already, such an one as it is: and till better occasion hereafter, we must be content with this. Well, and therefore no remedie, then content: we will live in hope.

But then (Brethren) forget not the matter quite and cleane, when that better occasion hereafter cometh. But it is an old saying, *promissum est aut debitum aut dubium*. I doubt we must take this answer for all, in this Learned Discourse. For hereafter, when our brethren at the end of all this their Learned Discourse, take their better occasion (as they thinke) to treat more largely of the supreame authoritie of Christian Princes in ecclesiasticall causes, how shall it stand with the worde of God: there is, faire and well, better and worse, more and lesse, *per gry quidem*, not so much as our two mentioned of indifferent matters. And is this indifferent dealing in such a matter? But since it is so, least we should go emptie away, we may take this for none for an answer. The obiection propounded by themselves, was this: *Did you not say*?

Others there be with more colour of reason, that referre onelie indifferent matters to the disposition of Princes.

To this they answer. But in determining indifferent matters, they shew themselves not to be indifferent iudges.

This answers beginning with a But, is given rhetorically *Ex abrupto*. Uttering (as it were, for quicker dispatch, in a Learned Discourse,) the one halfe, or parte of the answer, by which they would have us to gather their whole minde: as who should say: it is true which these others affirme, that referre onelie indifferent matters to the disposition of Princes: all this we gladly graunt and yield unto. But in determining indifferent matters, they shew themselves not to be indifferent iudges.

Is not this (brethren) the meaning of your answer? For I would be loath wittinglie to misconster you. Doubteit, to all that shall be indifferent iudges of us both, I hope, they will say, I have more then colour of reason, thus to conister your words. You have moved here a weightie obiection: Your full, plaine, and resolute answer is expected. If ye say nothing at all unto it: either it might be thought, that ye reieced it, as a matter not worthie to be answered: (and why then did ye move it?) Or else, saying nothing thereto: the old rule may hap to fall on you: *Qui tacet, videtur consentire*. He that holdeth his peace, dooth seeme to consent. Notwithstanding, that is but seeming, which though it inferre not, yet still it carrieth more then colour of Reason, that by all probability, the partie yieldeth. And it is commonlie, and in some cases necessarilie taken, *pro confesso*, as a close graunt. But if a man of purpose, will take upon him to answer to that, which is objected either by others or by himselfe, and answer onelie by way of exception, as you have expresselie begunne with this exception, But: what can that intend, but that ye freely graunt, to

res. with in
indifferent
matters.

Our pre-
sent
discourse
is
not
about
indifferent
matters.

The
weight
of
our
brethrens
answer.

The weight
of our
brethrens
answer.

How far our
brethren
graunt to the
Princes dis-
posing in-
different
matters.

The
weight
of our
brethrens
answer.

The
weight
of our
brethrens
answer.

as auth. in
indifferent
matters.

Our bre-
thren graut
it, and yet
finde faulte
with them
that graut it

Who are
these not
indifferent
iudges.

Mistaking
indifferent
for not in-
different.

The Princes
right heere-
by not pre-
iudiced.

to all the obiection, so farre forth as is not expessed nor contained, w^{ch}ly
in the compass of your exception: And this goeth beyond your mist of
videtur, it seemeth: and I plainly take it for a plaine granting.

Now, if ye graunt to the opinion of these, to whom ye call others, that
referre onelie indifferent matters to the disposition of Princes: why do
ye so minceinglie, or rather obfuslie saye of them: they do it with more
coulour of reason, as though they had no reason, but a coulour of rea-
son for it: And what reason or coulour of reason haue you to propose it
and graunt it, and yet to finde fault with them that do mouche it? If ye
say, ye finde faulte with the abuse of it: that is nothing to the obiection
which was, whether onelie indifferent matters were to be referred to
the Princes disposition. But (say you) in determining indifferent matters
they shew themselves not to be indifferent iudges. So that, if they shew
ed themselves to be indifferent iudges, in determining indifferent mat-
ters: then they did well, and ye will allow Christian Princes to haue au-
thoritie in the disposition of indifferent matters.

Who are these now, that in determining indifferent matters, shew
themselves not to be indifferent iudges? If ye meane those others, with
their coulour of reason: with what coulour of reason referre ye this to
them, who (as ye say) referre onelie indifferent matters to the disposi-
tion of Princes? And how then are they become such determiners and iud-
ges of indifferent matters, referring them onelie to the Princes disposi-
tion? What iudgement or determination is that in these others, that
hath no disposition of the matters, whereon they should iudge and de-
termine, but referreth the disposition to the Prince? And what disposi-
tion is that of the Prince, if these others and not the prince, be the iud-
ges and determiners of it? If ye say these others finde out onelie, what
be indifferent matters, and the Prince onelie dooth dispose them, how
they shall be bled, when by these others they are determined and iudged
to be indifferent: where is then the faulte? In mistaking matters not
indifferent, for indifferent: and indifferent, for not indifferent: and so
in determining indifferent matters, they shew themselves not to be in-
different iudges. And who do thus: these others, that referre onelie in-
different matters to the disposition of Princes. What is this to the
Princes right, in the disposition of indifferent matters? The right of the
Prince heerein, may remaine intier, for all this abuse of others. So that (I
hope) we shall sooner agree, then we were aware on. For, so that Christian
Princes may haue their right inuolable reserved: I dare hazard this
farre of all good Christian Princes, and will presume (by hir Maiesties
leane) to giue warrant for our most gracious Soueraigne, that she will
not abuse hir authoritie, nor hath doone: nor (if any others haue abused
hir authoritie herein, committed by hir Maiestie vnto them) would
maine

mainteyne them, or allowe thereto. But all this will not serue. For, under pretence of this abuse, though doone by others, which others notwithstanding are not wanted: not onlie they (whosoever they be) in authoritie under her: but also her Maiestie her selfe is most unworthilie defaced, and her right herein, which cannot be denied, but for a she is granted vnto (albeit not in neither in expresse wordes, but in necessitie of consequence is euicted from them) is here cleane undermined, and with reprochefull contumelie ouerturned. Pretending not onlie that the Prince disposeth all these things himselfe, according to the wrong determining of others: but that the Prince ioyneeth with these others, in the wrong determining and iudging of these matters. And that either the Prince and they, or els the Prince or they, rule all at their owne pleasure, disposing of indifferent matters for not indifferent: and of not indifferent, for indifferent: and so in determining indifferent matters, shewe themselves not to be indifferent iudges.

For, whatsoener it shall please the ciuill magistrate, or themselves, to call or count indifferent, it must be so holden of all men, without any further inquirie.

What doo they (bzechzen)? sage me that againe: doo they deale thus with enerie matter whatsoener? And at their owne pleasure, whatsoeuer it shall please them? And haue they no better prooue, then their bare calling or counting it to be indifferent? is that all the reason they alledge? And would they hereupon onlie, haue it holden for such a maxime, that, not onlie it may, but it must be so holden, and that, of all men: and that, with our any further, so much as, inquirie? This is a verie strange dealing: this is an heynous matter indeed. If the matter go thus: alas poore men, I cannot greatlie blame you, if ye mislike such euill dealing; and thought them not to be indifferent iudges.

But (I beseeche you bzechzen) who are they that vse such dealing? The ciuill magistrate, or themselves? What? The ciuill magistrate? God forbid. Take heed what ye say, yea, vnsway that againe. No, no, we say (you will say) the ciuill magistrate. And will ye so indeed? Whome then meane ye by the ciuill Magistrate? For, all our question was about Princes, and those not Heathen, but Christian Princes. And we (will you say) by the ciuill magistrate, doo meane also the Christian Prince? Well then (bzechzen) I now perceiue your meaning. Neither doo I denie, but that the terme (ciuill magistrate) is a fit and reuerend terme, as time and place serueth. Notwithstanding, here treating of the supreme authoritie of Christian Princes, to come in (as before in a myst ye did, and now againe, and that openlie) with a terme, that maye as well fitte the great Turke, or anye Heathen, Infidell, prophane,

Her maiest.
right and
doings
unworthilie
defaced.

The ciuill
magistrate.

slandered.

or twicked Prince, as a Christian Prince: and speaking of not indifferent judges, to call here the Christian Prince, onlie and in generall, the Ciuill Magistrate, as though it were some Ciuilian, or Iudge in the Ciuill lawe, or some other Inferiour Magistrate; under the Prince: *Quam contempnimus quam incuile?*

The subiects
accusatioⁿ of
the Prince.

But would God, this were the greatest faulte in this discourse, to stumble now and then, on a course terme, though some what unfitting for so learned discourfers, and more trust in this treatise for the maiestie and reuerence of the Christian Prince, to be termed by. But let termes passe, and tend to the charge. Not onelie others, but also the Christian Prince, is here charged and accused by the subiect, of an heynous crime: that whatsoeuer shall please the ciuill Magistrate, (meaning the Prince) or them-selues (meaning others by authoritie called by the Prince) To call or counte indifferent, it must be so holden of all men, without any further inquirie. What a sore and sharpe accusation is this? And what a number of waightie branches hang thereon? For a Prince, a Christian Prince, yea the owne liege, naturall, and most goodlie Christian Prince: of the subiects, yea, of the owne naturall, loyall, and swozne subiects, yea, of the protestant reformed Christian subiects: yea, of those that pretend to be the most zealous, goodlie, learned, faithfull Ministers subiects, to be thus burdened and exclaimed vpon. If this had bene true: yet would it haue required a more reuerent admonition. And if it be false: then, to haue been spoken in neuer so great secret, is both a sinne gratiuous before God, and to our owne estate, dangerous. But to accuse the Prince openlie of so foule a matter, not onelie before God and his Angels: but to publish it in the hearing of all your fellow subiects: to thrust it out in print to other nations, to the wide world, to perpetuall memorie: and as it were, in tables of Masse, to set it downe in a plottoyme, and in a Learned Discourse of Ecclesiasticall gouernement: that the Ciuill Magistrate, pointing as it were with your finger, to that so gratiuous Christian Prince, vnder whom bothe you and we doe so happilie liue: to whom we all doe owe obedience, loue, dutie, honoz, fealtie: to whom by so manie great benefits we be obliged: that his Maiestie doth deale with vs so violentlie, so wilfullie, so vniustlie, that whatsoeuer he please to call or count indifferent, it must be so holden of all men, without anie further inquirie: What greater crime almost can ye laye to anye, not Christian Princes, but barbarous tyrants charge, in such a matter, then here yee haue done? For, anye to be called a Iudge not indifferent, that is appointed to be a Iudge: is to charge him with a sore matter: that either of ignorance (which is too bad in a Iudge,) or of knowledge (which is worse) he is an affectionate, partiall, corrupt, and not a iust Iudge. For, what of all these, and worse, if worse can be in a Iudge, is not contained in this infamous terme: He is not an indifferent

The heigh-
noulesse of
this slander,
not to be an
indifferent
Iudge.

indifferent Iudge. When a Iudge determineth a doubt or controuersie, indiciallie, then to be not indifferent, is the manifest perverting of his office. For, what is the cheefest point of a Iudges office, but to giue iuste indgement, and that iustlie? *Thou shalt not* (saith God vnto a Iudge, Leuit. 9.) *doe vniustlie in iudgement, thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustlie.* And what is iustice, but, *Summ cuique tribuere*, to giue to euerie partie and part that, that apperteineth to the same: so that if there be accepting of the persons, moze then of the waighing of the causes: if right be not ministred indifferentlie to all: if the scales be not of themselves of like poyle, other wise then as the weight of the matter that is put in them, causeth the one to weygh downe the other: and if the tung of the balance incline not downe that waye, after the heauier weight: it were euen against the course of nature. And if the Iudge, into whose hand God hath put the sword of Justice, should not strike right, but cleane ouerthwarte: condemne the innocent, iustifie the guiltie, saye god is euill, and euill is god: light is darkenesse, and darkenesse is light: sower is swete, and swete is sower: false is true, and true is false: not indifferent is indifferent, and indifferent is not indifferent: then indeed he were a Iudge not indifferent, but vnust and false. Such not indifferent Iudges God accurseth, and will rote them out. Because, where they execute not their owne, but (as Iosaphat calleth them) the iudgements of God: they peruert them to Gods dishonour, to the maintenance of wrong and falshood, and to the iniurie and oppression of the people. This therefore is a most dreadfull accusation.

The cheefest point of a Iudges office.

The danger of this accusation.

If ye replie, that ye speake this of others, not of Princes, that in determining indifferent matters they shew themselves not to be indifferent Iudges: had ye said no moze thereof, but so left it in suspense, what we might gather by this word they: although it had bene spoken verie suspitiouslie, to saye: others there be, with more coulour of reason, that referre onelie indifferent matters to the disposition of Princes: but in determining indifferent matters, they shew themselves not to be indifferent Iudges: which they, doe thus shewe themselves? The Princes to whose disposition the matters be referred? Or these others that referre them to the disposition of Princes? Because here this word they, might be doubtfullie taken: and we ought not to consider doubtfull words odiouslie, to the worst parte, if they may be construed to the better: had ye therefore gone no further in the matter, and not your selues made your meaning plaine, and withall a great deale worse: I might haue bene thought to haue offered you as great wrong, in theaping that sence on your words, as your words offer great wrong to Princes, in burthening Princes with so great a slander. But when as vpon these wordes: they shew

The Prince
directlie ac-
cused so well
as others in
authoritie.

shew themselves not to be indifferent Iudges: yet pursue it at the harde
heel, with this illatiue cause: For, whatsoever it shall please the Ciuill
Magistrate, or themselves, to call or count indifferent, it must be so hol-
den of all men without anie further inquirie: doo ye not most apparant-
lie (to any that hath but his common sense) inferre this sentence on the
other: And although ye utter it dishonourlie, saying: The Ciuill Magi-
strate or themselves, and not iointlie, the Ciuill Magistrate and them-
selves: do ye not speake it of the one as well as of the other? Yea, and
place the Prince in this crime, before the other, as of the twaine, the more
culpable.

The grie-
uousnesse of
our breth-
ers offence in
this slander.

If this be not a great overshooting of your duties, a soule forget-
fulnesse of your estate and calling, and a verie soze crime for the subiect
to burthen the Prince withall: then with all my heart I crie God mercie,
and I crie you mercie too (my brethren) and will be most readie to make
all the amends I may, for mistaking this to be so great a fault in you, that
ye haue laide here so great a fault, vnto your and our Princes charge. And
though I would (God he knoweth) be most woe and loathe, to be found
culpable of such a crime, as to become an accuser of my brethren, be the
matter neuer so true, and much more loath, being false: yet could I rather
with, to susteine all punishment of a slanderer, then that you or anye
ther could proue, such soule matter as this is, in her Maiestie. for what
one word haue ye brought in all this your Learned Discourse, to proue
that the Prince inforceth you, to hold any one thing as indifferent, that is
not indifferent?

And now (brethren) alleadging no one proue of anye such matter not
indifferent, to be holden indifferent: consider better with your selues,
what ye haue here done against the Lords annointed, against your one
lie, so good, and gracions Soueraigne: who hath of you hetherto deserved
so well, and shall the now of you hir subiects, be rewarded so ill: What
should you not be ashamed to be thought so vnthankfull: yea, not trem-
ble and quake, to be found so vndutifull: Not so much for feare onelie, to
incurre the danger of hir Maiesties indignation: for, (God be blessed for
it) we haue a most milde and mercifull Princess, readie to forgive you.
But what will ye answer to Almighty God, (for I hope, ye feare God
more then man) and God (whose annointed hir Maiestie is) giueth this
straight charge to euerie subiect, Exod. 22. Thou shalt not raise vpon the
Iudges, neither shalt thou speake euill of the ruler of thy people. Do not re-
prache the Prince (saith Salomon) so much as in thy thought: Neither speake thou
euill of the ricke, in thy bed chamber: for the soule of the ayre shall carrie thy
voyce, and that which hath wings shall declare the matter, Ecclesiast. 10.
And yet (brethren) haue not you feared with open mouthes, to crye out
these speeches in the ayre, and adde your paper wings vnto them, to flye
about

about in the worlde. Vision therefore (my brethren) these wilde wings: *scandalized*
 laye your handes on your mouthes, and acknowledge this great faulte,
 that ye haue committed: Leane these contumelious speeches, sifter for e-
 nemies then for Subjects: crye God and her Maiestie in your hearts
 hartlie mercie, and with humble reuerence and good opinion, submit
 your selues to her Maiesties disposition of these matters.

And as I hope (on better aduising of these your vnadvised dealings)
 ye will not be græued thus to do: so I trust that God, and vnder GOD
 her Maiestie, (considering that all this hath bene risen on a seruencie of
 zeale (I graunt) to Gods glozie, but not according to the knowledge and
 learning, wherof you persuaue your selues, and not of anye cull will
 ye beare her Maiestie, but otherwise, loue, honour, obeye her, and
 wishe as well as we, withall your heartes vnto her) will most rea-
 dilye bothe forgive and forget all these your dis tempered speeches and
 demeanors.

If ye thinke, ye haue not committed so great a faulte, since that the
 matter (when all is doone) is but for indifferent matters: and whye
 then, should the matter be made so great, the ground being so little: I
 praye you (brethren) dooth the lessening of the matter, lessen the faulte:
 or not rather aggrauate the same? And yet, who make this great adoe,
 and this foule out-crye on the Prince for indifferent matters? Whereof
 (in the meane while) ye cannot denie, but the Prince hath the disposition:
 and when she hath disposed them, then to crye out on her disposition of
 them, on this fashion, that she disposeth them so, that if she call or counte
 them indifferent, it must be so holden of all men without any further
 inquirie: call ye this (my maisters) a small matter? Dooth not the im-
 portance euen of all religion hang vpon it? For, if by this slander, the
 Prince please to call or counte indifferent anye one, or all the articles of
 our faith, it must be so holden of all men without anye further inqui-
 rie. Maye they not then dispose thus of all religion, and alter the same
 as it pleaseth them? The verie Antichriste of Rome, went neuer yet
 so farre, neither doo we burthen him to haue gone so farre, in all his in-
 tollerable blasphemy, although, hee come verie nere vnto this blas-
 phemie.

Ande the Pope and his blasphemous raylers, most impudentlie doo
 laye suche crimes vnto our Princes charge, and yet hardlie they goe so
 farre as this reacheth. And shall we then our selues (to confirme their
 most shamefull lies) accuse our owne so blessed a Prince, with so outrag-
 ious and apparant a slander?

If ye thinke, ye are to hardlie pressed, as speaking these thinges
 against her Maiestie, whereas ye name her Maiestie not at all, nor
 anye other Prince particularlie. I confesse, ye shew herein a pointe
 of

Inconside-
 rate zeale.

Lessening
 the cause
 dooth ag-
 grauate the
 faulte.

This accu-
 sation rea-
 cheth fur-
 ther then we
 accuse the
 Pope.

It helpeth
 not that her
 Maiestie is
 not by name
 accused.

slandered.

of witte and learning, in this your Learned Discourse, to learne vs, that although we susteine a smutte for an vnseemlie terme: yet to saue our selues vp-right, and out of daunger, in speaking of Princes, it is good to speake some-what more at random, and not of this Prince, nor of that Prince, but in generall termes, of the Ciuill Magistrate, and then cannot one Prince finde himselfe, more touched then an other: or at least, though they see themselves gleeked at, yet cannot such holdfast be taken on their words. Indeed if ye delte thus with meaner persons, it were more toller-able, to put a case of Iohn a Stile, or of *Ly homo*, an *Individuū vagum* would saue all cleanly, and might be counted but a p^resupposall.

But when ye treat, not of a thing that mought, or mought not be done by Princes, or by the Ciuill Magistrate: but flatlie anouche thinges to be done by them, and withall complaine of, and accuse the doing of them: What: doe ye here complaine of no bodie? Or, as if it were, not yet done: doe ye crye and be not touched? Or who offendeth you? Doe all Princes? Or some Princes? Or which Princes? P^raye, (will ye saye) we name none. The Ciuill Magistrate is a tearme indefinite. But how indefinite soener it be, either it containeth all, some, or none. If none: why tohine ye? If some: name who. If all: ye haue mended the matter verie well. But what need this? Will you now also your selues, hauing (as most euen in your last wordes) found fault with mystes to dazell the eyes of ignorant persons, goe about here to cast mystes to dazell all mens eyes, with these indefinite termes of Princes, & of the Ciuill Magistrate? thinke ye men are such ignorant persons, and verie fooles, that they perceiue not, of what state ye speake, and of whome ye here say, they shew themselves? Go to, go to, I perceiue you will shew your selues quickly, whom ye meane. Perhaps, some other reformed Church, not ours: it is not our state that is so disordered: Neither is it our people, whom ye perswade to leaue this disordered state of ours. Of ours? What said I? No, not of ours: and to imbrace that most beautifull order of Ecclesiasticall regiment, which God so manifestlie dooth blesse and prosper in our neighbours hand: it is not our Princes disposition of indifferent matters, that ye mislike: it is not our Prince, nor others (in authoritie vnder our Prince, that (ye say) in determining indifferent matters, shew themselves not to be indifferent Iudges: it is not our Ciuill Magistrate, or anie others vnder our Ciuill Magistrate, that ye meane, dealing thus with their subiects, that whatsoeuer it shall please the Ciuill Magistrate, or themselves, to call or counte indifferent, it must be so holden of all men, without anie further inquirie.

Fie, Fie, (my maisters,) doe ye thus so lotte and soothe your selues in so Learned a Discourse, to thinke so courstie of all other men, as that they know not a B from a battie-dore. Who seeth not whome ye meane

ye meane by all these speeches? And what Prince and other persons ye note, and whom, ye were as god, (saue for fashions sake) to haue euen pointed out with your finger, and named them by expresse name. But descease not your selues, thinke not thus to bleare all mens eyes with these generall speeches. For, how-so-euer ye may dazell the eyes of the ignorant persons: all men, that haue any sight, or wit, not blinded with affectiō, doe see, as cleere as noone day, whom ye aime at. Yea, the blinde eyes of the aduersaries see it and reioyse at it; and all godlie zealous, with discretion and knowledge, doe see it, and lament it. And all her Maiesties obedient faithfull subjects, your vnfaigned well wishing brethren in the Lord, but here in greatlie dissenting from you, doe see it with our eyes bedewed with our teares, and in our heartes bewaile and rue the view thereof: praying for you, that God would open your eyes and moue your hearts to consider better of these inconsiderate dealings.

But these our brethren perhaps, will bid vs praise for our selues here in, and not for them. For, if there be any faulte about these matters, they impute it not to her Maiestie, so much as vnto others. And therefore they will say, if ye marke our wordes well, ye shall find that we rather burden others then the Prince. Others? Who be these others? Haue they no names neither? Say (will they say) we name none, loke you to that, and take it among you. As for vs, we expresselie say, whatsoeuer it shall please the Ciuill Magistrate or themselves, &c.

Our brethrens accusation of others with the Prince.

Yea (my learned maisters) are ye good at that? Say, then I see we must marke your wordes better, and whatsoeuer the Princes calling or counting must be holden without any further inquirie: we must yet by your leaue, enquire further, and take better hold of these your wordes, and call ye to account also, not onelie for the Ciuill Magistrate, but for them, whom here ye call and counte these themselves, and others that ye mention.

If yee would posse it off to others, to excuse your selues of any ill meaning ye had, to blemish her Maiestie: I holde well with it: neither doe I bidge your wordes, to the intent to accuse you, but so farre as I may, rather to excuse you. Wishing you (where your accusation of her Maiestie is too apparant) that you should with submission and amendment, acknowledge the overshooting of your duties. For, what dooth this relaeue your accusation, if not onelie the Prince, but others also be accused of these things? If there be others besides the Prince, well may it lessen the Princes faulte, but it dooth not cleare it; if in giuing the disposition of the matters to the Prince, and placing herein the Prince before them, yee make not the Prince rather principall in the faulte, then accessarie.

But because here are others with the Prince accused: maye we be so

with others
sclandered.

Where in
these others
are accused.

22. 200

The Princes
clearing, not
to dispose
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bold to inquire further of these others? What haue others to do in these matters? What? Whatsoeuer it shall please them-selues also, to call or count indifferent, it must be so holden of all men, without any further inquirie. Do they so? Then are they as deepe in, as the Prince. And do they all this, without the Prince: or with the Prince? We say: whatsoeuer it please the Ciuill Magistrate or them-selues. When, if ye meane it dissimulielie without the Prince: the Princes faulte was by it selfe, as theirs also by themselves, and the one neither burtheneth nor easeth the other.

Page (will they say) we meane not so, but by the one or the other, we conclude them bothe. But the question was, of the Princes authoritie and disposing. Belike then the Prince both not dispose these indifferent matters all alone, nor whatsoeuer pleaseth him or her selfe: but, whatsoeuer pleaseth them-selues: so that, the Prince hath some others assistant, at least for enformation what these things are, yea to be determiners and iudges, to haue the same so called and accounted. Here then, the Prince playeth not the Tyrants part: this is not, *Sic volo sic iubeo, slet pro ratione voluntas*, thus will I haue it, thus I command it be: let that stand for reason, whatsoeuer pleaseth me: but contrariwise, here is the token of a good Prince, that will not dispose of these matters alone, but call others vnto this deliberation. Well then, the Prince is cleared of that point. And now if there be no greater, or not more faultes in these others, to abuse the Prince (so ought that I see) the Prince will soone be quitte.

But now, though the Prince be of a good nature and meaneth well: yet great fault may be in these others, who to flatter the Prince, will referre all matters to the princes disposition. Such I graunt there may be, yea, there is no prince so good, whom flatterers tempt not now and then.

But (brethren) take heede here, that you do not estimes abuse the prince, vnder pretence of speaking against such flatterers: and that ye also abuse none others in authoritie about the prince, by such odious and suspicious speeches. It is (ye know) the common practise of the arrantest rebels, not to pretend so much their quarrell directlie against the prince: as to saye, the prince (whom still they praise to be naturallie of a good disposition) hath others of counsell and authoritie, by whom the Prince is lead and abused. And these others, they would haue onelie remoued. I do not (brethren) bring this, as an instance to resemble your doings: but that ye should beware, least ye should resemble them. And yet as it is good for princes to take heede, what counsell of others they doo follow: so it this Prince here, whome ye call the Ciuill Magistrate, examine these others, of whom yee haue mooued this suspicion, whether they be such flatterers, yea or no: needs they desire anye better witnesses for them, than

Whether
the faulte
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Rebels
practise.

than your felues: for who-so-euer they be, (bicaufe it might be odious to inquire their names) they feeme to be no flatterers of the Prince. for your felues faye of them: others there be, that referre onelie indifferent matters to the difpofition of princes. In which wordes, although they giue to princes an authoritie of difpofing: yet they reftreine it onelie to indifferent matters. So that, they giue not princes that onelie high authoritie and absolute power, that all things in the Ecclefiafticall ftate are to be difpofed by the Ciuill Magiftrate: or that all the regiment of the church dependeth on the fupreame authoritie of the Christian princes: but the difpofition of princes (by thefe men, whom ye terme others,) is reftreined onelie to indifferent matters. Whereby it feemeth, that thefe others, are men of confcience and knowledge, hauing the feare of God before their eyes, nor giue the prince the difpofition of any one thing, which God already hath difpofed. So that hetherto, and that by your felues, thefe others alfo are acquitted, except there be further matter againft them.

with others
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These others
giue the
Prince no
absolute
power, &c.

These others
feare God.

But (fay our byethzen) in determining indifferent matters, they fhew themfelues not to be indifferent Iudges.

What are thefe others then, Iudges alfo and determiners of thefe matters? Thefe are great offices: who called them hère vnto? The prince called them to be examiners, and the iudgement and determination of thefe matters, apperteyneth to their office. And did they not then intrude themfelues? No. But they fhew themfelues not to be indifferent Iudges. Why fo? Are they partiall to themfelues? And Iudge or determine, that indifferent matters, belong to their owne difpofition? No; they referre that, from themfelues, to the difpofition of princes.

These others
intrude not
themfelues
into the of-
fice of iud-
ging.

These others
take not the
difpofing to
themfelues,
but giue it
to the
Prince.

How are they partiall then? Belike they referre it to the Prince, becaufe they are matters that onelie concerne the Prince, and not themfelues. Saye, they concerne themfelues, as much, or more, then any other: and the iudgements and determinations what is the nature of thefe matters, doe especiallie apperteyne vnto them. Doe they fo? Let how thefe things fall out, both for the Prince and for thefe others.

Both thefe
others and
the Prince
cleered.

The Prince hath hère authoritie to difpofe of indifferent matters. How be it the prince will not difpofe of them alone, but choletly and calleth others, which by their office and funtion, are moft skilfull, to difcerne indifferent matters from matters not indifferent, which intrude not themfelues into the iudgement and determining of thefe matters: which are fo farre off to encroche anye aduantage or authoritie to themfelues hèreby, that they referre thefe matters to the princes difpofition: neuertheleffe the prince will difpofe nothing,

with others
slandered.

nothing, but that which these men shall be Iudges and determiners of it, to be such an indifferent matter, as whereof the Prince maye dispose: neither dooth the Prince impose any thing upon them, against their willes, nor traueith any thing of them, to Iudge or determine, this waie or that waie, what is, or what is not, an indifferent matter, but leaueth that free to these others iudgement and determination. Here the subiects giue the Princes their due, and goe no further: here the Princes take no more then is their due, nor all that neither, and but by the subiects owne consent, and by their aduise, iudgement and determination, of the matters indifferencie, to whose skill and function it chiefly appertainerh. Here neither the Princes can complaine of the subiects, to intrude themselues, and to vsurpe upon the Princes authoritie and disposition, neither the subiects can complaine on the Princes, to encroche on matters disposed of already by G O D, to rule all alone, to determine all by selfe-will, or to take aduise of those that haue no skill, or to impose on them matters that concerne them, with-out their owne consents and determinations.

What a pittifull peece of worke is here. Is not this a heynous matter, and this Prince worthe in such a Learned Discourse, to be courted & tried out upon: yea to be blazed forth in reproche to all the world, for this so great and foule a crime? But what then shall we saye to these others, these most perillous others, who-so-euer they be, these others, that are the causers of all this the Princes doing? For they, they of all others, are such off-scowrings, out-parings, wonderments, and gazing-stocks of the whole world, as he was, on whom the Jewes cryed, *Accus, accus*. Awaye with such a fellowe from the earthe, for hee is not worthe a line.

How indif-
ferentlie
these others
are thus
accused
for these in-
different
matters.

The further
parts of this
accusation.

Ha, brethren, is this your indifferent dealing with Christian Princes, about indifferent matters, and that with your owne so gracions Soueraigne: (yea, let it be what Christian Prince ye please, to shift it vnto) and is this also your indifferent dealing, with such others as these are, enen by your owne testimonies of them? How can ye (for very shaine) aboue this saying, that this Prince, and these others, doo call and count indifferent matters, whatsoener pleaseth themselves? *Quicquid libet licet*? Or *Quicquid licet libet*? Doo ye meane, that (without all regard of G O D, of their callings, of their people, of the matter,) they runne altogether on a head, and follow onelie their owne pleasure, without any deliberation of the matter? This were not onely wilfull and wicked, but more brutish. Or meane yee, when they haue deliberated and throughlie debated thereon, that that (whatsoeuer it bee) pleaseth them to call and counte for indifferent, which they shall

shall finde indeed so to be? Yea, but holowener they be it: yet, whatsoeuer shall please themselves to call or count indifferent, that must be so holden of all men.

What: of all the nations in the world? What haue they to do with all men? I praye, of all men, that they haue to do with all, as the subiects to that Prince. And whye not I praye you? Would ye haue the subiects to dispise or disobey their determination? Or to esteeme those things which they call and account indifferent, to be not indifferent? And not indifferent to be indifferent? And still to vse them, as they their selues listed, at their pleasure? Or that things indifferent of their owne nature, should be vsed still according to their owne nature: indifferent things indifferentlie, by euerie man at his owne disposition? Or that whether anye vsed them or no, it makes no matter which end go forward? Would ye haue the subiects still at this libertie? But what need then anye disposing of them at all? Or anye question of them? Or to trouble the Prince, or anye others about them? Or what authoritie at all call ye that, either of iudging, determining, or disposing of them, when euerie man maye do as he please, and is not so much as bounden to hold them, or to account of them, as they be iudged, determined, and disposed, but maye still dispose of them at his owne pleasure, without anye restraint or controullement? For so they might haue done before, and as good neuer a whit as neuer the better. If a matter be lawfullie adiudged, determined, and disposed: whye should it not of all men that liue vnder those Iudges, determiners and disposers, be so holden and accounted? Either it is an order, or it is none: and if an order, either to be counted and holden orderlie, or as god make none.

Whether things lawfullie determined are not so of the subiects to be holden inuoluble.

Yea, but (say they) must it be so holden and accounted of all men, without anye further inquire? And what would yee inquire further? Would yee call it againe in question? And when shoulde we then haue done? And what would yee inquire vpon? Whether it were so? What is alreadie iudged and determined. Whether it were to be obserued and holden or no? What is likewise alreadie disposed. And how would ye inquire? as those that would gladly learne, what is Iudged & determined of the matters indifferentie, and what is disposed to be so holden & accounted? And understanding the same, beleue it so to be, and obey it: Or to be fresh Iudges, determiners and disposers of it? And yet when ye haue so done, may not other saye as much on your iudgement, determination, and disposition? So that, if further inquire for these matters shall be thus admitted: then shall none of all these matters be cuer fullie iudged determined or disposed: but still further inquiries made one after another, and neuer an end, neuer any certaine resolution of these matters: but herein to be alwaies like those, of whom the Apostle 1. Tim. 3.

How farre they are further to be inquired vpon.

The cal-
ling things
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stion.

speakeeth, Ever learning, and neuer able to come to the knowledge of the truth. Should ye haue it thus? No, if it were once thoroughlie inquired vpon, it should goe no further. And who should be these last and full inquisitors, once for all? Will our brethren step out and say: that will we be? You? Who are you? Princes or subiects? Saye, but subiects also, as these others are, some of the cleargie, and some of the laitie. What, and would you be Iudges and determiners? Whye not, as well as those others, sithe the matters concerne vs also. And would ye be Iudges and determiners without the Prince, and without these others: or with them? Saye, we would Iudge and determine with them. And must they then reuerse their owne former iudgements and determinations? Or else how is it a further inquirie? Let them choose: we will inquire of the matters further. What, vncalled of the Prince? Saye, the Prince shall call vs. And will ye prescribe the Prince to call you? When you call the Prince, rather than the Prince you. We will not prescribe nor compell the Prince so to do: but if the Prince call the others and not vs, we will call bothe the Prince and them (by their leaues) not indifferent Iudges. And what if the Prince cut off bothe them and you, and (to doibe partiallie and stinte all strife) will Iudge all alone? Will ye then stand to the Princes iudgement? If the Prince Iudge as we would haue it: els not. And must it be as euerie one of you would haue it? What if some would haue this, and some would haue that? Must euerie man, or some for all, be admitted on your side with the others? Saye, not all, that wold confusion, and cannot well be done: but we would compromise our voices vnto some. And what now, if ye had already all this, that yee seeme to desire: and those some for you, that haue bene in the Iudging and determining the indifferencie of such matters, haue assented vnto the orders of them that are already disposed: Or were by the most and best part of the assemblee so euided: that the matter hath bene sufficientlie inquired of, examined, Iudged, determined, and resolved already, and therevpon by the Prince also disposed? Will not all this yet content you? No, no: we will then say and still crye out, that In determining indifferent matters, they shew themselves not to be indifferent Iudges. And whye will ye thus complaine on them? For, whatsoeuer it shall please the ciuill Magistrate, or themselves, to call or count indifferent: it must be so holden of all men, without any further inquirie.

The conclu-
sion of all
this accusa-
tion.

This then (I perceau) must be the sa-burden of all this song. The Prince shall haue a title of supreme authoritie, to dispose indifferent matters: and others shall inquire, iudge, and determine, which be and which be not indifferent matters. But if the Prince or these others, who soeuer they be, either inquire of, or Iudge, or determine, or dispose, or ther wise of them, then shall please such as these our brethren the Learned

Dis-

Discourfers: not onelie they may course them for it, and discourse these matters againe more learnedlie: but it must be still free for all men, when and as often, and how they please, to inquire further, on all that is doone, and reuoke all their former inquiries, iudgements, determinations and dispositions: or else they shall haue this peale rung them: In determining indifferent matters, they shewe themselves not to be indifferent Iudges. For, whatsoeuer it shall please the Ciuill Magistrate, or themselves to call or count indifferent, it must be so holden of all men without anie further inquire. And now if there be any indifferent Iudge, let him Iudge (I beseech him) indifferentlie: If they deale thus with indifferent matters, (wherein the Princes supremacie hath the greatest force) what is left to the Prince, or to any of these others, to enquire, Iudge, determine, or to dispose vpon?

And how now: may not this also reach, by as much (not colour of reason) but substance of reason, to all politike matters in the common-weale, as well as to these Ecclesiasticall, so farre forth as both of them be indifferent? Whereby they may as well, when the Prince and all the States of the realme, haue determined, Iudged, and disposed, of any such indifferent matter, crie out on the Prince and all others in the Parliament, and repeate this slander in their former leoden: that in determining indifferent matters, they shew themselves not to be indifferent Iudges. For, whatsoeuer it shall please the Ciuill Magistrate and themselves, to call and count indifferent, it must be so holden of all men, without any further inquire. And thus may all the supreme authoritie of the Christian Prince, both in politike and ecclesiasticall matters, be cleane overthrowne: and euerie man set at libertie, to exclaime with open mouthe on their soueraigne, and of all others in authoritie: and vnder pretence of further inquire, God knowes how farre they will runne. We see a turbulent & Comickall beginning, but we see not the lamentable & Tragicall ending of these things: *Principijs absta. sero medicina paratur.*

But of the Princes authoritie in these matters, thus roughlye betwixt at the entrie, they will here for this time make a pause, and promise for a while to go no further, hauing indeed at this verie first stepp gone ouer the shoos already, more then a little to farre: and yet would God, they could here haue made a cleanlye stoppe, and not made the matter a great deale worse, but haue rested at these words, saying:

But of the supreme authoritie of Christian Princes in Ecclesiasticall causes, how farre it extendeth by the word of God, we shall haue better occasion to intreate hereafter, when we haue described the ecclesi. state.

And I pray God, better intreating and treating to: for, this was but a harde intreating of Christian Princes, and a worse treatie of their supreme authoritie. But belike the mooning here of these matters,

How dangerouslie this accusation reacheth from indifferent matters in eccle. causes to all politike matters

toucheth
all politike
matters.

for the Prince, (though indeed moued by themselves) in the course of their Learned Discourse of ecclesiasticall gouernement, by their foure estates, to be thus but a little interrupted, by touching onelie, rather then by treating, of the christian Princes supream authoritie, did somewhat perhaps disturbe and moue their patience. And therefore, as they here till heere after take their leaue: so in this perturbation at the parting, declaring the cause of their departure now from them, and whye they need not, and will not talke further with them at this time: in stead of shaking or rather wising hands, they giue them such a parting blow for a farewell, such a volie for a vale: that it were enough (vlesse they handle them gentlier heereafter, at their better occasion) to dash all Christian Princes, for all their magnanimitie, out of countenance: yea, to thrust them cleane out of Christendome, except they will holde themselves contented, with such places and authoritie, as they (after they haue at large described the ecclesiast. state, and fullie serued all their foure Tetrarks) shall please to assigne vnto them. And now, declaring their reasons hereof to euerie man, thinking (belike) that euerie man hath an interest in the further inquirie of these matters, they saie as followeth.

The learned
discourse.

Page. 9.
and 10.

And that it is neither needfull nor agreeable to good order of reaching, to begin first therewith, it may be plaine to euerie man by this reason. The church of God was perfect in all hir regiment, before there was any Christian Prince: yea, the church of God may stand & dooth stand at this daie in most blessed estate, where the Ciuill Magistrates, are not the greatest fauourers. By which it is manifest, that the regiment and gouernement thereof, dependeth not vpon the authoritie of Princes, but vpon the ordinance of God: who hath most mercifullie and wiselie so established the same, that, as with the comfortable aide of Christian Magistrates, it may singulerlie flourish and prosper: so without it, it may continue, and against the aduersaries thereof preuaile. For the church craueth helpe and defence of Christian Princes, to continue and go forward more peaceable and profitablie, to the setting vp of the kingdome of Christe: but all her authoritie she receaueth immediatlie of God.

Bridges.

In these words our bretheren the Learned Discourfers, to breake off this matter, hauing alledged one of their reasons, (as we haue heard) why they will not make their first treatie, on the supream authoritie of Christian Princes: which reason was this, that they would not seeme to confirme the opinion of those, to whom (it seemeth) that all the regiment of the Church dependeth, on the Christian Princes supreme authoritie: and by the way answered (as we haue likewise heard) the opinion of others, that referre indifferent matters to the Princes disposition: They now conclude this point with another answer, saying:

It is neither needefull, nor agreeable to good order of teaching, to ^{with the} ^{Princes} ^{shor. neede} ^{full.} beginne first therewith.

This scruple (I perceave) sticketh yet in their stomakes, & peradventure suspecting, y they had hitherto sayd nothing oughtes worth unto the purpose, whie the Prince in this their Learned discourse, should not haue the principall place: that they might therefore procede more frankly, this offence beeing taken away: (for the Princes supream authoritie is no small moate in their eyes) they will yet, ere they part, confirme it further, with a fewe more reasons, and so leaue it (as they promised) till hereafter.

And first (they say) it is not needefull to beginne first therewith. If by needefull, they meane necessarie: they might seeme to say somewhat to the purpose. For so, it was not needefull for them at all, to haue entred into this Learned discourse, nor to haue delt on this wise, nor to haue proceeded so far therein. Neither yet needful, as behouefull for them, or to all the parties to whom they haue communicated the same: but more needlesse, and better if they had dealt lesse: yea much better, if not at all, but had bene deedelesse to therein. But hauing vnneccessarily intruded themselves into this discourse: I thinke it had bene verie needefull, though not in necessitie, yet of conueniencie and of duetie, to haue giuen the Prince (being the principall partie) the principall place. Yea, had it bene but for verie reuerence and and comelinesse, or to auoyde offence and suspicion, both of the Prince and of manie others, especially in this last age of the worlde, whereof S. Paule prophesied. 1. Tim. 3. saying: This knowe also, that in the last dayes shall come perilous times, for men shall be louers of their owne selves, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholie, without naturall affection, truce-breakers, false accusers, intemperate, fierce, dispisers of them that are good, traitors, headdie, highe minded, louers of pleasures, more than louers of God, hauing a shadowe of godlinesse, but hauing denied the power thereof. Turne therefore away from such, &c.

With no we of such as all these are, we see the manifest experience, both in the Papistes, and in the Anabaptistes, in these last dayes: howe much needefull therefore might it well be thought for vs, in anie treatie of gouernement in Gods Church, next after Iesus Christe himselfe, to haue preferred none in place, till we had sene howe farre the Princes right had stretched. And to haue followed S. Peters order, who, after hee had generally handled the spirituall state of our Christianity, entring into the treatise of conuersation and gouernement of the Church: first requiteth submission to Princes, as to the chiefe, and then proceedeth to the dutie of husbandes, and wiues, of neighbours one to another, and so cometh to the Pastors and the people. Not, that this order is so needefull neither, that it should prescribe: and yet, if the Apostles at any time gaue the chiefe place

Good order of teaching.

place to Princes, which at that time (as our brethren here say) were not yet become Christian Princes: what would they haue doone, had they bene Christians? And howe much more should we (they now being Christians) when as wee treat of the externall Regiment of the Church, next and immediately after Christe, giue the first treatise to Christian Princes, as to the Supream Governours of the same. Especially, the Princes, being in lawfull possession of the Supream Government, and the same possession established vnto them: how needfull were it, (if not necessarie,) first to consider the title of them that pleade in possession established, or euer any other Governours be brought in. But needing not stande so muche on neede: *All things (sayeth Saint Paule) are lawefull vnto me, but all thinges are not expedient.* 1. Corinth. 10. You needed not (brethren) to haue kept this order of your treatise, but you should haue bene more heede full to that, that is expedient, than to that that is needefull. So that the Princes supreame authoritie be referred intyer, (so that is needefull) vse your libertie in the order of your treating thereon, a Gods name.

But ye adde, that it is neither needefull, nor agreeable to good order of teaching, to beginne first therewith.

The beginning with the Princes treatise agreeable to good order of teaching.

It will perhaps set your teachers and Seniors out of the order that ye haue placed them in, if it cleane remooue not some of them. And so graunt, it is not agreeable to your order of teachinge in this Learned discourse. But other wise, it is agreeable to all good order of teaching well ynough. And I take it to be as good an order of teaching, as any other. Namely, treating of the order of Gouernement, first to set downe the best and chiefest Governour.

The order of our brethren in placing their Tetrarkes.

Your selues do teache this Order in your Tetrarchie: first, Teachers, then Pastours, thirdly Governours, and lastly Deacons. Wherefore (I pray you) doe ye marshall them thus, and treat on them afterwarde in large in this order? (For I can shew you an other order in Gods word) but that you thinke this to be a good order of teaching, to place them according to their dignities. And so you say, page. 15. the office of teaching is the first and principall office that is in the Church. If you nowe asseme their dignities thus, and according thereunto giue them their former or later places: since that by your owne confession already past, the Christian Princes haue Supreame authoritie in Eccles. causes, which none of these 4. Tetrarkes, nor all of them haue, and so, are higher in dignitie then they all: how is not then the office of the Christian Princes, the first and principal office in the Church: which you attribute to the teachers? And why may not by this your owne reason, the Princes interest & office be treated vpon, before any of all these Tetrarkes?

So, no, to beginne first with the Supreame authoritie of Christian Princes

Princes in Eccle. causes, is neither needfull nor agreeable to good order of teaching. But to beginne with all these 4. Tetrarks, first Teachers, then Pastors, then Gouvernors, & then Deacons, and then to see what remaineth for the Christian Princes: yea, yea, that, that, is needfull, and is very agreeable to good order of teaching.

And this is a proper, needfull, agreeable, good, and orderly kind of teaching, is it not? But I pray you (my Pastors) in this your Learned discourse, teach me one thing here for my learning. Wherefore make ye all this a-doe, to haue the Prince come after al these 4. Estates? Doe ye strue so earnestly (as did, yea, moze the did the Pharisees) for the highest ruine, that Princes and all, must giue rōme to these your newe Tetrarkes, and that so soone as euer their heades peepe out of the shell: Our Chronicles tell vs of the old struing for places nowe and then, among the Popes, the Archbishops: and do you so reprehend all Archbishops, that not only they must be cleane put downe, but Princes and all put backe, till euery one of these newe Tetrarkes come forth, and haue taken their places. What, (brethren) you of all men, shoulde not thus doe, who pretende equalitie. What, is it to be equall to Princes? or to haue equalitie in the ministerie? You can-not abide these names of Grace, of Honour, of Lordes. Doe ye shunne the names, and shoue at the matter? And so farre, that Emperours, Kings, Queenes, and all Christian Princes, for all their supremacie, must backarie, and come after you; or else, it is not agreeable to good order of teaching? If ye teache in this order, it is such a lesson, that (I am a-fraide) some can not easilie learne it. But for my parte, I hope it is not of anie pride in you. Neuerthelesse, I tell you playnelie, as my friendes and bretheren, leaue it: for manie mislike it, and suspecte it shrewdely, if it be not of pride; yet, to be no orderlie kinde of Teaching, nor good and plaine dealing with Christian Princes.

But you say, it may be plaine to euery man, by this reason.

The Church of God was perfecte in all her Regiment, before there was any Christian Prince: Yea the Church of God may stand, and doth stande, at this day in most blessed estate, where the Ciuill Magistrates are not the greatest fauourers. By which it is manifest, that the Regiment and Government therof, dependeth not vpon the authoritie of Princes, but vpon the ordinance of God.

May it be plaine to euery man by this reason? Querie reason or argument, as it should be good and true, both for forme & matter: so it ought to be directed to the purpose, and to conclude the point that is to be proued. And then, to euery man it is a plaine reason.

What nowe is the point here to be proued?

It is not needfull nor agreeable to good order of teaching, to begin

*ment so
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Our brethe-
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and run to
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The argu-
ment to put
backe the
treatise of
the Princes
authoritie.

ment

with intreating of the Supream authoritie of Christian Princes in Eccles. causes.

This then (beeing the point to be pꝛoued) must by necessarie consequence of the pꝛemisses, be plainly argued and set doꝛne in the conclusion: oꝛ else euerie man may plainly see, it is no plaine reason, nor needfull to be yeldd vnto, nor agreeable to good order of teaching; but either some intricate Sophistication, oꝛ some vnnecessarie conclusion. little oꝛ nothing pertainning to the purpose.

Plaine dealing (sayeth the pꝛouerbe) is a Jewell. Let vs therefore see this plaine reason, and the parts thereof, whether it conclude this point, oꝛ no.

The Church of God was perfect in all her regiment, before there was anie Christian Prince:

Yea, The Church of God may stande, and doeth stande at this day in most blessed state, where the Ciuill Magistrates are not the greatest fauourers.

What is the conclusion?

By which it is manifest, that the Regiment and Government thereof, dependeth not vpon the authoritie of Princes, but vpon the ordinance of God, &c.

Loe, howe plaine to euerie man, and howe agreeable to good order of teaching, in any figure and mode of Syllogisme this reason is framed, and how patte the conclusion of this reason, bittes the point to be pꝛoued, which they haue here so lustily auouched, may be plaine to euerie man by this reason.

A Learned
discourse.

What, will our Learned brethren here say? Tush, we meane not, in saying: it may be plaine to euerie man by this reason; to reason so strictly, according to the order of teaching in Logike: but we reason at large Rhethorically. This is (ye wotte) a Learned discourse, and therefore we are not bounde to make short conclusions, but according to our title, to shewe our Learning in discoursing on it.

Call ye this discoursing? It is a Discourse indeede, but of the courtest fashion that euer I saw. I know these Discourfers haue learning ynough, though they spare it here: yet if they should vtter it, I would bee loath, for my part, to contende with them.

The hurt of
too much
affection.

But see, howe affection in discoursing may carrie Learning and all quite a way, so farre from reason: that here neither in matter, truthe nor lie (which is principall) is remembred: nor in forme and manner, and good order of teaching is obserued; nor yet in the conclusion, the principall point is marked, but gone cleane from, whereunto all the reason should be leaneled.

Well, yet, since this is the best reason, and all, that here, oꝛ hereafter

they haue, to make this matter plaine to euerie man: least perhaps in the partes, or in the conclusion, there might lie hidden some further matter, or reason, then they would open plaine to euerie man: let vs weighe the partes and conclusion better, and lay them more open, that euerie man may perceauie plainly, the plaine truthe, and full validitie of this reason. For this seemeth to be a great reason, and to haue many small reasons in it.

First, on this first and maior proposition of the same, the Church of God was perfect in all her regiment, before there was anye Christian Prince: although they make no direct conclusion thereon, yet they seeme to giue an argument, *a priore*, from the former, as pleading from the elder hande, by senioritie, and on that also proceeds to the greater perfection, and thereupon reason, as it were, in this manner.

Our brethren
arg. fr. 6
senioritie.

That which in the regiment thereof, was perfect before the other: that is to be treated vpon before the other.

But the Church of God was perfect in all her regiment, before there was anie Christian Prince:

What followeth hereupon but this?

Therefore the Church of God is to be treated vpon before Christian Princes.

But the question is not here betwixt the Church of God, and Christian Princes, whether of them shall first be treated vpon. For, whereas the name of the Church, is an integrall worde, and conteyneth the whole: and the Christian Princes are, though principall partes, yet but particular partes thereof, included in the whole: and so the question were, as if one should aske, whether is the man before the head, or the head before the man: they offer therefore herein an iniurie to Christian Princes, as seeming to contende with the whole, and so strined against themselves, being partes of the whole.

Our brethren
conclu-
sion not in
question.

And yet, if a man would make an Anatomie of the whole body, and beginne with the treatise of the head, as the principall part, though the head was not the first part that was formed, but the heart, or some other, and afterwarde the heade: yet, beginning with the head, and to treat first of the office and powers thereof, hee should not doe a thing disagreeable to good order of teaching. Or, in the description of a house, though the house was not perfect till all the partes were made: if hee treated first of the court, or of the hall, or of the roome, which perhappes were builded last: yet might hee in processe, orderly describe the whole house.

For our question is not heere, of anie part compared with the whole: but in the whole, of anie parte compared to another. For, as the Christian Princes are but partes of the Church of God: so these foure estates that claime the direction of all Eccl. matters in the Church, are but partes of the

the

ment à Pri
ore.

the Church also. So that, this first and Maior proposition, might haue bene lesse captious (as will appcare after in the viewe of the conclusion) and a great deale plainer: not to say, the Church of God was perfect in all her regiment: but, this kinde of gouernment: or, these only 4. estates in the Church, were Gouvernors, before there were in the Church of God any Christian Princes.

But because in this proposition, you include here these two things: the one that these foure Tetrarkes (vnder the name of the Church) were before anie Christian Princes: the other, that their regiment was in all pointes of regiment, a perfect regiment, before that Christian Princes had in the Church of God anie being at all: let vs therefore consider a litle better, either of these two things, both of what force they are in consequence, to strengthen your reason; and of what truth in substance, to giue credite to the matter thereof.

A thing is
saide to be
before ano-
ther in di-
uers senses.

And first, for the force of the reason and argument, *A Priore*, admitting the case, that these foure Tetrarkes were the former: yet, *sic* *Præ est multiplex: Tempore, Natura, Ordine, Honore*: A thing is sayde to be before an-other, in diuerse respectes: eyther before it in time, or in the nature of the thing, or in the order of the place, or in the honour of the dignitie: we must looke to your tracke, howe ye confounde these things. For if ye make (as heere yee saie to doe) your reason for these Tetrarkes from Senioritie, that because they were in time before, therefore in the order of treating on them, they must be placed before: and hauing encroched thus farre: creepe yet further, that therefore also in dignitie, and honor, they must be set before, to make vp the perfection of the Churches Regiment. This must bee cut shorthe, and your Senior in time (presupposing he were so) must be bidden to leaue his peaching, and drawe backe with shame, to come after both in order of place, and in honour of regiment, for anie necessitie that he can claime, but to be Master Prior in his owne Cell, which is of time onely. So that Aristotles rule thereof is true: but euerie cocke on his owne dunghill: there let him crowe and crake, as fast as he will. And yet notwithstanding without exceptions.

Former in
time infer-
reth not for-
mer in or-
der, & much
lesse in ho-
nour.

Antiquitie of time makes a iolie claime. *Bonum, quò antiquius, eò melius*. A good thing the more auncient, the better. Howe be it, this is not true in all good things. Neither doeth this rule so much respect the time, as the nature and continuance of those good things. So that, it is true in those good things, which eyther of their nature are not mutable, or their mutabilitie doeth better their state, and so the time is limited till they come to their perfection. For otherwise, in things that are the worse for wearing, or are past the periede of their ripeness: the former and the elder are the worse. And if the former in time be thus
and

and yet more, restrayned, in his owne kinde of foemenhip: When the former in time, will waie so proude of his birthright, that he must needs haue place in order, and preferment also in regiment, before all his younger brethren: I could shewe you not onely manie specialties and examples against it, but you can shewe no necessarie rule, to prescribe vpon it, that, that which was former in time, must alwaies haue the first place in treatie. Except the treatie be, to discribe the manner howe the thinges beganne. For though Moses, writing of Gods creation of the worlde, set downe the manner, and tell what was created the first day, when as yet other things were not created, and so the second and the third day, and all the residue, mankinde being created last of all: yet cannot we rightly say, y^e he, which would take vpon him to treatie eyther by writing or speaking of Gods works, or of the gouernment of his Church, or of God him selfe, which in euerie respect in nature, time, order, honor, & cause, is first and before all other thinges, is tyed to this order, so that God must bee first treated vpon: or else it is not a treatise agreeable to good order of teaching. Did S. Paule teach the Romanes amisse, when he sayd, Rom. 1. His invisible things, being vnderstood by his workes, through the creation of the worlde, are scene, that is, both his eternall power and godhead? Doth not Caluine beginne his institutions first with the knowledg of man, and so ascende to the knowledge of God? Had not Christe a number of Disciples first, out of whom afterwarde he chose his 12. Apostles? And yet doth not S. Paul 1. Cor. 12. reckon them by in this order, that God hath ordeyned some in the Church: as first Apostles, secondly Prophets, thirdly Teachers? And Ephes. 4. He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, & some Pastors & Teachers? Yea, doe not your selues also fetch your Seniors pedegree so high, that ye make them to be Seniors in antiquitie of time, both to the Euangelists, and to the Apostles? And neuer thelesse in this your treatise ye place them after them: What, shall we say therfore: it is not agreeable to good order of teaching, thus to place the after: because in the Church of God, ye say, there was a regiment of the, before there were Euangelistes or Apostles?

If ye saye, ye stande not so muche of the placing of them, in respect of the Prioritie of the time, as of the dignitie: saying, that ye speake of perfection and of regiment, and therfore in time and honour also it is before them: and whie not then in order of place to haue the former treatie? yet soloweth this no more the the other. Is not God before al thinges, in all respectes? And yet first or last, by good order of teaching may be treated vpon. And as in the regiment of a mans life, though he first apprehend a thing with his senses, & his senses conueigh it to the intellectual powers: besides, that his senses be freshest when he is young & vnerpert, his science groweth after vpon long experience, when his senses decaye againe,

Examples of
the later in
time former
in order.

Former in
honour, not
alwaies former
in order.

dignitie.

againe, his habites of vertues arise first on his actions precedent, and so little succedeth on his habites last of all, though in dignitie of honour first and chiefest: yet may anie man treating of these naturall and morall matters, pertayning to the regiment of mans life, eyther (*per synthese*) beginne with the partes, and so by little and little ioyn and knitte them altogether, till he come to the highest and make vp the whole: or beginne with the whole, and *per analyfin* resolute it and make (as it were) an Anatomie of all the partes and powers: and eyther beginne with the soule and the faculties thereof, and so come to the bodie, and the partes thereof: or beginne with the bodie, and so come to the soule: so that (which way so ever he procede) when he cometh orderly to any facultie or parte, he so set out the same, with the full power and perfect regiment of it, that no iniurie to anie facultie or part be offered, nor any confusion, by shuffling one into the office and regiment of an other. This rule therefore, that because it is first in time before another, it is in order to bee first treated vpon before an other: or, because other as yet were not, therefore that which was before, made a perfect regiment: is no perfect nor good argument. Which argument being grounded on so vncertaine and weak foundation: all that is built thereon is easily shattered.

The Papists
argument
a p. iore for
traditions.]

The Papistes for the traditions of the Church which they call the vwritten worde, or veritie vwritten, vse the like argument against the authoritie of Gods written word, and veritie of the Scripture. The word was deliuered by tradition of preaching, before it was deliuered by writing: therefore, traditions are of no lesse authoritie, nor lesse to be beleued, then the written worde and holie scripture: yea, the Churches authoritie is aboue the scriptures, and is the iudge thereof. Thus doe the Papistes encroche from the time to the authoritie, as our brethren here doe.

The propo-
sition vntue.

Howe, as this reason faileth, both for the Senioritie of time, and for stalling the order of place, and much more for claiming any priortie in dignitie, and most of all for inferring any such honour as perfection of regiment: so for the truthe of this proposition, that, The Church of God was perfect in all her regiment, before there was any Christian Prince: I can not yet see howe directly it can be iustified. For, if this were true: then there neede no regiment of Christian Princes at all. And howe then haue the Christian Princes anie authoritie at all in Eccl. causes? Or, if they haue anie, howe came they by it: if the Churches regiment were perfect, or the Church perfect in all her regiment, before there were anie Christian Prince? Or whereto serueth the Christian Princes supream authoritie in Ecclesiasticall causes, if not to make the regiment of the Church in better estate. For otherwise, the Church were as good without it, if she be no better in her Regiment by it, then she was before she had

The Churches regi-
ment bettered
by Christian princes

had it. But it is not so: both the church, and her regiment, is bettered by it. And hich your selves are faine in part to confesse, even heere in the conclusion of your argument: saying of God: who hath most mercifully and wisely so established the same (to wit, the churches regiment) that as with the comfortable aide of christian Magistrates, it may singulerlie prosper and flourish, &c. And againe, for the church craueth helpe, & defence of christian Princes, to continue and go fore-ward more peaceably and profitably, to the setting vp of the kingdome of Christ. Al- though heere ye will affirme, no more but this: yet, if there were no more, this is enough to overthrow your saying, that the church of God was perfect in all her Regiment, before there was any christian prince. For, if this comfortable aide, helpe, and defence, to continue and goe fore-ward, (in so great matters as) more peaceably and profitably to the setting vp of the kingdome of Christe, were taken away: then, the church of God, though (I graunt) it may continue, and against the aduersaries thereof preuaile: Yet should she not be perfect in al her Regiment, needing this comfortable ayde, help, and defence of christian Princes. And the setting vp of the kingdome of Christe, shoulde with more trouble and lesse profit, go fore-ward: yea, rather it should go back-ward, and be hindered, though it continue, and not so singulerly flourish and prosper, but decay.

The helpe, that Our Bretheren graunt, the Church receiveth by the Christ's Prince.

And is this so smal a matter in your eyes, (brethren) as that it nothing appertained to the Regiment of the church, but that craning all this of christian princes, and so without them, wanting the same, ye dare so boldly avouch, that she is perfect in all her Regiment without it? Doth she craue that she wanteth not? When is she a wanton. Doeth she want it? then is she not perfect in all her Regiment? Or doeth it not greatly pertaine unto her Regiment? Or, doe yee thinke, that this shall salve the matter, because the church may continue, and againste the aduersaries thereof preuaile without it? Our question now, is not of the substance and being of the church, but of the Regiment of it. Neither yet simply of the Regiment, but whether she were perfect in all her Regiment, before any christian princes were, or no. The church (I graunt) was then, and shall continue ever, and she had even then a Regiment also. Yea, and that Regiment in some respectes might be called perfecte for that time, while there were not such open professed christian princes to be foster fathers, and nourling mothers of the church, as (God bee prayed) now there are. For, concerning the Rectors of the church then, as they were then more perfect and singuler persons: so had they more perfect and singuler extra-ordinary offices, and withall, more excellent giftes to be able to governe it the better.

Our brethren straye from the question by them selves propounded.

The difference of the Churches perfection in regiment

But this argueth so little the churches perfection then in al her Regiment

baptistes
arguments
confuted.

ment (vnderstanding the same of all her ordinary externall Regiment, whereupon our question is,) which Regiment there was not then so perfectly come vnto: that rather their extra-ordinary gifts and offices of Apostles, Euangelistes, Prophetes, &c. were added for that time, to supply & furnish that part of the Regiment thereof, that was afterward to be made more perfect, concerning the ordinary state, by the access of the Christian Princes following.

Except therefore our Bzethren intende, utterly to shake off all Christian Princes, and account their supream authority in Church causes, if not now to be nought, yet to be nought woorth, and altogether unnecessary to the perfection of the Churches Regiment, how can this be any good argument to infirme it now, because (admitting this also were true) there were no Christian Princes then? & what do they inferre here-upon: that there is no more neede herein of Christian Princes now, then there was then, (presupposing that then herein there was no neede at all of them,) that were a very suspitious and perrilous conclusion: For, although the there were the lesse neede of them, because that neede was then other-wise supplied: yet, those supplies not continuing: and malice increasing, both of aduersaries without, and of Hipocrites within: and the giftes also that remaine decreasing: there is now farre more neede of the Christian Pri-

The state of
the time
differing the
argument
faileth for
the regiment

nces supream gouernment, to the perfecting of the Churches Regiment. And so, the state of the time for the regiment of the church differing: the argument of the Regiment, from the time then, to the time now, is defective. But if they needed then herein, the helpe of christian Princes, as they do now, then was not the church perfect in all her Regiment, other wise, than as it was extraordinarylie supplied, before the christian Princes helpe and comfortable aide, was added. Before which time, those temporary supplies comming to the church: as the Manna and other extraordinary helps, made the Iewes estate to flourish, prosper, and goe foreward in the Desertes, though they ceased when they came to the land of promise: So, the church might bee said to bee perfecte in al her Regiment, meaning that Regiment which was fittest for the state of her affliction and trauelles then: because she had such extraordinary helps. But this is no diminishing of that perfection (if it may so be called) that is requisite to the ordinary regiment of the Church, vnder the Supream Gouernment of Christian princes, albeit the offices and giftes of Apostles, Euangelists, Prophetes, &c. are ceased, no2 to be expected, no2 renewed.

Difference
of peculiar
regiment
for a special
time & or-
dinary regi-
ment to co-
tinue.

Howe then, as the proposition, (admitting there were no christian princes) is not true, in affirming that the church of God was perfecte in all her regiment, before there was any Christian prince: vntlesse wee vnderstand that perfection of all her Regiment, which was appropriate to her, by the extra-ordinary prerogative, of that particuler age, and peculiar
state

state thereof; & not extending it to all her ordinary Regiment that shoulde perpetuallie continue: So is this proposition likewise moste untrue, in this other parte, that there was not any christian prince then.

baptistes
arguments
confuted.

Albeit this also be no good argument: there were no christian princes then: & they were not reckoned among the Gouvernours of the church then: therefore they are not to be reckoned among the gouvernours of the Church now. Purther this argument The Apostle Rom. 12. 1. Cor. 12. and Ephes. 4. reckoneth vp onely in the church these 4. Pastors, Teachers, Gouvernours, and Deacons, as the perpetual offices, by which the Church of God may, according to his worde, be directed in all matters, which are commonly called Ecclesiastical: therefore Christian princes (as not mentioned) haue not to deale in the regiment of the same.

It is not
meete
our Brethren
shoulde vse
the same Ar-
gum. that
the Ana-
Baptists doe
against
Princes.

Which kinde of argumentes, I am the soxier that these our Brethren, in the earnestnesse of their zeale, shoulde vse: because, as Gellius Snecanus Phrysius noteth (from whome our Brethren seeme to take manye thinges in this their Learned discourse) all these reasons that our Brethren heere vse, are the very plaine reasons of the Anabaptistes, against christia Magistrates. Whose heresie sith our Brethren do vtterly detest: I would haue them vtterly detest, & in any case not to vse their reasons, which is nothing but to bolden & strengthen the Heretikes, & to breed suspicion to theselues.

Snecanus de Magistratu pag. 637. alleadgeth the Anabaptistes obiection, saying: *Hucque trahunt quod Ephes. 4. &c.* And to this they drawe, that (Ephes. 4.) the office of a Magistrate is not to be reckoned vp among the functions of the church. Whereunto he aunswereth in the nexte page, *Quod autem, Ephes. 4.* But as for that, Ephesians. 4. S. Paule doth not mention the office of a Magistrate, that is to bee supplied out of other places, to witte, Rom. 12. & 1. Corinth. 12. Whereas Rulings, and gouernmentes are reckoned vp, among the giftes of the church, and kinds of vocations: as is aboue declared. Otherwise many things ordeyned in the church to edification, should be condemned. Yea, euen as the Apostle Rom. 13. properlie treating of the ciuill Magistrates, mentioneth not the Bishops: so it is no maruell that Paule heere passeth over the mention of the Magistrate: Namelye, when heere hee reckoneth not vp the kinds of al offices, but specially and properly the functions onelic of the Ministers of the word. Whereby not onely we see, that this argument is the very argument of the Anabaptistes, and therefore not to be used of our Brethren: but also that those places, Romaines 12. & 1. Cor. 12. cited also by these our Brethren: where-as they vnderstande the woordes of the Apostle, Rulers and Gouvernours, onely for their supposed Seniors and thirde sorte of Tetrarks: those woordes are as well to bee vnderstoode of Christian Magistrates. Yea, if those woordes of Rulers and Gouvernours shoulde not bee so vnderstoode, to witte, for Christian Magistrates

Gellius
Snecanus
de Magistra-
tu.

baptister
arguments
confuted.

strates: many thinges ordeyned in the church to edification; shoulde be condemned: those wordes therefore being thus understood: both such ordinaunces in the Church ordeined by Christian Magistrats, are not to be condemned: and Christian Magistrates haue power to ordaine suche things. And the argument that our brethren here vse, that there were no Christian Princes, at that time, is also confuted.

The Ciuill
Magistrate
hath euer
from the be-
ginning bin
ioyned with
the Eccl. mi-
nistry.

But this is handled by Gellius more at large, pag. 555. To this purpose (saith he) serueth the likenesse and conueniencie of the Ciuill Magistrate, and the Ecclesiasticall Ministry, which fighte not one with the other, but from the beginning haue alwayes beene most neerely ioyned together, although the proprieties of them both, in the Church are distinguished. Euen as it is manifest by the example of *Moses* and *Aaron*. This order was distinctly obserued in the Church of GOD, in the time of godly King *Iosaphat*, 2. Chron. 19. Which thing of all other, is most euidentlie declared in the new Testament: Mat. 22. Where *Christ* saith, Giue vnto Caesar that that is Caesars; and to God, that that is Gods. Where-upon it is manifest, that God is no lesse the authour of the order of Magistracy among the faithfull, Rom. 13. then hee is of the order of the Churches offices, Ephes. 4. ver. 11. These things doth *Paul* most effectually confirme, while Rom. 12. ver. 8. and 1. Cor. 12. v. 28. he reckoneth vp Rules and Governments among the giftes of the Church, and among the offices thereof. For the proprietie of the wordes which the holy Ghoste, both in the Greeke and in the Latine tongue doth vse, not only signifieth especially the censure of the Eldershippe: but may be also generally stretched to the Rulings and Governements of all offices, as it is manifest by the declaration & conference of the Scripture.

The Testi-
monies Rom
12. & 1. Cor.
12. for Ru-
lers, serue af-
wel to the
Magist. as to
the Eccl. go-
uernours.

For, besides the former places, Rom. 12. v. 8. 1. Cor. 12. v. 28. The name of government, Pro. 11. v. 14. is given to counsellours. Act. 27. v. 11, and Apocal. 18. v. 17. it is referred vnto Ship-maisters. Lyke- wise also, the name of Ruling is applied in the firste Epistle to Timothy the 3. chapter, the 4. and 5. verses, to the administration and discipline, that is domesticall. And to these fore-cited places, commeth that, which *Paul* Rom. 13. v. 1. 4. and Tit. 3. ver. 1. doeth expresse in the same wordes, as well in the Greeke, as in the Latine tongue: the ciuill power and reuengement of the Magistrate against vnrighteous men and malefactors, against whome the Lawe is made. 1. Tim. 1. v. 9. 10. and the spirituall power and reuengement giuen of the Lorde, to the Apostles, for the edification of the church, against all contumacie: 2. Cor. 10. v. 6. 8. and the thirtieth chapter, the tenth verse. For in both places he useth these wordes, *ἐξουσία* and *ἐκδίκησις* insinuating by these selfe same wordes, that the distincte proprietie of power and re- uenge-

power and reuengement, (both wherby the Magistrate taketh vengeance of the contemner of the Lawes, and wherebye the Church hath yet in a readines reuengement and power against all contumacy) is of God, and to be reckoned among the offices of the Church. Sithe that therefore, the ordinaunce of the Ciuill power, and of reuengement, and the matter and the endes thereof, are no lesse of God, then the spirituall power and reuengement of the Ecclesiasticall ministry: & sithe these two distinct functions *haue alwayes bene ioyned together in the Church,* and the holy Ghost (reckoning vp rulings and gouernements, among the giftes and functions of the Church) doth generally comprehend all kindes of offices: yea, doeth rather expresse both the Ciuill and the Ecclesiasticall power and reuengement by the selfe same meanes: With what rashnesse would the aduersaries exclude that from the Church, except they will take this away withall? Besides this, not only the Scripture calleth the distinct Ciuill and Ecclesiasticall function, by the selfe same names, by reason of the coniunction and vse of them both in the Church: but also calleth the ministers of them both, Guides and Præsidentes: This is manifest, by the conference of the Testimonies Mat. 27. ver. 2. Act. 23. ver. 26. Hebr. 13. ver. 7. and 17. & 1. Pet. 2. ver. 14. for in these places the worde *munus*, is commonly attributed as well to the Ciuill Magistrate, as to the Ministers of the worde. To conclide, when *Paule*, 1. Cor. 12. v. 10. 28. & 29: And 1. Cor. 10. v. 5. & 6. doth reckon vp powers and reuengement against all contumacie, lifting vp it selfe against God (wherewith *Peter* strake down *Ananias* and *Sapphira*, Act. 5. and *Paule* strake blinde *Elymas* the Sorcerer) among the giftes and powers of the Church: who woulde exclude the powers of the Magistracie, ordeyned of God for the punishment of euil-doers, from his Church? Either of the powers is of God, as well this ordinary of the Magistrate, as that extra-ordinary: you see the reuengement of the wicked, to be both waies approued of God, although the properties of the offices & the forme of the reuenging are distinguished. It is not to the purpose, whether ye kil with sworde or with worde, (as saith *Lactantius*;) there is no difference, in the very substance of the reuengement: the end of either power is al one, to wit, the glory of God shyning in the righteous punishment of the euil. Yea, rather, since that temporary power of punishing the obstinat, hath ceased, after that kings are now made the nourishers & champions of the Church: Therefore the church of Christ hath so much more need of this ordinary power & reuengement of the Magistrate, wherby the good may be defended, & the euil punished. Lo Christian Reader, the scripture teacheth, that the Ciuill power hath *alwayes bene ioyned* with the ministry of the word in the Church.

The ciuill & Eccles. power alwaies ioyned in the Church.

baptister
arguments
confuted.

Thus saith *Gellius Sinecismus* (one of the p^rincipal writers at this day, of these our b^reth^ren, the Learned Discourfers sⁱde.) Wherein we see, how our b^reth^ren runne vpon the same flats, that the Anabaptistes do. Counting themselves (against the Princes supream authority in Ecclesiasticall matters) on the very selfe-same reasons, that those Heretikes doe. And the very same reasons, whereby *Gellius* confuteth the Anabaptistes, doe also directly confute these Learned discourfers. The Anabaptistes say these words, Gouvernours and Rulers, Rom. 12. and 1. Cor. 12. are to be vnderstoode onely of Ecclesiasticall Gouvernours and Rulers: and doe not our Learned discourfers anouche the same? But *Gellius* here verberately doth confute it. The Anabaptistes say, that in Christes and in the Apostles time, there was no Christian Magistrate, as *Gellius* setteth down their obiection, pag. 568. and what doth this differ, from this assertion of these our Learned discourfers: The Church of God was perfect in all her regiment, before there was anie Christian Prince? I doe not speake this, as though these our Learned discourfers did saunour of Anabaptistry, or faunour Anabaptistry wittinglie: God forbid. Howbeit in a heate zeale inconsideratlie, they runne vpon these quick sands. But, *Iesus Piscator sapit*. *Gellius* who sawe the state endangered, when this old supposed and new deuised Seniorie, was set vp: and that the Anabaptistes v^sed their arguments against the Christian Magistrates, was diuinen, not onely to w^ring these weapons out of their handes, but to breake them in peeces, as naughtie argumentes. And will our b^reth^ren now take vp the broken hy^pocrites, and fight with them, to put backe the treatise of the Christian Princes Gouernment?

Gellius con
futation of
our brethe-
rens argu-
mentes.

Let *Gellius* therefore come forth, and plainely tell them, that this is no plaine reason to proue their matter by, but both a frivolous and untrue assertion, that the Church of God was perfect in all her Regiment, before there was any Christian Prince. No, no (b^reth^ren saith *Gellius*) it is nothing so, your saying is not agree-able to good order of teaching. The Scripture teacheth, that the Ciuill power hath alwayes bene ioyned with the Ministerie of the worde in the church. If it were alwayes ioyned, it was ioyned euen then, when our b^reth^ren anouche it was not onely disioyned: but that the one was perfecte, when the other was not at all.

But because this *Gellius*, a Phrygian in the Lowe Countries, is one of the chiefest writers of our b^reth^rens sⁱde, in those reformed Churches, of whome our Discourfers willed vs before, to embrace that moste be-
tiffull order of Ecclesiasticall Regiment, which God so manifestlie doth
bless and prosper in our neighbours handes; and heere they remem-
ber vs againe, that the Church of God doth stande at this day, in moste
blessed estate, where the Ciuill Magist. are not the greatest fauorers:

it is good therefore, that our brethren should see, both how they are troubled with Anabaptistes, among these our neighbours, where this order of Ecclesiasticall Regiment, so much extolled by our brethren, is set up: And to see the iudgements of our brethrens best favorites, and most experienced in these matters, how cleane contrary it is, to these our learned, (but not experienced,) discourfers iudgements.

Our neighbours state commended before so much by our brethren, see how it is troubled with the Anabaptists.

Whereby our learned brethren may learne, not onely to make better reasons, but much better, and with more reason, to waite wiser herein, with this Gellius, and rather vse their reasons to beat downe the Anabaptistes: then to vse, such as the Anabaptistes vse, to beat back the christian Princes. And good brethren marke the reasons of this Gellius well, and ye shall finde them fully to aunswere your reasons in this matter. Gellius still proceeding against the Anabaptistes, beatech especially on these points that, the Church and the faith, of the olde and new Testament, is but one and the same. pag. 559. That there is one and the same doctrine of both the conenants: aswell concerning the article of Magistrates, and controuersie of punishing the euill, or vse of the sworde, as concerning the morall workes of Gods Lawe. pag. 560. Whereupon hee discourseth by particuler collations of the olde and new Testament: how, not onlie God in them both, is shewed to be the authour of the Magistrate, but how the like thinges are required of the Magistrate in both estates: how both Testaments direct the Magistrate to one ende: how both Testaments giue Magistrates like authority in punishment: how all manner of persons, aswell Ecclesiasticall as Ciuill, were and are subiecte to the Prince in both estates: and how euen from the beginning of the world, alwayes the Magistrates authoritie was, to see, that the Lawe of God be in all points maintayned: which authority is not diminished by Christe, no not one iota. pag. 562.

After the proues of all this, hee concludeth thus in the 565. page. *Non ergo noua, &c.* Therefore, there is no new and diuerse doctrine deliuered of Christ: but the doctrine of either Testament is one and the same, agreeing with the Lawe of nature, engrauen in Adam euen in his creatiō, and at length set forth in the Tables of the tenne commaundementes. Yea, let the aduersaries shewe, that Christ hath taught any thing, which is not extant, either in expresse wordes, or in consequence of the Scripture, in the old Testament: not in respect of all things done, but as pertaining to this controuersie, and to the rule of life: and we, will yeeld. The extra-ordinary examples of *Moses*, *Elias*, &c. and other peculier doings of God, as was that also of Peter, Act. 5, and the change of the circumstances of the policy of *Moses*, do not preiudice the general law of God.

There is therefore no difference betweene the faithful of the olde

Princes from the beginning. and new testament, so farre forth as appertayneth to the reason of iustifying, and of living, saue that, certaine in these last daies, beeing louers of them-selues, glorious, and prowde, 2. Tim. 3. Dispile Abraham and other godliemen in respect of them-selues; as though (to saye no

The state of the old Testament and new all one.

worse of them) they were but rude children.

And so Gellius knits vp all this point out of S. Paule 1. Cor. 10. from the examples of punishment then, to be admonitions to vs now, saying: Thou seest heere (Gentle Reader) that, either the punishment of the euill is not together with the policie of Moyses abrogated, but abideth perpetuallie: Or else these examples of punishments for our admonition, are of Paule naughtily applied: especiallye when the same were not immediatlie of God inflicted vpon the Israelites: but by Moyses, as ech-one of them are read of, in their places. To the which purpose, are to be applyed the examples of Gods vengeance against Ananias and Sapphyra: Act. 5. and Elymas the forcerer, Act. 14. which, although they be extra-ordinary, yet they teach, that God also in the newe Testament, would haue sinnes punished with bodily punishment.

Of the extraordinary power of punishing where they wanted the ordinary.

Thus doth Gellius shew, that, as the state of the Magistrate still remained one in all times, before the coming of Christ, and after perpetually: so, euen at that time when the Apostles liued, they extraordinarily did exercise an extraordinary supply of the Magistrats authority for punishing. And S. Paule brought in the examples of the Israelites punishments inflicted by Moyses extraordinarily, to the Corinthians in those dayes, when the chiefe and ordinary Magistrates, ouer them, were not Christian princes.

Here vpon Gellius proceeding to especiall arguments, among other cometh to the Anabaptistes obiection, of this selfe-same reason that our brethren in this Learned discourse doe urge: That the Church of God was perfect in all her regiment, before there was any Christian prince, saying: pag. 568.

The Anabaptists obiection.

But they object, that in the time of Christe, and of Paule, there was no Christian Magistrate, Ergo: &c.

I answer. The authoritie of the Magistrate is not therefore weakened, albeit in the time of Christe and of Paule, Emperours and Kings set in high estate, were aliens from the faith. For, the higher power tooke not then her, beginning from the vnbeleuing Gentiles vnder the newe Testament or in the time of Paule: but euen from the verie beginning of the worlde it was ordained of God himselfe, and approued of Christ and his Apostles: as appeareth by that aboue declared. Yea indeed, where Paule doth say, the powers are ordeyned of GOD, hee not onelie respecteth the Magistrates of the Gentiles in his tyme: (as most of all the first institutio of God:) in the Church of the Patriarks and

and the Israelites: expressly signifying, that one and the same ordinance is yet ratified vnder the newe Testament, and that God is aswel the Lord of the Gentiles as of the Iewes. Neither yet to this daye are the people of all the worlde lesse gouerned of him, than in times paste Israel was. For, the foundation of the ordinaunce of God beeing layde, Rom. 13. the vse of the same, is withall established.

Moreouer, heere lurketh a fallacion, whereby, vnder pretence of part, the whole is denied. For it is false that no godly persons or such as feared God, did execute the office of a Magistrate in the new testament, as by the example of the Centurion, &c. wee may heereafter perceauce. Besides this, the aduersaries heere do stumble at that fallacie, whereby they snatch at the causes which are accidentall, for those that are necessarie: and whereby, for the vices of men, seruing the Prince of darknesse in the time of *Pauls*, they condemne the thing ordeyned, which is good and holie. Might not by the same reason, all honest kindes of life be condemned? yea, the Magistracie in the Church of Israell, for certaine wicked Kings whom God would haue reign, to punish the sinnes of his people, might be improued in the godlye Kings that followed. We must therefore of necessity distinguish the matter it selfe from the persons. Nor subtilly confounde the good ordinaunce of God with the infidel men, that executed the office of the Magistrat in *Pauls* time. The power both of the old & new Testament, is one and the same: which, as it dependeth not on the dignity of men, but on the highest: *Sap. 6. v. 4.*

Rom. 13. so, it is not vitiated by their indignity, or by circumstances of time and places. Moreouer those things, that are separated in time, are not by and by in the matter it selfe, and in the nature of their definition diuerse. Many things may be done agreeable to Gods word, whereof no examples in *Pauls* time are extant. Otherwise the credit and authoritie of the New Test. should be weakened, because the new Test. was not yet set downe in writing in *Pauls* time. Yea, it had not bene lawful to haue translated the scripture in the mother tongue. Besides, that *Pauls* according to the letter, maketh no expresse mention of Schooles, &c. Also, the common aduersaries do not yet baptise the infants, of the faithfull. And manie that yet are louers of them-selues, but without charity, & not regards of their bounden dutie, wil not keepe the night watch, with the residue of the Citizens: who will therefore anowe that they ought not to do these things? we must distinguish the Law it selfe, from the factes of men, neither is iudgement made of the whole, vnder pretence of the part.

If againe they demaunde, how the wicked Magistrate, such a one as in the old time *Nabuchadnezzar* was: and as there was at *Rome*, in the time of *Pauls*: may be called the good ordinaunce and minister of God: Or how the giftes of the holie Ghoste, as the care of Peace, of honestye, of

Princes in the Apost. times.

The vntith of our brethren asser-tion that there were no Magist. in Christs & his Apostles times.

One & the same ordinaunce in both Testa. for Magist.

The fallacie and the answer thereto

Princes in
the Apost.
times.

Distinction
between
the ordi-
nance of
God & the
vice of men

godlinesse, can haue place in them: I aunswere, we must distinguish the matter by it selfe, from the person: and the lawfull from the vnlawfull vfe. For, the vices of the men are not to be imputed to the order. Moreouer, the giftes of God are diuerse, of the which, some are common, as well to the euill, as to the good: as miracles, Matth 7. externall peace, fertilitie, &c. For God suffereth his Sunne to arise, both vpon the good and vpon the euil. And heereunto Mariage and Magistracie may be referred. The substance of which things by it selfe, (as the good ordinance of God,) we must distinguish frō the vice of mē. The question betwixt our aduersaries and vs, is not of the persons, or of the abuse of the Magistracie: but of the very matter it selfe. Which as it is not vitiated by the impietie of the Gentiles in *Pauls* time: so, most commodiouslye may it, and ought, to bee administred of a Christian. To conclude, it maketh nothing for the aduersaries, nor hindreth the godly which execute the office of a Magistrate, that *Nebuchadnezar* is called the seruauant of god. Hier. 25. For, albeit the euill Magistrate also be of god (in respect of the Diuine ordinaunce) notwithstanding, the malice of man is not therefore to be imputed to the order it selfe. But of necessity, we must distinguish the persons, from the offices instituted of god. Heere, the aduersaries stumble on the fallacion of composition, and on the fallacion of the accident: (as also in that sentence Rom. 13.) wherby they confound the persons of the wicked & their vices, with the ordinaunce of god. *Nebuchadnezar* is not absolutely called the Seruauant of god, but in a certaine respect, to wit, of the iudgement of god, as it were a scourge, wherewith the sinnes of the Israelites were visited. But *Paul* calleth the Magistrate, the minister of god simplie. Yea, he calleth him also a good ordinaunce.

Moreouer, if *Nebuchadnezar*, and the heathen Magistrate, bee called the seruauant and Minister of god, to whome the godly were compelled to obey: much more therefore, euen by the comparison of the lesse to the greater, the godly, executing the office of a Magistrate, are GODS Ministers, to whome we owe obedience, according to *Paul*, 1. Tim. 6. vef. 1. 2. would god all would heere marke the venome of the olde serpent, howe much more wee endline rather to rule, and to abuse the Christian liberty, than to obey. Last of all, *Nebuchadnezar* is not reprehended in the Scripture, in respect of his Magistracy, but in respecte of his malice, &c.

The necessi-
tie of a Ma-
gistrate a-
mong
Christians.

Lo, (gentle Reader) out of these thinges, one of these two followeth of necessity: either there ought to be a Magistrate among the Christians, and that they may administer their Magistracie: Or els *Paul* did amisse in writing to the *Romaines* of the matter. Whether of these 2. shall wee beleue? The Apostle saith, the Magistracie is of God: the aduersa-

ries denie, that a Christian may execute this ordinaunce of god: Is it not lawfull for a Christian to be of god? Yea, to bee good, and to bee gods Minister? See, whyther pertinacy, and partialitie will carry men awaie. The aduersaries exclude Christian Princes, that fauour not Anabaptistry, from saluation: when they them-selues are not afrayed, to exercise among themselves, the office of a Magistrate, and to ioine it with Faith. Did not god commit vnto *Moyse*, and to *Esdras* (as to the Politique Magistrate) the Libell of Diuorcement, and matrimoniall controuerfies to bee decided? Wherefore, doe you take vpon you the separation of those that are married, for the cause of Fornication, and and of departure made from the infidels: yea, and that also, the iudgement of Ciuill controuerfies among your selues: fith that these things (according to your saying) haue no place in the Church of Christe, nor can stande together with Faith? Trulie one of these twaine followeth of necessitie heere-upon: either the office of the Magistrate ought to haue place among them, (as the onely Christians:) or else they thruste their sickle into an-others harvest, and arrogate to them-selues, that, that properlie belongeth to the Magistrate.

Lo, (gentle Reader) thou seest the aduersaries, contrary to their own doctrine, turne indeede the office of the Magistrate, to their own commendation, which in Christian Princes they discommend. As though that were lawfull for them, whiche vnto other were not lawfull. Not that the thing is diuerse, but because the men are diuerse. Markest thou not heere in the aduersaries the venome of the olde serpent, and the seditious spirit of the Iudaicall Rebellion, howe it enclineth more to Ruling, than to obeying? God requireth men, that are valiaunt, fearing God, louers of the truth and of righteousness, which hate filthie lucre, and are prudent, to be the ministers of God. Exod. 18. ver. 21. Deut. 1. ver. 13. & 2. Chr. 19. Psal. 2. v. 10. &c. also Rom. 13 v. 4. Whether of these men are the fitter to execute these properties of Magistrates: those that are straungers from Christe and from his church, as the *Iehusites* & *Cananites* (to whom the aduersaries compare at this day the Magistrate:) or those that are true Christians and beleuers?

Paule Rom. 13. & 1. *Peter*. 2. do concordantly teach, that the Magist. is Gods minister, ordeyned for the praise of those, that do well: and for the punishment of those that do ill. To this accordeth *Paule* 1. Tim. 2. teaching that we must pray for all manner persons, placed in highe authority, that we may lead a quiet and honest life, with all godlines. Out of which places conferred together, we see in breefe the Magistrates office is to minister vnto god: the parts of whose Ministry, consist generally in the custody of both the Tables of the tenne Commaundements, and first in the care of Religion.

Princes in
the Apost.
times,

Heereupon the volume of the Lawe is commended vnto the King. Deut 17. and the execution, against the despisers of religion: Heereunto appertaine the examples of *Moses, David, Iosue, Ezechias, &c.* and 1. Tim. 2. godlinesse properly respecteth the worship of God: and then in maintaining the publike peace, as well in defending the good, as in punishing the euill: and thirdlie, in honesty of life, whereby euerie one performes his dutie, 1. Tim. 2. These finall causes therefore of instituting the Magistrate being set downe: with what boldnesse take they awaye the vse thereof, out of the Church of Christ? Or els, doe they dreame of such a Church, as no man hath euer seene? And if the office of the Christian Magistrate, and custodie of the tenne commaundementes were taken awaie: What I pray you would remaine in the worlde, but meere Libertinisme, and a licentiousnesse of all mischiefes? If the aduersaries were not blinded in their owne selfe-loue and boldnesse: they would easily learne this, not onelie in them-selues, but also in the examples of the faithfull, both of the olde and newe testament. For if the godly haue no manner of neede at all of the Magistrate: Why doeth *Moses* complaine of the Israelites (who did eate of the same spirituall meate, and drinke of the same spirituall drinke that we do) Howe can I labour alone, and beare your burthen and contentions? Why were struiings and contentions among the faithfull Corinthians? Doe our aduersaries (holier then they) want Darnel and euill doers?

The godlye
haue neede
of the Mag.

But if they obiekt, that albeit these things may be graunted, concerning the latter table of the Lawe: yet the former table properlie respecteth conscience and faith, ouer which the Magistrate hath no power, but God alone.

I aunswere: the aduersaries are heere deceaued, and do deceaue: in that they exclude out of the former Table of the Law, outwarde Idolatry, and prophanation of the name of G O D, and of the Saboth, and the punishment of these things. Sith that this former table of the Law, comprehendeth in one and the same nature of definition, not only the inwarde worship of faith, and the Idolatrie contrary thereunto: but also the outwarde workes and punishments of them both. As, when the Magistrate punisheth periury: God testifieth, that he accurseth the soule that reuerenceth not his name. But the Magistrate when hee punisheth, properly respecteth the outwarde woorke, although hee be not able to change the minde.

Rather no
common-
wealth with
out a chri-
stian Magi-
strate then a
Magist ex-
cluded, &c.

These thinges orderly considered: it were rather to bee wished, that there were no common-wealth without a true Christian Magistrate: that the same should bee excluded from the Church of God. For, who is able better to fulfil the conditions of a Magistrate, before already noted, or the office and endes pertayning to him, then is a Christian? In
somuch

so much that if we shall iudge aright of the giftes of God, we muste confesse that it is a mighty benefite of God, when he giveth a godly and a Christian Magistrate vnto his Church. Is it not lawfull for a Christian to be of G O D, and to administer the Ordinaunce of God? Is it not lawfull for a faithfull person to defende the godlie, to punishe the euill, to exercise iustice, to defende the Widowes, and the Father-lesse, and to be the Minister of God? Rom. 13. Is it not lawfull for a Christian, to preserve the publike tranquillitie, with all godlinesse and honesty? 1. Tim. 2. By these works God is glorified. And the Prophetes and Apostles exhort the faithfull thereunto. Therefore, the Christian Magistrates office beeing taken away, all the former vertues are taken away with all.

With what rashnesse therefore (O man) darest thou exclude the Magistrate from God, by reason of the vse of the sworde, whome *Paule* euen for the same reason calleth Gods Minister? Yea, when *Paule* sayeth, Wilt thou not feare the power? do well. He signifieth that it is a manifest testification of an euill conscience, to dispise the Magistrate. Christe and the Apostles acknowledged the Heathen Magistrate to be Gods ordinaunce, and gaue honour vnto him. It is maruell therefore, that the aduersaries will not admit, that a Christian may exercise that diuine ordinaunce. Especially, seeing that *Paule* wished after holy Iudges, & preferreth them before Infidels: Yea, and expressely teacheth, that the Saints shall iudge the world. 1. Cor. 6. ver. 1. 2. Heer-unto serueth that that *Paule* 1. Tim. 6. ver. 1. 2. saith: Let seruants: whosoever bee vnder the yoke, esteeme their Maisters worthy of al honour, & those that haue faithfull Maisters, let them not despise them, in that they bee their brethren: but so much the rather serue them, because they are faithful and beloued. These things teach, and exhort saith the Apostle. Woulde to God, the aduersaries would teach also those that are theirs, in like manner, and enforce these things with exhortations. If Christe and his Apostles yeelded thus muche vnto an Heathen Magistrate: howe muche more is due vnto a Christian Magistrate? If the ende of the Magistrate bee, to haue the care of Religion, and to defende good men: with what reason do the aduersaries exclude the Magistrate from the proprietie of Religion, and of good? If they describe the office of the Magistrate, onely by Politrique constitutions: I pray you, what difference make they betwene the Turkish, and the Christian Magistrate? If the office of the Magistrate be not necessary to the Church: Why did *Paule* and *Peter* write of that matter to the faithfull, that were subiect to the discipline of Christ.

Wherefore had the aduersaries rather, to dispise rule and to rayle on dignities, by comparing them vnto *Ielusts*, &c, according to the Apostles

The Magist.
office neces-
sary to the
Church.

Princes in the Apost. times. stiles prophetic of the last dayes, 2. Pet. 2. ver. 10. then to follow the will of God. 1. Pet. 2. ver. 15, &c. And by well dooing to bridle the ignorance of madde men, and to honour the King? With what boldnes call they Magistrates, murtherers: because they kill homicides, and the transgressors of the Lawe? Which (Magistrates) the holie Ghost calleth Gods; and the Ministers of God, Psal. 82. Ioh. 10. Rom. 13.

No man in very deede will denie, but that al men (none excepted) are subiecte vnto their ordinary Magistrates, and may be compelled to render vnto them, that they owe them, &c. Rom. 13. ver. 1. &c. If obedience be godlie: the vse of the sworde is also godly. These things of necessity followe one another mutually: to be subiect to the Magistrate, and render that we owe them; doe generally comprehend all things without the which, the sworde of the Magistrate, by it selfe alone, cannot be borne. It followeth therefore, that the subiectes owe obedience in the vse of the sword vnto the Magistrate, to defend the good, and punish the euill, and that for conscience. See, the aduersaries make a matter of conscience, to obey the Magistrat in punishing the euill: But *Paul* saith, wee ought to doe the same, euen for conscience. Vnto whome agreeth *Peter*, saying: for the Lorde, or for the Lords will. Lo, whether of these shall we beleue: the holy Ghost speaking by the Apostles, or the aduersaries?

Certaine of the Proph. & Apostles exercised also, the office of the Magistrate.

If anie man shall say, we must more obey God, than man: *Paul* answereth: the Magistrate, and the vse of the sworde, for the punishment of Malefactors, is the ordinaunce of God: and therefore heere, we owe obedience not to man, but vnto God him-selfe. Furthermore, no man can serue two Maisters, Mat. 6. Neither God at anie tyme hath commanded, that we should obey wicked constitutions: but all the godly of the olde and newe Testament: the Prophetes, Christe, & the Apostles, haue not onely serued God and the Magistrate both together: but certaine also of them haue exercised the office of the Magistrate. Heb. 11. &c. Whereupon most forcibly it followeth, that to be a Christian: or to serue and to exercise the office of a Magistrate, and to punish the euill, are not contrary, neyther fight with the faith in Christ, but rather are ordeined one vnder the other, which may both without any damage to Christian godlinesse, consist together in one man. And this is euident (among other, by the examples of *Melchisedech*, *Heli*, and *Samuel*: who were Priestes and Magistrates both at once. Yea, God did not distinguish those two offices, for that they fought one with an-other, but that one man was scarce sufficient to exercise both, &c.

Why, God distinguished these Offices.

All this and much more writeth this *Gellius Phrysius*, in his answers to the Anabaptistes obiection, who made this one of the cheefest of their argumentes, that in Christes and *Paul*es time, there were no Christian Magist.

Magistrates. Neither do I set downe all this, as though these writers of this Learned discourse were so farre gone, as these Anabaptistes, to denie that there ought to be any Christian Princes: But rather to give them warning to take the greater heed, that they come not too neere them, either in whole or in parte: nor strengthen their error, and weaken the Princes state, and breede themselves suspicion: by using the selfe-same argumentes, that they vse. It is an olde saying, He that will no euill do: Must do nothing that longes therto. For, if they doe, loe here, how (wee neede not) one of the chiefe of their owne side, among these our neighbours, whom they befoze so highly commended vnto vs, will not spare to set againste these our Brethren also. Neither yet doeth Gellius Snecanus Phrysius end this matter thus, but (as it were) sets afresh againe, vpon this proposition, that the Church of G. O. D. was perfect in all her Regiment, before there was anie Christian Prince. To improue this further, Snecanus doeth enter into the fowrthe parte of his treatise againste the Anabaptistes, saying.

Pag. 599.

It nowe remaineth, that hauing opened the fore-said rules of the Scripture (taken from God, the onelie authour of the Magistrate in both the Testamentes: from the agreeable proposition of the Ciuill and spiritual power in the Church; fro the Church and the doctrine being one in both the Testa. and from the examples of punishments declared by Paul for our admonition: and also from the definition, nature, or proprietie and final causes of the Magistrate, and the office of the subiects: & at the length from the special sentences of Christ and his Apostles) we should nowe set downe vnder these thinges certaine liuely examples, that that which is in sentences set before the minde, maye in a certayne manner be euidentlie layde before the senses, by examples. Firste, thou hearest Mat. 8. That the Centurion at one and the same tyme together, was both a Minister of the military affayres of the Romaynes, and had so great faith, as Christ at that time founde not in Israell. Ver. 9. 10.

The exāple of Christian Magistrats, in Christs & the Apost. times.

Also Ioseph of Arimathia is called a disciple of Iesus, who looked for the kingdome of God, who was also a Senator (exercising iudgement against the wicked, and those that were guilty of death, as appeareth by that, that the Scripture mentioneth, and excepteth him, that he consented not to the death of Christe) beeing a good and a righteous man, Mar. 27. 57. Mar. 15. 43. Luc. 23. 50. &c.

Moreover, Theophilus vnto whome Luke dedicateth his Gospell, was a Prince and gouernour of some certaine Region, as it appeareth by the propertie of the Epithete, The most excellent: which is a title agreeable to men that are Princes. For, Acts 23. ver. 26. it is attributed vnto Felix. And in the 26. chapter likewise, the 25. verse. vnto Festus, either

Princes in
the Apost.
times.

either of them being the Ruler of Iudea, &c. Furthermore, *Nichodemus* one of the chiefe Rulers of the Iewes, instructed by Christ him-selſe in the Faith: 10. 3. remayned in his vocati- on and his Magistracy, as appeareth 10. 7. v. 50. Neither did he for the same cause forsake Christ, as it is evident, by his officiousness of Christs buriall. 10. 19. ver. 39. Besides this, in that royall Courtier *Ioan*, con- uerted by Christ vnto the Faith. And in the Eunuche that was the chiefe gouernour of *Candace* Queene of the *Ethiopian*s, Act. 8. baptized by *Phillip*. And also in the Pro-consull *Sergius Paulus*, Act. 13. &c. Also *Cornelius*, Act. 10. ver. 1. &c. who also is called a Centurion, and a godlie man, and one that feared God: who also continually prayed to G. O. D. which coulde not be done without Faith in the *Messias*, (except a man will absurdly say, that all before the time of Christ were without faith, when as this man especially is called, one purified of God, and accepta- ble vnto him, ver. 1. and 3. &c.)

Heere I passe in silence the example of the chiefe rulers of *Asia*: For, who will affirme, that they being the friendes of *Paul*, were without the knowledge of Christ? Act. 19. ver. 30 &c. To these aboue named, com- meth the example of *Erastus* the procurator of the citie. Rom. 16. ver. 1. Exercising the office of a Magistrate, and reckoned by the holy Ghost, among the Faithful. Yea, and the example also of the Saints who were of the house of *Cæsar*, Phil. 4. v. 22, &c.

Thus we se most euidentlie, even by the testimony at large of this one man, as one of the principall of their owne side, (to presse them with more) how this reason that heere these Learned discourſers stand so much vpon, that the churche of God was perfecte in all her Regiment, before there was any christian Prince, is not only one of the principallest reasons of the Anabaptistes, (whom they, I hope, no lesse than we detest) albeit in this affectionate zeale, they do in so many pointes as we may hereby ge- ther, even in a manner iutte with them (though binaways) to iustifie the authority of Christian Princes: but also how weake and of no forces at all this their reason is. And with what a multitude of far better reasons, yet, as the Apostle saith, with a cloude of wittnesſes, it is beaten downe. And that, (which is most of all to be respected) how greatly they overshoot the- selues in the truth thereof. Neither doth it auaille them to say, that none of these were Emperours: For, it smiteth the cause sufficientlie, that they were Princes, or at leaste, anie kinde of Magistrates. If they re- plye, that yet they did exercise no authority & gouernment in the church but liued as priuate persons among the Christians: albeit this is also the refuge of the Anabaptistes; yet howe can this be proued? Which if it were true, might make indeede, not colour, but groundes of reason for the Anabaptistes.

Our Brethe-
rens excep-
tion of Em-
perours.

But as those Princes, were converted into Christianitie: so (no doubt) they retyred their estates still, and the Christians so acknowledged and called them, as before. And if they submitted themselves before to their authoritie, while those Princes were Infidels: that we thinke, that either the Princes did not much more thinke themselves bounden to oversee (so far as their abilitie stretched,) all the these especiall points of their charge, in the maintenance of both the Tables of Gods Law, Peace, honestie, and godlinesse, to be maintayned among the Christians: or that the Christian Subiectes did not now much more honour them, obey them, & commit the Government of their controuersies to them, when after they remayned among them being Christians, and retyred still their Governments being Princes? But Gellius also saith somewhat herunto, Page 634. Moreover they obiekt that Paule 1. Cor. 6. Forbad the faithfull, that they should not hale one another, before the iudgment seates of the vnfaithfull. I answer, Paule did not absolutely, and by it selfe, condemne here the iudgements ordained of God. Deut. 16. & 17. si the Paule himselfe without any reuenging of himself, appealed to the iudgement of Cesar. Nether forbidde he those things to the Christians in generall, but reprehendeth the Corinthians, in respect of circumstances, & of their vices. As those, who prosecuted the extreme rigour of the law against their neighbor, & that before infidel Iudges. Yea rather, they themselves endamaged their brother. Whom notwithstanding, he did not by & by therefore excommunicate; much lesse did he disallow the function of the Magistrate, in respect of it selfe, or denied that it might be administred of the Christians: but rather contrariwise, permitted vnto them Arbiters and Iudges, & wished that the Magistrate were a christiā, in that he requireth holy Iudges. And this he clearly setteth out by a comparison from the more, to the lesse, affirming that the Saintes shall Iudge the world, yea and the Angels. Lo (Christian Reader) here the controuersie is most evidently decided. The aduersaries require an vnjust, and Infidell Magistrate. Paule would haue a Saint, and a beleeuing person, to be appointed. If Paule permitted Arbiters to be chosen out of the faithfull, in deciding controuersies among the brethren, and saith that those, (albeit the basest of the faithfull,) are fitter than the infidell Iudges: how much more then are the greatest faithfull ones, & wise ones, fit persons to be set in the publike Iudgement seates. Besides, that the Apostle expressly vnder-hand, setteth out a shew, wherein, whensoever better times should shine vpon them, those Iudgement seates should be brought into a more happie order, and more holy Iudges should be ordayned. For what-soeuer is graunted to an vnfaithfull: can much lesse be denied to a faithfull person. Howsoever it be, Paule wisheth not (as doe the aduersaries) Infidell, but holie and faithfull Iudges. Yea, except the Iudge be

Princes from
the begin-
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The Magist.
lost no au-
thoritie by
professing
Christianity.

Acts, 25.

The Ch. Re-
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Princes from
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be holle, he can scarce with good conscience before God, be a Iudge. Here-unto we may applie, that S. Paule wisheth Kinge Agrippa to be a Christian. Whereby we perceiue, that wheresoeuer anie of these Christian Princes were at that time among the Christians, they had no small authoritie, in decision of such controuersies as rose among them. Neither onely in titles of lands, breaches of peace, ciuill cases, and other wooldly matters: but also in matters pertayning to the Regiment of the Church and Ecclesiasticall: as were the matters, for the which Saint Paule so often pleaded against the Iewes, euen before such Iudges as were not Christian. And al-be-it, Actes 18. When Paule was accused before Gallio by the Iewes, saying: *This fellowe perswadeth men to worshipp God contrarie to the lawe; as Paule was about to open his mouth, Gallio sayde vnto the Iewes: If it be a matter of wronge, or an euill deede (O ye Iewes) I would according to reason maintayne you. But if it be a question of wordes, and names, and of your lawe: looke ye to it your selues, for I will be no Iudge of these thinges:* Yet Paule, when he came before Felix, and he also woulde heare the plea betwene his aduersaries and him, Actes 24. After that the Gouernours had beckned vnto him, that he should speake, hee answered: *I doe the more gladlie aunswere for my selfe, for as much as I knowe, that thou hast bene of manie yeares a Iudge vnto this Nation, perhaps thinking that in all that time, hee might (as Cornelius and others) haue attayned to the knowledge of God, and so bene the fitter Iudge of these matters.*

And although he was but a corrupt Iudge, both in affection and religion, and Festus also that succeeded him: yea, Nero the Emperour was worst of all: yet, because he occupied the roome of him, that should haue bene a better, yea, the highest Iudge in earth vnto him, albeit Paul were himselfe an Ecclesiastical person, & an Apostle and one of the chiefest pillars in the Church of God: yet he appealed euen to Neros Iudgement seate. And when Festus brought him forth, to pleade before Agrippa, he so reioyced of it, that he sayth, Act. 26. *I thinke my selfe happie (King Agrippa,) because I shall aunswere this daye before thee, of all the thinges whereof I am accused of the Iewes. Chiefely, because thou hast knowledge of all customes and questions, which are among the Iewes. Wherefore, I beseech thee, heare me patiently, and when he was euen in the chiefest point of his plea, concerning the resurrection of Iesus Christe, ver. 24: As he aunswered thus for himselfe, Festus (who had little skill of those matters) sayde with a loude voyce: Paule, thou art besides thy selfe, much learning doeth make thee madde. But he sayde, I am not madde (O noble Festus) but I speake the wordes of truth and sobernesse. For the king knoweth of these thinges, before whom also I speake boldly, for I am perswaded, that none of these thinges are hid from him. For this thing was not done in a corner. O King Agrippa, be-
lieued*

believest thou the Prophets? I knowe that thou beleeuest. Then Agrippa sayde vnto Paule: almost thou perswadest mee to become a Christian. Then Paule saide, I would to God, that not only thou: but also all that heare me to day, were both almost, and altogether such as I am, except these bondes. So that, if Paule did thus submit himselfe vnto them, in the decision of these Ecclesiasticall controuersies, hoping they had bene more faithfull Iudges, than they were: did not other Christians to other Princes that were in those Christian Princes, submit themselves also, to the decision of such their Ecclesiasticall controuersies, arising among them? And though S. Paule missed in the person, yet he wished those persons, to haue bene such, as he hoped, and as they ought to haue bene. But (as Gellius saith) if they were not such, yet this expressely insinuateth a shewe vnto vs, of those better Iudges that should come after, and better employ those places if they abused. So that, although no Prince had been good or Christian at those dayes: yet this argument had not been good nor Christian. And there being (no doubt) euery at that time, some, (if not many) it is not only no good argument, but an vntrue, and wrong assertion to ground vpon, that the Church of God was perfect in all her regiment, before there was any Christian Prince.

But would God, these our brethren would haue made the matter no worse against Christian Princes, then that they had not yet bene come in to the Church of God. But it followeth at the harde heeles, with so heate a pursute, euery to the estate at this day, saying: yea the Church of God may stande and doth stande at this day, in most blessed estate, where the ciuill Magistrates are not the greatest fauourers.

What haue we heres? Lo, who would haue looked for such speeches at the handes of our brethren, & in so Learned a discourse of the Churches government? Yet was it much better sayde before, speaking of the state thereof in the Apostles times: that the Church of God was perfect in all her Regiment before there was any Christian Prince. For that might yet haue bene restrayned to that time, considering the speciall prerogatiues, of that age, to haue supplied the want of Christian Princes. Notwithstanding it was not euery then so perfect, but that S. Paule wished the Regiment thereof to haue bene better. And that better euery by Christian Princes. Else, had he neuer had such troubles, nor needed to haue wished, that Agrippa, Festus, Bernice, &c. had bene Christians: nor haue appealed vnto Nero, nor haue had such hinderances in his function. But when these our bretheren, thinking to haue carried this cleare away, will nowe make a generall rule thereon, that the Church may stande perfecte still in all her Regiment, and that in most blessed state, without any Christian Princes: then O O O helpe poore Christian Princes. For, beinge such poore helpes vnto

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the Regiment of the Church, they may bee as well spared, as wished away (which the Anabaptists wish them) as to be wished for, which S. Paul did wish them, saue for the Princes saluation of their owne soules, in which respect, they are not Christian Princes. May, if this were true: wile may they not as well wish the verie Anabaptistes, set downe this rule to, that the Church of God may stande, and doth stand, better without them? For, howsoeuer they seeme here to allure the reader, with these godly titles, of the Church of God, of perfection in all her regiment, and that she standeth at this day in most blessed estate, where Christian Princes are not at all, and the ciuill Magistrates are not the greatest fauourers: yet dare we not ascribe these titles of perfection in all her Regiment, and of most blessed state vnto the Church of God, being militant and trauelling still vnder imperfection. But we acknowledge (as S. Paule sayeth 1. Cor. 13.) that we knowe imperfectly, and we teache imperfectly, but when that which is perfect shall come, then that which is imperfect shall be done away. And then shall come indeede the most blessed estate of the Churches perfection in all her regiment. But if it be nowe already, and that where no Christian Princes are, or where the Ciuill Magistrates are not the greatest fauourers; then whereto serue the Christian Princes, and the Ciuill Magistrates, to fauour the Gospel, but rather to hinder the perfection of the Church in all regiment, and to cause it not to be in most blessed estate? For where any Christian Princes are, yea, the greatest fauourers of the Church of God that euer were: it could neuer yet aspire heere. But where they were not, and are not, there these Learned discourfers tell vs, that the Church of God was perfect in all her Regiment, and standes in such estate as is most blessed. But where was this perfection in all the Regiment of it, before Christian Princes? And where standeth it yet at this day in most blessed estate, where the ciuill Magistrates are not the greatest fauourers? May not the places be named, that we might vnderstande the? Must we runne to Vtopia for to seeke them out? Where was this in Sodome and Gomorra, vnder Chedor-laomer, & where the ciuill Magistrates, nor al the people, were any great fauourers of the Church of God? Where Lot being righteous, and dwelling among the, in seeing & hearing the, they vexed his righteous soule fro day to day with their vlawfull deedes? Was he & his family in most or more blessed estate, or the Church of God there, better gouerned, then in Salé, vnder Melchizedeck, or then in the Pilgrimage it made vnder Abraham? Was the Church of God better vnder Pharaon, then vnder Moses? vnder the tyrants that oppressed the, then vnder the Iudges that deliuered the? Was the Churches gouernment better vnder Saul, then vnder Dauid? vnder Ieroboam, Achab, Manasses, & other Idolatrous Princes: then vnder Salomó, Iosaphat, Iosias, Ezechias, & other godly Princes? & is it moze perfect in all her regiment, and

and standeth in moze blessed estate at this day, vnder the great Turke in Europe, vnder the Sophie in Asia, vnder the great Chan in India, where also great partes of the Church are disperfed; then vnder godly Christian Princes in Englande, Germanie, Scotlande, Denmarke, Suecia, Polonia, Hungarie, and all other places where Christianitie is openly professed at this day? Is the regiment of the Church of God better, & in moze blessed estate in Italie vnder the Popes tyrannie, or in France, in Spaine, in Flaunders, &c. where the Christian Princes are not the greatest fauourers of the light of the Gospell, then here in England, where her Maiestie fauoureth the same so tenderly, and hath venterd her state & life so often for it? vntthankfulness. v blind: (what should I call it?) Malice? No, but selfe willed opinion, y, to deface the good estate of the Church of God, wherein we are (vnder such a right Defender of the faith) defended & shielded from all our enemies, in a farre moze blessed estate then we deserue; will make such an odious comparison, as this is. But, as the old saying is, itch and ease, can no man please. But if the Church be so imperfect in all her regiment vnder our most gracious and true Christian Prince here in England, if our estate be so disordered and so little blessed, in comparison of theirs at this day, where the Ciuill Magistrates are not the greatest fauourers: why do not these Learned discourfers take their course thether, where the Church is so perfect in all her regiment, euen as they would haue it, & in most blessed estate that they can wish it? If this be a matter of such moment & necessitie, as they would beare vs in hande, why go they not thether, where they say it is euen at this day? & they may goe thether when they will. No, I warrant you, they wil none of it on that price: but will tarrie here still, & trouble their brethren, though they haue it not. No, no, whatsoeuer is pretended, to get that they would haue: if they can not haue it, they haue learned this (or they may easily doe, if they trie experience) that it is good keeping themselves wel, when they are wel. And wel fare a good Christian Prince, that fauours the Church of God and the Gospell of Iesus Christ, when all is done.

To great vntthankfulness towards her Maiestie.

But what meane they by these glaunces, that the Church of God doth stande at this day in most blessed estate, where the Ciuill Magistrates are not the greatest fauourers? Do they meane by ciuill Magistrates, as they do before, where they sayd, Whatsoeuer it please the Ciuill Magistrate to call or account indifferent? &c. Referring this terme to our most gracious Prince & Soueraigne? But I thinke they do not meane so, for as they speak moze at large, saying, Where the ciuill Magistrates are not the greatest fauourers, noting many, or moze then one, & some other estates, which they compare with ours: so they here giue the an harder title, to be not the greatest fauourers, then that (I hope) they will say, they imple our gracious Soueraigne in that tearme. If then they meane, that we liue vnder

Her Maiesties fauour of the Gospell.

such a blessed Prince, as fauoureth the Gospell: doe these men speake it in god sooth (as indeede sooth it is) or doe they Jest, or speake it but for fashion sake? But howe-soeuer they seeme to glaunce herat, (for they neither say it in expresse wordes, but as it were by comparison, doe seeme to inferre as much, in telling vs of other places in the worlde, where the Princes are not the greatest fauourers) notwithstanding they tell vs neither what thing it is, whereof they are not the greatest fauourers. But I ghesse, that in this their Rhetoricall breuities, they meane that they fauour not the Gospell, or the Church of God. For it seemeth, they refferre it not to this Regiment, that themselues fauour and desire. For so, they knowe, that her Maiestie being also not the greatest fauourer of their desired Regiment: they might conclude, that the Church of Englande, which they crie out of to bee in a state disordered, should bee in that most blessed estate which they desire. They seeme therefore to meane this, that her Maiestie is indeede a fauourer of the Gospell, or Church of God, and yet the state of the Church of God, (under Her Maiestie) is in an vnperfect, lesse blessed, and more disordered estate, than it is, where the Princes are not the greatest fauourers of the Church of God, and of his Gospell. Which if it be their meaning, (as I woulde be loath to gather of their wordes anie thing beyonde their meaning,) so I had rather they expounded themselues, or that their wordes needed not an expositer, as well many times, as an aunswere. Nowe then, if their meaning be thus, that her Maiestie is a fauourer of the Gospell, and of the Church of God, although this in some sense, may seeme but a colde and slender commendation bestowed on her Maiestie, to bee but a fauourer; as though shee liked well ynough thereof, and liked of others that professed it, but her selfe were not so zealous a professour, and loue of the Gospell: yet construyng all this to the best interpretation of her fauour thereunto, that her Maiestie is a great fauourer of the Gospell of God and of his Church: howe then doth shee so highlie fauour the same, and yet not suffer the Church of God, to be so perfecte in all her Regiment, as where no Christian, but Heathen Princes are: and not to be in so blessed estate, as it is under those Ciuill Magistrates, that are not the greatest fauourers? Meaning indeede (under a gentle name for reuerence sake) are no fauourers at all, but so much as they can, hate and persecute the Gospell and Church of God: and yet (will they, will they) suffer it more to flourish herein, than her Maiestie doeth, being so great a fauourer of the same. What a soule rebuke, (under pretence of commendation) is this to her Maiestie? Yea, what a kinde of fauouring call ye this, when the not fauouring of the enemye, is better for the Regiment of the Church, than the fauourers loue? Indeede, accidentallie things may fall out so cleane contrarie, (as he that thought to kill his enemye,

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enemye,

enemie, did him more good in thrusting him thorough, and opening that
 hypocrisie festered within him, then all his friends and Whistlers that
 could not helpe him. But what gra-mercie was that to him? Whereas di-
 rectly of it selfe, is not this threatned of God, that he will take away a
 good Prince in his wrath, and giue an euill Prince, to punish the wicked-
 nesse of his people; and doeth not God promise, as a great blessing to his
 Church, that Kinges should be the foster fathers, and Queenes should
 be the nourishing mothers thereof? But by these men, they had a better
 Regiment, when they had Pharao to nurse them, with drowning of
 the infantes in the water, and oppressing their parentes on the land;
 and when Herode bathed the infantes in their owne blood. Did G D
 meane, they shoulde haue suche Papper with an Hatchet, and that Princes
 should be nurses on that fashion? Or did hee rather meane, that when
 he would sende such Princes as should fauour his Gospel and his Church,
 euen as the good nourse comforteth and guideth well the childe, and is
 as it were an-other Parent to it, vnder whom the childe battelleth, and
 is well brought vpp; so next vnder G D D our heavenly Father wee
 should be nourished, fed, comforted, defended, and guided, till we growe
 to our perfect age in Iesu Christe, vnder the godlie Gouvernement of our
 Christian Princes.

Good Prin-
 ces a great
 blessing, &
 ill Princes
 a great curse
 of God.
Isai. 49. 23.

And is this, that is promised for so great a blessing, turned to a curse?
 And the curse turned to so great a blessing? God is able indeede, to turne
 all thinges to good. God had his Church still, euen in the most dreadfull
 persecutions that euer were, and the gold is finer that is tryed in the for-
 nace seuen times. So that this reboundeth in the end, both to the greater
 glozie of God, and to the better confirmation of his Church. But what can
 we conclude hereon? That the Church, when such haucke is made in the
 congregation, and it is dispersed here and there: is then more perfect in al
 her Regiment, and in most blessed state? S. Paule saith, Rom. 5. *Where
 sinne abounded, grace did more abound.* But what? shall we say then, (saith S.
 Paule, Rom. 6.) *Shall we continue still in sinne, that grace may abound?* God
 forbid. And in those dayes of more iniquitie abounding, in the time of
 planting amonge the Gentiles, the faith and Gospel of Iesus Christe:
 the most parte of the Gentiles raged, and the people imagined vaine
 thinges: the kinges of the earth assembled, and the rulers came together
 against the Lorde, and against his Christe. Al-be-it, the faith took root
 amonge some, both Princes and people. And G D D in that
 extraordinarie time, dealt extraordinarilie with them, both with ex-
 traordinarie gifts and extraordinarie offices. Whereby he so helped and
 beautified that Primitiue estate of the Church of Christe; among all
 those troubles, persecutions & dissipations; y the Church seemed rather to
 flourish the to be oppressed, & to be in most blessed estate in some respects,
 when

How God
 can turne
 his curse to
 a blessing.

sine state.

How the Pri-
mitiue state
was blessed
and yet piti-
full.

when in other respectes, it was in most pitifull estate, as S. Paule sayth, 2. Cor. 6. of Gods helpe at such times: For he sayth, *I haue heard thee in a time accepted, and in the day of saluation, haue I succoured thee. Behold now the accepted time: behold now the day of saluation. We giue no occasion of offence in anie thing, that our ministerie should not be reprehended: but in all thinges wee approve our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, in tumults, in labours. By watchings, by fastings, by purenesse, by knowledge, by long suffering, by kindnesse, by the holie Ghost, by loue vnfeined, by the worde of truthe, by the power of God, by the armour of righteousness. On the right hande and on the left, by honour, and dishonour, by euill report, and good report, as deceauers, and yet true: as vnknown, and yet known: as dying, and yet behold we liue: as chastened, and yet not killed: as sorrowing, and yet alwayes reioysing: as poore, and yet making many riche: as hauing nothing, and yet possessing all thinges.* The state of the primitiue Church struing thus against all these temptations and calamities, but by the grace and power of God surmounting them: in this respect was in more blessed state, then when afterwarde enioying peace and prosperitie, and abusing the same, contentions and other corruptions arose thereupon, in which respect the state was not so blessed.

Is therefore persecution and al these troubles, better for the regiment of the Church of God, then peace & prosperitie? Yea, was not that regiment that the Church had then, abused also, in those that had the gift of tongues, the gift of healing, & the gift of prophecieng? Which gifts not only many among the Corinthians, did abuse? but also there were many false Apostles, many euill Pastors, many Teachers of false doctrine, & some Deacons not all the best. And (no doubt) their Segniories were as much corrupted as the residue, if they had anie suche standing officers among them, as these Discourers doe conceaue, and as wherein they saye, the Churches regiment most consisted, with the Pastors, Teachers, & the Deacons. So that the Church of God, no, not at y^e time, no, not in that regiment that she was gouerned by, was then so perfect in al her regiment, no, in most blessed estate; for all that the Apostles were then liuing, and for all the extraordinarie giftes and offices, that then she had.

No such
Eccle: Gouer-
nours in the
Apostles
times as our
Brethren
presend.

And may we thinke, if there had bin such Gouernours among them at that time, that eyther they (if they had not theselues bene infected) would not haue reformed so manie soule abuses? Or did not their authoritie stretch so farre? Or would not the residue be rather ruled by such gouernours among themselves, then to trouble and endanger themselves being Christians, before Infidell Iudges? Or if they had had any such gouernours among them, would not S. Paul (chiding the for going to lawe before infidell Iudges) not rather haue exhorted, yea charged them, to haue referred those matters to the Segniorie & Gouernors, & he had appointed ouer the

ye he had appointed any, having builded so great and famous a Church
of God among them, continuing at Corinthus a yeare and a halfe togi-
ther: or to those that they had chosen among themselves to be their Go-
uernours, if that were the onelie order of the Churches regiment; then,
and of such importance and necessitie? *Q2* how chance, Saint Paule find-
ing these inconueniences (in his absence from them) to haue fallen out,
(perhaps because there wanted such Gouvernours among them) doth not
will them (among so many precepts, pertaining to the regiment of the
church) in one place or another of both his Epistles, to chose and ordeine
such Gouvernours ouer them? *Q2*, mentioning Gouvernours, and other
giftes and offices, 1. Cor. 12. Would not say, these Gouvernours, are those
Seniors, that either ye haue, to direct these matters by: or at least, if ye
haue them not, ye ought to haue them? But as though, they neither had
anie suche, nor vrging them to haue any such Consistorie of Gouvernours
ouer them, speaking of their hauing busines one against another, he saith
vnto them, 1. Cor. 6. Do ye not know, that the Saints shall iudge the world? If
the world then shall be iudged by you, are ye unworthie to iudge the smallest mat-
ters? Know ye not that we shall iudge the Angels? How much more, things that
pertain to this life? If then, ye haue iudgement of things pertaining to this life:
set vp them which are least esteemed in the church. I speake to your shame. Is it
so that there is not a wiseman among you, no, not one that can iudge betwene his
bretheren? By which wordes it appeareth, that, not onelie in those mat-
ters, (whatsoeuer they were) but that also in other matters pertaining to
the regiment of the church, being matters pertaining to this life,
they had no such Consistories of Iudges or Gouvernours among them.
For S. Paule enforceth any such vpon them: but onelie to haue some one
or other wise and godlie man, to be chosen among themselves (and that al-
so without any prejudice to the authoritie of the gouernement then esta-
blished) to bee their Gouvernour. For, they being without a Christian
Prince, to be their Gouvernour, and being at that time also giuen to such
corruptions and contentions: either they must go before Infidels, or breed
a confusion among themselves. So necessarie at all times is it to haue a
Gouvernour, that euen the primitive Church could not be without his
Gouvernours. And yet neither the thing that S. Paule perswades them to,
(being one of the greatest Christian churches in those daies) was to set vp
a Consistorie among them, but some one Gouvernour. Neither the matter
that he diswades them from, is anye other thing more, then for bringing
their brethren and causes before Infidell Iudges. So that, this is not to be
stretched beyond the state of the Corinthians then, nor any rule prescri-
bed to any particular church of GOD now, liuing vnder a prince or
Iudge that is a Christian: That anye church may, (other wise then by
waie of private arbitrement, as charitable, neighborlie, and blessed peace
makers)

What the
Goucinors
were men-
tioned
1. Cor. 12.

1. Cor. 4.

The Corin-
thians had
no ordina-
rie consisto-
rie of eccle-
Gouernors
among the.

We hauing
Christian
Princes, are
not bound
to such Iud-
ges as the
Corinth.
did choofe.

The danger
of imita-
ting the
Primitiue
Churches
regiment
heerein.

makers) take authoritie to elect or ordeine hereby among themselves, any one or other publike Iudge or Gouvernour, and much lesse elect among them selves, and set vp a Segniorie or Consistorie of Gouvernours, in matters pertaining to this life, as are all indifferent matters, pertaining to the Ecclesiasticall regiment of the Church: but that, when any controuersie ariseth about them in the church, (if they be not already prescribed in Gods word) we must all, after all our deliberations on them, bring them to the small determination, and disposition of the godlie christian Princes iudgement and censure, how they shall be vsed of the subiects. And thus maye we keepe any other good order of Iudges and iudgements, even as well in ecclesiasticall as ciuill controuersies, according to the gouernement already established, with out any moze neede of reuining those consistories whatsoever, that were then in any christian church vsed, than of reuining this constitution of S. Paule for Iudges, for, although S. Paule gave such a prescription of Iudges to them, in the wante of other Christian Gouvernours: yet we that haue now Christian Princes, and Christian Iudges, and I hope godlie and righteous Iudges also, are not bound to chofe Iudges in our owne Parishes. If we could indeed take vp manie needlesse controuersies among our selues at home: it were well done, and would saue much trauell, vexation, and expenses, and perhaps the Iudges might be eased to. But if we should thereupon make a rule, and say that we must needs haue Iudges at home in our seuerall Congregations, because S. Paule prescribed the Corinthians so to haue: and that all such publike Iudges to serue a whole realme or countrie, were not lawfull or were needlesse, because, in the Primitiue Church they had no suche publike Christian Iudges for a whole realme or countrie: might not this growe to the manifest iniurie not onelie of the Iudges, but of all the whole common-weale? Yea, might not the Christian Prince feare, that by the same rule, (if it were true that ye saye, there was no Christian Prince then, when the Church was perfect in all her regiment) he might be diuened cleane out of his ciuill regiment too, and out of all, not supream onelie, but anye authoritie at all, among the Christians, and cleane dispossessed of his kingdome, except he would content himselfe, to be a Iudge chosen in one particuler citie? So that, neither inheritance, nor a whole Realme or Realmes, to bee ruled by anye one christian Prince, could hold any plea, if such rules might be coined on such examples.

And then for sothe, the church of GOD, as, before there was anye christian Prince: so after, they are all thrust out, or reduced to that state that they were in, might be saide to be perfect in all hir regiment, once againe. And that the Church of God may stande and dooth stande in moste blessed state, where the ciuill Magistrates are not the greatest fauourers, nor beare the greatest rule, but all is brought againe to the state it was in before, in the Apostles time. Doe ye not see, what a most blessed

blessed estate the church of God would come unto, by this rule? And I pray you (bretheren) what warrant haue you more, or so much, for the prescription of your Seniorie in euerie congregation, as is here prescribed by S. Paule, for the choosing of this Iudge or ruler, among the particular congregations of the christians? We must take heed therfore, how we stand on such examples, or how we enlarge any rule, that was particular to the time, or state then, or to the place or persons there, to become an ordinarie, generall, absolute, or perpetuall rule to vs, and to the whole Church, whether it be by S. Paule, or by S. Peter, or by any, or by all the Apostles, or by our Lord and Saviour Iesus Christe himselfe, practised, yea, or commanded. For diuerse examples and commandments were but for certeine times, states, & places, and stretch no further. As the Disciples, to carrie neither golde, nor siluer, nor money, nor scrippe, nor two coates, nor shooes, nor staffe, Matth. 10. To abstaine from things offered to Idols, and from bloud, and from that that is strangled, Acts. 15. And that men should praye bare headed, &c. 1. Cor. 11. And albeit, that in the commandments and rules prescribed of these things, and of the like, neither Christe nor his Apostles tell, that they were to continue, but for a time: yet leueling the same by the analogie of our faith, and by the proportion of our Christian libertie, we find no such necessitie in these thinges, nor of any other such like orders, as in the regiment of the Primitive church was vsed. For though they were vsed as orders, or as ornaments, to beautifie the blessed estate of the Churches regiment then: yet neither the blessednes, nor the estate thereof, consisted in them, when they had them. And if any church that now flourisheth haue any of them, it is neuer the more blessed for them, as of anye necessitie to the estate thereof. And if any haue them not, and haue other good orders of regiment established among them, it is neuer the lesse blessed of God, for the not hauing of them. If they haue what is necessarie: that sufficeth. For none either this Seniorie to be necessarie for vs, imagining there had bene any such: or els all this most blessed estate, resolues to nothing.

But neither of these is yet proued, nor (I feare mee) ever will bee: that there were any such Governours at all: or that we are bound in euerie particular congregation, to obeye, or to haue suche a Segniorie. But we are bound to haue, and to obeye in all lawfull ordinances, our Princes and Magistrates: especiallie being Christians, and fauourers, and fosterers of the Church of God, defenders of the faith, setters forth and professors of the Gospell. Where suche Princes are, (as wee must needs confesse we haue, except we be too vnthankfull) there indeed the Church of GOD may stand, and standeth at this day, in farre more blessed state, with-out this Segniorie, then where this Segniorie standeth, and the Ciuill Magistrates are not the greatest fauourers: or

in mutation.

Caution in imitating examples, or prescribing vpon particular rules.

A Confuto. of Ecclesi. Seniors not necessarie, but Magistrates necessarie.

the church-
es gouer-
depends.

to speake plaine English, are no fauourers at all, but haters and perfect
ters of the Gospell.

And thus wee see, how weake and vntrue, both these propositions of
these reasons are, by the which as a notable great reason, in the end scarce
worth a little currane, these our Learned Discourfers auouched, that, it
might be to euerie man so plaine, that it was neither needfull nor a-
greeable to good order of teaching, to begin first to treat of the su-
preame authoritie of Christian princes in ecclesiasticall causes. Now, as
we thus haue seene the baloz and truthe of these two propositions, where-
on their reason is made: so let vs see their conclusion of this reason. Their
conclusion is this: By which it is manifest, that the regiment and gouern-
ment thereof, dependeth not vpon the authoritie of princes, but vpon
the ordinance of God: who hath most mercifullie and wiselie so establi-
shed the same, that as with the comfortable aide of christian Magistrats,
it may singulerlie flourish and prosper: so without it, it may continue,
and against the aduersaries thereof preuaile. For the church craueth
helpe and defence of Christian princes, to continue and go forward
more peaceable and profitablie, to the setting vp of the kingdome of
Christe: but all her authoritie she receaueth immediatlie of God.

The conclu-
sion of our
breth. argu-
ment against
the first
treatie of
the Prince.

Is this then the conclusion of their reason? What is this to the pre-
sent question: *Do* how hangeth this vpon the premises? *Maye* not the
princes supream authoritie in ecclesiasticall causes be first created vpon
on, except this must streight be concluded on it, by which it is manifest
that the regiment and gouernment of the church dependeth not vpon
the authoritie of princes, but vpon the ordinance of God? *Where-
fore* is this so farre fetched conclusion brought in here? *Before*, you said
it seemeth, (not yet telling to whome) but now it seemeth, that it seemeth
so to you, and that for a manifest and plaine conclusion, that if the princes
supream authoritie be first spoken of, then all the churches regiment
dependeth on it. *But* I cannot tell how it seemeth to you, to be a mani-
fest and plaine consequence: I promise you, it seemeth not so to me. *Now*
(I thinke) to any man, that will way the reason with any reason. And yet
you threape such kindnesse on vs (that are, God be thanked, reasonable
creatures also) that it now goeth beyond it seemeth: for it is manifest.
Whereas indeed, not onelie it seemeth, but is manifest, to be a manifest
violent, and extorted conclusion. *Yea*, a manifest iniurie both to God, to
his church, and to all the authoritie of all godlie Christian Princes, and
most manifest wrong vnto her Maiestie. *Doth* her Maiestie in claiming
the supream authoritie in Ecclesiasticall causes, in that portion of the
church of God committed to her Maiesties gouernement, or in not yel-
ding to this your desired regiment, claime this, that the regiment and go-
uernement of the church, dependeth vpon her authoritie? And if re-
say

The depen-
dence of
the churches
gouernment.

say ye meane not her Maiestie, but speake still vpon Princes at large: though ye mend not the matter, but make it worse, yet would to God ye would once name some, to put the matter out of all suspicion, and let them beare the blame, that claime such highe authoritie and absolute power, that all the regiment of the Church dependeth thereon. No, I am sure ye can name no gobbie Prince that doth so. And yet see, not onelie how ye make this a manifest conclusion, but how to aggravate the matter, and make it more odious, ye conclude it also with an opposition, betwene the Princes authoritie and Gods ordinance: saying, by which it is manifest, that the regiment and gouernement thereof, dependeth not vpon the authoritie of Princes, but vpon the ordinance of God. As though the Princes authoritie, were not also the ordinance of God. As the Apostle expressely saith, Rom. 13. *Let euerie soule be subiect to the higher powers, for there is no power but of God. And the powers that be, are ordeined of God. Who soeuer therefore resisteth, resisteth the ordinance of God.*

*the Church
has gener-
depends.*

And shall we now make an opposition, betwixt the authoritie of Princes (especiallie speaking of Christian Princes) and Gods ordinance? How could the verie enemies of vs both, either the Papists or the Anabaptists, haue ronge between a sharper conclusion, against Christian Princes authoritie, than this is? Notwithstanding, least Christian Princes should take iust offence, not onelie to haue their authoritie thus cleane cut off, but cast out of the doores also of the Church of God, with such a contumelie, as an authoritie opposite to Gods ordinance, and yet claiming all the Churches regiment to depend thereon: This conclusion shall bee afterward smothered with gentler termes, and Christian Princes shall haue somewhat graunted to appease them. And what in this conclusion is that authoritie, that shall be now yielded vnto Christian Princes? For sooth, that God hath most mercifullie and wiselie so established the same, that as with the comfortable aide of christian Magistrates, it may singularly flourish and prosper: so without it, it may continue, and against all the aduersaries thereof preuaile. For, the Church craveth helpe and defence of Christian princes, to go forward more peaceable and profitable, to the setting vp of the kingdome of Christe, but all hir authoritie she receaueth immediatly of God. *Will ye, what againe is this to the supream, or to any authoritie of Christian Princes in ecclesiasticall causes? Here is some what indeede for the Churches authoritie: but we speake not now of the Churches authoritie, so much, as of the princes authoritie in the Church: except they will here make a double opposition, not onelie betwene the princes authoritie and Gods ordinance: but also betwene the prince and the Church, and either of their authorities, the princes, and the churches, and so enter into a new question, which of the is greater.* But this is another great iniurie offered to christian

*No opposi-
tion between
Gods ordi-
nance and
the Princes
authoritie.*

*No opposi-
tion between
the churches
& the Prin-
ces authori-
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princes

ches au-
thoritie.

VVhom
they meane
by the
name of
the church.

The aduer-
saries dea-
ling vnder
the name of
the church.

Our bre-
theren here
giue no
more to the
Prince then
do the ad-
uersaries.

Princes, who are by this meanes (as it were) thrust out, not onlie of their authoritie in the Church, but as being, either none at all of the Church (saue as an opposite part therunto), or if a parte of the Church, yet a contentious parte, for authoritie striving with the Church, of the which them-selues are a principall parte and member. For what else meane they by these wordes, the Church craueth helpe and defence of Christian Princes, but that they seporate the Christian Prince and the Church? And whom meane they then by the name of the Church, the whole or particuler bodie thereof? But, all the people deale not with the gouernment of them-selues, nor are their owne Gouernours, which would breed a great confusion in their gouernement, and quicklie come to no gouernement at all. If they meane these foure Tetrarches, (as it seemes they do:) they likewise be but partes to the Church, as are the Princes, and inferior parts of the Prince also: except they will contend for superiouritie aboue the Prince. But, inferior, or superior, they be but partes, and cannot claime to them-selues any more the name of the Church, being but the Churches Ministers, (if all be so) then the Prince or the people may. For so much neither the Prince representing the head, and the people being the bodie. And if they say, they be Christes ministers, so is the Prince also, no lesse in his fundion, then anye of them in theirs. And let them looke to it, thus vnder the name of the Church, to part all the churches authoritie among them, and so oppose their authoritie (as the churches) to the Princes authoritie. For thus played euen the verie popish Priests, the common enemies to vs bothe. And vnder pretence of the churches authoritie, and that they were the church, the Ecclesiasticall persons, and the church men; and that the Prince and the people, were but mere laye and ciuill persons, seporate from the church: they not onelie kept the people doونه, but also wronng all authoritie in Ecclesiasticall causes from the Prince. And vsed euen the same tearmes of the church, and the Ciuill Magistrate, that here these our brethren vse. Yea and the same reason, and giue the christian Princes as much, yea, the selfe-same titles, that here our brethren do. While thus, betwene them bothe, the christian Princes are spoiled of all their authoritie in Ecclesiasticall causes. For what is all that is giuen to christian Princes here, but to be onelie aiders, helpers, and defenders of the church?

And do not the Papists vse the same tearmes? And giue as goodlie titles as these, to christian Princes? Yes, and more, and better too. But what is this vnto regiment, gouernement, and authoritie? No, here is nothing mentioned, but the regiment and gouernement thereof. Whether of? Of the Prince? No, of the church. And the church craueth helpe and defence of christian Princes, but all her authoritie is immediatlie of God. So that, of the Prince she receiueth no authoritie at all, for, if she

receiue

receiue all immediatlie of God : then she receaueth none immediatlie, no: mediatic of the Prince. And if she receaue none from the Prince, but all of God immediatlie, without anye authoritie of the Prince: then is she exempted from all the authoritie of the Prince, and all her authoritie, is aboue all the authoritie of the Prince. Yea, the prince, hath no authoritie at all ouer her. And so not onelie the Prince, for anye not supream, but any authoritie at all, ouer the church in Ecclesiasticall causes, maye goe seeke it else-where: (for the church is sped already of all her authoritie from God immediatlie, with-out any from the Prince) but also the prince hazardeth his ciuill authoritie too. For if the church singe any of that also, it is as good as a Port-maine against the Prince. For why? the prince may helpe her, make her flourish and prosper: but all hir authoritie is immediatlie of God.

The Prince
spoiled of
all authority
in all Eccl.
matters.

Haue not Christian princes here, a faire supream authoritie in Ecclesiasticall causes left them? If the church deale thus with christian Princes: is that church worthy of the comfortable aide of christian Magistrates, and to haue it, when it craueth helpe and defence of Christian princes, that will acknowledge her selfe to receaue no authoritie at all of christian princes? If she saith, she will acknowledge that she receaueth, that is to say, comfortable aide of christian Magistrates, with the which it may singularlie flourish and prosper: and that she acknowledgeth the helpe and defence that she craueth of Christian princes, to continue and go forward more peaceable and profitablie, to the setting vp of the kingdome of Christe: This is yet some-what more, then before was graunted.

So that, the church hath neede of Christian princes comfortable aide, helpe, and defence. And then with-out them, she is not so perfect in all her regiment, no: in moste blessed, no: so much blessed estate, but that I perceaue she is more blessed with them: and where the princes are fauoures of the church, and Gospell, and kingdome of Christe: there it may flourish and prosper, and that singularly: which is some-what more yet by one ace, then where the princes are not the greatest fauorers. But where they are fauorers, there the church (that belike, stood still before, or went backward, or went forward more difficultlye) may goe forward not onlie more peaceable but also more profitablie, to the setting vp of the kingdome of Christe. This is much more then was before graunted. Yea, but say they, as it may haue all these benefits by the princes helpe: so without it, it may continue, and against the aduersaries thereof preuaile. **W D D** forbid, else. But doth it nota great deale better preuaile, with it? Yea, but what is all this vnto anye gouernement, regiment, or authoritie in the Prince, ouer the Church? By frendemay be helpe me, y bath no authoritie ouer me: yea, so may my seruants, that are under

The helpe
that the
church re-
ceaueth of
the Prince.

shes au-
thoritie.

Under my gouernement, and with their comfortable aide, helpe, and defence, when I craue it, I may singularlie flourish and prosper. Yea, the prince himselfe (be he neuer so high and mightie) may craue comfortable aide, helpe, and defence, of an other prince, or of his owne subiects, wherby he may both singularlie flourish and prosper. And also continue and go forward more peaceable and profitablie, not onelie to the maintenance of his owne estate, but also to the setting vp of the kingdome of Christe: what shall we conclude hereon? that such persons therefore, haue any authoritie ouer him? And this is all that is here allowed to any Christian prince ouer the church of God. And how much is this? For sothe, for any authoritie, moze or lesse, when it comes all to all: none at all. And why so? For, the church receiueth all hir authoritie immediatlie of God. What, and nothing mediatelie of man? No: Not of the Apostles: No: by all, or by any of these foure estates: No, are they onelie the church, and haue all the authoritie? Yea, are they God himselfe, if they onelie, be not the church? No, both God giue them still that power that they haue, or pretend to haue of him, immediatlie, and by his owne selfe, without any mediation, and that in all the authoritie, not onelie of preaching the word, and ministring the Sacraments, and binding and loosing, but also of electing, imposition of handes, and ordeining ministers, and of calling Councels, and of making any ordinances and constitutions concerning any Ecclesiasticall matters: What if some of these be of God, but yet mediatelie of God, by Gods Ministers? And what if some of them be of God also, but mediatelie from the Christian Prince? Yea, what if the Christian princes authoritie be of God also, as much immediatlie as the churches authoritie? Yea, and moze immediatlie, then can be proued for all these foure estates: But, be the princes authoritie of God immediatlie, or mediatlie of God by man: hath not the Christian prince as much authoritie now, since Christes and his Apostles time here in earth, as it had ordinarilie before? No, did the church of Christe begin onelie then: and not rather from the beginning of the worlde: as Gellius proueth against the Anabaptists, that the church still, not onelie in substance of the mysticall bodie, and of doctrine: but also of the authoritie of gouernment, was euen from the beginning of the world, one and the same? Adam, Abraham, Moses, Iosue, the Iudges, Dauid, Salomon, Asa, Iosaphat, Iosias, Ezechias, Zorobabell, &c, were all christian princes. Had all of them authoritie from God, either immediatlie or mediatelie: and haue christian princes no moze authoritie, then is here allowed? No, howe, and when, & where, haue they since lost it? When we reason against the papists, that still pretend the churches Authoritie (meaning thereby their popish Hierarchie) that they might bereaue all christian princes of their supream authoritie in Ecclesiast. causes: we bring forth the examples of

What au-
thoritie the
Church re-
ceiueth im-
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God, what
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of man.

What au-
thoritie the
Princere-
ceiueth im-
mediatlie of
God and
mediatlie
of man.

of Moses, Iosue, David, Salomon, Iosaphat, &c. If they had not bene (in ches authoritie. (though not so called) as well as these that are called Christian Princes now: or if Christian Princes haue not as much authoritie now, as the Princes in and ouer the Church of God had then: that are these examples, and the arguments draue from them, nothing to the purpose, but the Papists and the Anabaptists will deride them.

Yea, as Saint Paule saith of the Resurrection of Christe, 1. Corin. 15. If Christe bee not risen, then is our preaching vaine, and your faith is also vaine, and wee are found false witnesses of God. So, if these arguments for the Princes authoritie, from the Olde Testament to the New, are not substantiall and good arguments: then our preaching and alleadging of them against the Papists, and against the Anabaptists, is in vaine, &c. But these arguments of their examples are firme and good: (standing vpon one and the same perpetuall rule of the Princes charge and gouernement, in bothe Testaments:) & so confute bothe the Papists and the Anabaptists: Our Breth. confirming the aduersaries and the Anabaptists in all these examples. Christian Princes therefore, according to the examples of Adam, Moses, Iosue, David, &c. Haue as much authoritie both mediate and immediate from God, as the Ministers of the Church, or the Church it selfe hath, to be Gouernours in the Church, and ouer the Church of God also, or ouer any other of Gods Ministers. Not to haue the Ecclesiasticall Ministers peculiar offices, and Ecclesiasticall authoritie, or to execute the actions proper to their Ecclesiasticall functions; but to ouer-see, gouerne and direct all Ecclesiasticall persons, to do their duties in all Ecclesiasticall causes, and to haue the highest authoritie in the Church, for the ordering, disposing, and authorizing, any order or constitution Ecclesiasticall in indifferent matters: notwithstanding any assertion, reason, or p[ro]fesse, in this Learned Discourse, as yet alledged to the contrarie.

And as the Christian Prince hath immediatlie vnder Christe, this supream, first and principall authoritie: so ought the Christian Prince, by as good reason, in the treatise of the gouernment of the churches Ecclesiasticall matters, to haue had that supream place which is first and principall; and not that supream place which is last and least of all, or rather which is none at all: while all Ecclesiasticall matters must be firste distributed among these foure estates, and be onelie directed by them. But vntill these foure, be all serued in their places and orders: her Maiestie, and all Christian Princes, must hold themselves contented with this: and in the ende, they shall see further, if any more authoritie in Ecclesiasticall matters, be left vnto them. In the meane season, let vs now returne, vnto our B[re]theren leade vs, to the producing of these foure Tetrarkes, what their offices are, how necessarie and important they be: and what severall authoritie, or in common, is assigned vnto them.

The second Booke of the Doctor or Teacher.

The Argument of the second Booke.

THE second Booke, is of their first Tetrarche, called the Doctor or Teacher: wherein, after their resolutions of all the 4. Tetrarches, with the effects, & necessitie thereof, with challenge of the Fathers alteration, and the unhappie successe, & of our disordered state: & after their Apologie for their methode of this Learned Discourse: they come to their treaty of their Doctors. That this is the cheefest office in the Church, & most necessarie, and to be had in euery congregatio. And of their name, institution & office, whether they be a seuerall office necessarilie distinguished from Pastors: whether the Apostles words, Rom. 12. 1. Cor. 12. & Eph. 4. do infer such distinction of office: the interpretation of the ancient fathers, and of the late writers on these places for this question: especially, whether the Doctors or Teachers must onelie teach true doctrine, and confute false, or may with their teaching ioinc exhortation and application, to their hearers. Whether there were euer, in the Olde Testament, or in the New, any such Doctors as our Bretheren suppose: with the examination of the examples they alleage. What was the maner of the Doctors and Catechisers, teaching in the Primitiue and auncient churches: and what now in the churches reformed.

The lear
ned Dis.
Pag. 10.

LET vs therefore returne to those offices of Ecclesiasticall Regiment, which remaine to be exercised in the Church of God, being instituted and ordeined by Christe himselfe, which before we haue proved out of the Scriptures, to be onelie these? Doctors, Pastors, Gouernors, and Deacons, whereof some appertaine to doctrine, some to gouernement and discipline. The dutie of Doctors and Pastors, is chiefly to teache and instruct the people of God, in all things, that God hath appointed them to learne. The office of Elders and Deacons, is to provide, that good order and discipline be obserued in the Church.

Bridges.

Our Breth.
to bold re-
solution of
these foure
Tetrarches.

In this returne, to these foure offices of Ecclesiastical regiment, these Learned Discourses first set before us as a cleare case, these resolutions. That onelie these, Doctors, Pastors, Governours, and Deacons, doo remaine to bee exercised in the Church of God: That these foure offices of Ecclesiastical regiment be instituted and ordained by Christe himselfe: and that they haue prooued this out of the scriptures. Soothe a while (Brethren) let vs returne with you. Where (I pray you) and when, and how, and out of what places in the scriptures, haue ye prooued this? It was saide so indeed, but not prooued. We alleaged onelie these places, Rom. 12. ver. 6. 1. Cor. 12. ver. 28. and Eph. 4. ver. 11. But neither haue ye Prooued out of any, or all of those testimonies, all these foure offices of Ecclesiastical Regiment: neither can ye doo it. What these Governours were: whether the same that Bishops, or Pastors and Teachers, or your supposed Seniors, or any Ecclesiastical or ciuill officers, is not there, or in any other place, that ye haue yet cited, either in the Text of scripture expressed, or by any argument, that you haue made, Prooued. Neither haue ye prooued, that all these foure Ecclesiastical offices, were instituted and ordained by Christe himselfe, as here you affirme. Neither haue ye prooued that all these foure offices, now remaine to be exercised in the Church of God. None of all these things are yet prooued, as maye appeare by that we haue seene in all this your Learned Discourse hetherto, and by all the places themselves in the scriptures. And thereupon, I put me to the veredict of euerie indifferent Readers iudgement. And yet see, how boldlie you dare aboue all this, and flatlie say thereon: (which we haue prooued out of the scriptures:) where, neither the scriptures which ye haue cited, haue it: nor ye haue prooued it out of them; yea, neither with them, nor without them, ye haue prooued it at all.

Now concerning the distribution of this foure squared gouernement, to the which these offices are seuerallie to bee assigned, whereas these Learned Discourses saye: Whereof some apperteyne to doctrine, some to gouernement: what doe ye here deuide these foure officers, into thre wardes, or into two? If ye say into two (so, the distribution is manifest) some to doctrine, and some to gouernement & discipline: and not, some to doctrine, some to gouernement, and some to discipline: but the latter two gouernement and discipline, (not deuiding the same by a seuerall some, but by the copulative and, conioyning them together, gouernement and Discipline,) we conteyne vnder one of these two seuerall somes: Werye well sayde, and canne you thus your selues deuide these thinges, and conioyne, and if must bee holden so, a good

A doubtfull
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The Apo-
stles distri-
bution.

denying and conuincing; and can you not bee content with Saint Pauls like distribution, where he saith, Ephes. 4. ver. 11. *Hee therefore gaue some Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers: The Apostle here distributeth them by somes, as you doe, & when he comes to this, and some to be Pastors: he addeth not, as an other different office, and some to be Teachers: but as you doe here saye, some to gouernement and discipline, including bothe together, (without any further distribution) vnder one some, bothe appertaining to one office: and yet you will solemnely breake this order of Saint Paule, contrarie to your owne order here of distribution; and where he makes but one office, in two diuerse wordes: you will deuide them into another some, and make Pastors one office, and Teachers another office by it selfe, as that of the Euangelists distinct from the Apostles, or from the Prophets. But of your reasons, why ye thus deuide these things, we shall see God willing more, in your severall handling of these offices.*

But now, because, besides this distribution of these foure offices, some are referred but to one Province, that is doctrine; meaning the two former offices, as you deuide them, Teachers and Pastors: and some are referred to gouernement and discipline; meaning the two later, Governours & Deacons. Howbeit, not telling which appertaine to which, whether gouernement to Governours, and discipline to Deacons: or gouernement to Deacons, and discipline to Governours: or (as they saye in the Schooles) *Confuse capitur*, let them take both indifferently betwixt them. Except ye will saye, that ye meane these wordes *conuincing*; as though diuerse wordes, yet but one matter. But I cannot perceiue how ye can well doe so, distinguishing so precisely betwixt feeding and teaching, and yet confounding gouernement and discipline. For though discipline, as we usually take the word (which other wise, by the Etimologie thereof, might be drawne nearer vnto Doctrine,) maye be comprehended vnder the name of gouernement: yet is not gouernement, being the genus, or generall worde to discipline, comprehended vnder discipline, nor all one with it. And therefore, as this is a confused distribution, or rather disturbance of these offices: so the bounds and limits here assigned to them, are much disordered, and out of all proportion.

Neither is this any better that followeth, of the severall partitioning these foure officers duties in their charges, saying; The dutie of Doctors and pastors, is cheefelie to teache and instruct the people of God, in all things that God hath appointed them to learne. What meane ye here by this worde cheefelie? Not, all their dutie: but the principall? And is this the cheefe dutie, of bothe these two? Or the cheefe dutie of one of these two, that is to saye, the Doctors? To teache and instruct the people of G O D, in all things that G O D hath appointed them to learne.

This

This indeed is properlie called doctrine, and thereupon, ye are not content (although it were long before) to affoord this title of Doctor vnto anye. But belike some of you that compiled this Learned Discourse, or some other that way affectionate, haue taken the degree of Doctors: and therefore the name is more gracions, then when it was expresselie exclaimed vpon. And if anye of that degree had written against them, he was meete well, Maister Doctored, for his labour. But Maister Doctor is now become one of these foure estates. Yea, Maister Doctor is the firste man that shall be treated vpon. And Maister Doctor hath his authoritie assigned to him, before anye of the other three estates. Onelie this, me thinks, Maister Doctor is some-what hardlie pent vp, and scarce offered elbowe room, in his cheefe dutie and peculiar office. For here, doctrine, teaching, instructing the people of God, in all things that God hath appointed them to learne, is made as well the cheefe dutie of the Pastor, as of the Doctor. As for the office of Elders & Deacons: it is to prouide, that good order and discipline be obserued in the church, but what they containe vnder the name of order, and vnder the name of discipline, and which of them shall haue which, or both alike: and howe they shall prouide: and whether they shall make any order more then the other: or whether the other two, or any of the other two, shall not do this, as far forth as they: or whether they shall onelie looke to the obseruation of these things, not making orders, but prouide onelie that the orders made among them, be obserued: or whether they shall be like to our Church-wardens and side-men, as we call them: These things and manie other arising hereon are not here exprest. But we shall peradventure see more hereafter, what shall be leuered out to euery seuerall office, when they shall come forth more orderlie in their orders. In the meane season, hauing thus distinguished and assigned these duties and charges, to these foure offices: they tell vs of the fruite and benefite, that shall redound vnto vs, by the establishing and exercising of them.

The Doctor hath the cheefest place.

These offices being rightlie established and exercised in the Church, are able to make vs meete together, in the vnitie of faithe and knowledge of the sonne of God, vnto a perfect man according to doctrine. And both for doctrine and order of gouernement, to make vs one bodie of Christe, and members one of an other.

The learned Disc. Pag. 10. and 11.

All this (we hope in God) may well be done, by the Pastor or Teacher, without any bringing in, establishing or exercising of anye such Gouernors, as is pretended. And yet this may be granted well inough also: these offices being rightlie established and exercised. For thereby hangs a question, about the right or wrong establishing and exercising of them. And as for the order of gouernement, what these are able to make vs: GOD grant, they may not as well (our order of gouernement established being

Ephes. 4. 13. 1. Cor. 12. 27 Bridges. What effect may inue of this Te-trarchie.

What ne-
cessitie of
these effects

These ef-
fectes with-
out this Te-
rarchie.

thoroughly considered) be able to marre vs, as to make vs ; or to make vs not to meete together, but to separte our selues in the vnitie of faithe & knowledge of the sonne of God, farre from a perfect man, according to doctrine: and both for doctrine and order of gouernement, to make a foule disorder in this one bodie of Christe, and tarring of the members one from another. But the marke, that we must aime vnto, is not, what we may be made able to or fro, but whether these offices be of such importance and necessitie, that without all these foure offices meete, we cannot meete together in the vnitie of faithe, and knowledge of the sonne of God, vnto a perfect man, according to doctrine, &c. For then should we condemne all the Churches, that haue not all these foure offices, thus distinguished, established and exercised, as they prescribe. Yea, then had God no Church at all, in any part of the world here on earth, this manie hundred yeares, untill these daies. For these Gouernours, that they would set vp, haue not bene anye where, since the Primitive state: presupposing, there were then anye such, as they imagine. But God forbid, that, for the wante of these Seniors, whome they call Gouernours, we should condemne all the militant Church of Christe, so vniuersallie, and so long a time, hauing had the vnitie of faith and knowledge of the sonne of God, according to doctrine: albeist, it were not vnto a perfect but an vnperfect man. And yet all this (appertaining to the office of Pastors and Teachers) may make vs meete together, in these things, vnto a perfect man also. And is not this inoughe withall, to make vs one bodie of Christe, and members one of another? And is this done by the order of gouernment? Or not rather by the vnitie of faithe and knowledge of the sonne of God, vnto a perfect man according vnto doctrine? For, the place here quoted, Ephes. 4. ver. 13. For any verse thereabouts, mentioneth Deacons or Gouernours, or anye order of gouernement, concerning any externall forme of Ecclesiastical regiment: otherwile then precepts of godlie life, going before and following in that chapter. And yet the Apostle notwithstanding, setteth downe all this effect, and more to, saying? Hee therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers: for the gathering together of the Saints, for the worke of the Ministerie, and for the edification of the bodie of Christe; till we all meete together in the vnitie of faithe, and knowledge of the sonne of GOD, and vnto the measure of the age of the fulnesse of Christe, that we hence-foorth be no more as children, &c. Here Saint Paule addeth three other things, vnto those cited by these our Learned Discoursers. For the gathering together of the Saints: for the worke of the Ministerie: and for the edification of the body of Christe. And yet is no mention at all made of any more offices remainder with vs, then Pastors & Teachers, hauing also ioyned these together as is aforesaid. Now then, if God doe all this that is here expressed,

expressed, by Pastors & Teachers onely: what necessitie is there hereunto, *trarchie.*
 so peremptorie to enforce these Governours upon vs: If they saye, yet
 these may doe good hereunto, that we may the moze easily attaine all these
 effects: If they presse vs no further: the, with the grace of God, having Pa-
 stors & Teachers here mentioned, yea having Deacons also (without the
 setting up of these their other supposed Governours) we may well enough
 enjoy all these effects, y the Apost. nameth. But these Discourers, presup-
 posing the consequence of these effects, onlie upon the establishing & exerci-
 sing of all these 4. offices: they shoue further & further on y same, to assay,
 if they can shoue all other order of government out of the doores, saying: *The lear*

Now, what should be desired more then this, in the church of God?

I answer, that in respect of the inward regiment, of y misticall state of *ned Dis.*
 the kingdom of Christe, or of the necessitie of our saluation; nothing neede *Pag. II.*
 be more desired the this. But in respect of the outward regiment of the *Bridges.*
 Church, and the state of this life: Many things, as meanes, furtherances, &
 ornaments hereunto, may be moze desired. They demande further:

Or what wisdom of man can espie better than the spirite of God, by *The L.D*
 what meanes this should be brought to effect which we doo desire? *Pag. II.*

I answer: if the spirit of God haue set downe the order of the regi- *Bridges.*
 ment, of all these foure offices, to be the onelie, necessarie, ordinarie, and
 perpetuall meanes, whereby this should be effected: then, the wisdom
 of man can espie none better, nor ought to espie any other; and if it do, it *Mans wise-*
 is both follie & sin. But if the spirit of God haue not set downe this order, *dom & wit.*
 of the regiment of all these foure offices, to be the onelie, necessarie, ordi-
 narie, and perpetuall meanes, whereby this should be brought to effect:
 then the wisdom of man (meaning the man of God) maye safelie set
 downe, such godlie orders of gouvernement, as shall be best to bring these
 things to effect. They demand againe:

What mans witte can deuise better then the wisdom of God hath *The L.D*
 expressed? *Pag. II.*

I answer: what mans witte can deuise worse, then to tye vs with ne- *Bridges*
 cessitie perpetuallie to that, which the wisdom of God hath either not
 expressed, or not so expressed, y he hath perpetuallie bound vs thereunto? *The L.D*

Or, when God hath established an order, for the administration of his *Pag. II.*
 owne house: what presumption of man dare change it?

Or, when God hath not established an order, for the administration *Bridges.*
 of his owne house: what presumption of man dare bge it?

But what dare not dust & ashes presume to do against his maker, and *The L.D*
 that with greatest inconuenience: whē with best pretences of correcting *Pag. II.*
 & reforming that, which they do thinke to be vnperfect in his doings?

But what dare not dust & ashes presume to doo, vnder pretence of his *Bridges.*
 maker, & of his doings? And what dare not vassalles & subiects presume
 to do, against their Princes & Magistrates established gouernmēt, & that

with greatest inconuenience, when with best pretences of correcting & reforming that, which they do thinke to be vnperfect in their dooings?

*The lear-
ned Dis.*

*pag. 11.
and 12.*

Ephes. 2. 20.

Bridges.

*Our Breth.
disordered
speeches, of
our disor-
dered state.*

*Disordered
alleging
our allega-
tions.*

*Christes in-
stitution.*

Example thereof wee haue moſte euident: That, which is alledged as the cheefe defence of this diſordred ſtate, which nowe remaineth in our church: namelye, that our fathers of olde time were not content with the ſimple order inſtituted by Chriſte, and eſtabliſhed by his Apoſtles: but for better gouerning of the Church, thought good ſome offices to adde thereto, ſome to take awaye, ſome to alter and change: and in effect to peruert and ouerthrow all Chriſtian and Eccleſiaſticall policie, which was builded vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſte being the cheefe corner ſtone.

True indeed, the diſorderlie dealing of theſe our Brethren, is a moſte euident example of all this: we neede not runne to olde and farre ſetted examples: That this ſtate is diſordered, is but the former ſlanderous and diſordered ſpeech of theſe Diſcourſers: Reaching further in ſuch a generall word of ſtate, then humble and goodlie ſubiects ought to doe. Yea, if the ſtate were in ſome points diſordred: yet would theſe ſpeeches haue bene moderated in better order, then ſo lauiſhlie to laſhe out ſuche tearmes, againſt the ſtate. But if any thing therein were out of order, were this the waye to order it better, to turne all the orders eſtabliſhed cleane out, and to bring in new ſtrange orders, or olde antiquated orders: or that either neuer were, or we are not bound to be ordered by? Were not this rather the verie high waye, to make a more (if not moſt) diſordered ſtate, and to bring all the gouernement eſtabliſhed out of order? But what order call ye this: to ſaye, that is alledged as the cheefe defence, &c. Namelye, that our forefathers of olde time were not content with the ſimple order inſtituted by Chriſte, and eſtabliſhed by his Apoſtles? Which of all vs doth alledge this, as his cheefe defence, or any defence, or alledging at all thereof? And which of our forefathers (I pray you) are alledged, and of what olde time do we alledge them ſo at randon, that a man maye neither know who they be that alledge them: what they be that are alledged: when, where, & what they alledge: & yet to ſay that they were not content, but ſpale-contents (as you ſaie herein to ſhewe your ſelues) & not content with the ſimple order inſtituted by Chriſte, & eſtabliſhed by his Apoſt. What ſimple order do ye meane, ſo inſtituted & eſtabliſhed? If ye meane, the order of regiment, of all theſe your ſoure offices: I pray you, where did Chriſte inſtitute all theſe ſoure, & the Apoſtles eſtabliſh them, in ſuch order as you preſcribe them? And I beſeech you, did not the Apoſt. themſelues thinke good, for better gouerning of the Church, to adde to ſome offices, that Chriſte inſtituted not? And with-all (I pray you) were all the offices that Chriſte did inſtitute, yea, & all thoſe that the Apoſtles added, to be ſimplie ſo holden for perpetuall offices, that neither they, nor

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the Church euer after, might take away some of those offices, nor alter and change some, that were instituted euen by Christe himselfe, yea and established by the Apostles themselves in their times; but that this must be thus roughly censured, to be in effect, to peruert and ouerturne all Christian and Ecclesiast. policie, which was builded vpon the foundation of the Prophets and the Apostles, Iesus Christ being the chiefe corner stone.

Ephes. 2. 20.

And did S. Paule (I pray you) in this place, mentioning building on this foundation, either speake of, or meane, all Christian and Ecclesiast. call policie? If he did not: howe dare you adde this sense vnto the Apostles wordes? Which speaketh there altogether, of our mysticall incorporation into Iesus Christ, by the spirit of God and preaching of his word, building ~~to~~ into his Church and habitation and not of any externall forme and order of offices in the Church, builded, whether they were perpetuall or to be altered. Of the which orders that all were not perpetuall, but some to be altered and changed, though Instituted by Christe, and established by his Apostles, for that time: the olde Fathers that succeeded the Apostles, did so little peruert and ouerturne, anie materiall part of the Church of God builded vpon the foundation of the Prophetes and the Apostles, Iesus Christ being the chiefe corner stone, letting go those orders and offices which were not perpetuall: that some of those olde Fathers, rather did offende (succeding the primitive Church) in that they laboured to retaine some of those orders and offices still, holding and vying them as necessarie and perpetuall. And howe much more then should they offende, that when one of these offices presupposed, so manie hundred yeares hath ceased in all the whole Church, would not we goe about, (and that of necessitie) to vize & prescribe the same to all Churches? Yea, what offence then, should we call this: when to vying in those offices that haue bene out so long, wee should thrust out those, that haue bene continually in: to wit, the offices of Bishops, which were instituted and established in the Apostles times, and haue continued ever since, notwithstanding any corruptions and abusings of them, euen as well as the office of Pastors, and Teachers hath doone, which haue like wise bene corrupted and abused: And now, after so manie hundred yeares establishment, to remoue the office of Bishops and take it away: what were this, but to peruert and ouerthrowe a great part of the Christian and Ecclesiast. policie which remaineth.

S. Pauls wordes wrested.

The ancient Fathers slandered.

Peruerting the Churches policie.

But howe vnhappy a successe this good intent, (as they call it,) of theirs, deserved to haue of God, who alwaies abhorreth all good intents of men, that are contrarie to the good pleasure of his will, expressed in his holie worde: the age before vs (alas) hath felt, the present time doth plainly see, and we pray God the posteritie, warned by examples

The learned Dis.
Pag. 12.

of

of their auncestors, may take heede of it. *Idem*
Bridges. We defende not, nor stande upon these good intentes of men, that
 Good in- are contrarie to the good pleasure of God or his will, expressed in his
 tentes. holie worde. Thanks be to God, we knowe, God abhorreth it: and
 (God be prayesed) we abhorre it, and confesse, it hath had, and still will
 haue vnhappy successie. But whie speake ye this, moze to the blemishe
 of the state of Gods Churches gouernement amonge vs: then among
 your selues? Doe we maintaine and enforce (as you doe) anye such in-
 tent? Name it. If ye say, it is this our order of government in Ecclesi-
 asticall matters: Prooue it. As yet in this your Learned discourse, you
 haue not proued it. And if ye can not proue it, how do not these your own
 wordes then, with a *recumbentibus*, returne on your selues? If ye haue no
 good intent: that is worse. If ye haue a good intent (as I hope ye haue)
 and can not prooue, that this your platforme of Ecclesi. gouernment, is
 prescribed necessarily vnto vs, in Gods worde, and ought to be perpetu-
 all in all Churches: wil your good intent, (thinking it so to be) excuse you?
 Take you also heede therfore, & we pray God for you, (as you for vs,) that
 we may both of vs, and all of vs, be warned by such examples, of the vn-
 happy successie of good intentes of men, contrarie to the good pleasure
 of Gods will, expressed in his holie worde. But what are these ill euents,
 of these good intentes ye speake of?

The lear- For where there are especially 2. things propounded in the Church
ned Dis. of God; Doctrin & Discipline, (as if a man would say, knowledge and
 P. 12. 13. practise) by which the glorie of God is sought & shineth therein: in steed
 of true doctrine, followed all manner of corruptions of the same, both
 in the whole and in euerie part therof, as ignorance, heresies, Idolatrie,
 superstition, &c. the Discipline degenerated vnto intollerable tyrannie
 & external Domination, cleane cōtrarie to the cōmandement of Christ,
 whereof ensued all vnbrideled licence of vngodly liuing. To be shorte,
 the exchange of the ordinance of God and Christ, brought in nothing
 else, but the Denill and Antichrist.

Bridges. This diuision here, of Doctrin and discipline, (which notwithstanding
 I speak vnder correction) seemeth to me somewhat intricate, to make these
 2. *membra diuidentia*, doctrine & discipline, answerable to knowledg and
 An vneuen practise. Which latter twaine, knowledge & practise, make indeed a good
 diuision of Doctrin & discipline. For as the one is not cōfounded wth the other, so they 2. do part the
 whole between the, knowledg & practise. But so do not, Doctrin & disci-
 pline. Of which the one may be included in the other, & so they denide not,
 nor cōprehend the whole between the. Except ye conclude regimēt in dis-
 cipline. Where discipline rather, should better be contained in regiment,
 as a part appertaining thereunto. But let your diuision goe, & vnderstand
 discipline in your own sense: (which now & the is made a part of doctrine
 it

it selfe: & here parteth staves with doctrine) albeit it is good to goe plaine
 & euene, especially in defining & diuiding, vpon the importance of which too,
 hangeth the greatest moment, both of truth & perspicuitie, in al controuer-
 sies that arise. And many there be (eue in these controuer-sies betwix vs)
 that talke much of discipline, and (God wote) full litle know they, what it
 meane. Now, although Discipline conteine not all the actions & practise
 of the life of mā, which is *Membruū diuidens* here with knowledge or Do-
 ctine; nor cōtaine all the regiment of the Church, but a part thereof: yet
 because discipline (as it is vsually taken) is a necessarie part of Regiment:
 true it is, that both in doctin & in discipline, the glory of God is sought,
 and shineth. And this also is verie true, that when the good intentes of
 men, are contrary to the good pleasure of Gods wil, expressed in his ho-
 lie wordes, there is deserued this unhappie successe, that in steede of true
 doctrine, followed all maner of corruptions of the same. At least wise,
 this is a readie way to make it to haue folowed. For we must here againe,
 temper & mollifie this peremptorie speech: Withe (God be prayesed) it hath
 not so folowed in the whole Church, & euerie part thereof, neither in the
 whole coꝛps of doctrine and euerie part thereof, as ignoraunce, heresies,
 Idolatrie, superstition, &c. For then, the faith of Christe had utterly sap-
 led, contrarie to the promise of Christ Matth. 16. and the gates of hell had
 preuayled against his Church: these Good intentes (I graunt) hauing doone
 much hurt, euene in all places, at least wise in one thing or another. And
 likewise I graunt, that on this occasion among others, the Discipline de-
 generated into intollerable tyrannie and externall domination: Where-
 of ensued all vnbridled licence of vngodlie liuing. Nowbeit, wheras you
 conclude, saying: To be short, the exchange of the ordinance of God
 and Christ, brought in nothing but the Deuill and Antichrist. This is
 somewhat too short a conclusion on this matter, and too sharpe also: to im-
 pute all this, to the exchange of the ordinance of God and Christe. Wee
 spake befoꝛe, of good intentes of men, contrarie to the good pleasure
 of Gods will, expressed in his holie woꝛde. And if ye meane, such
 exchange of the ordinance of God and Christe; you say something:
 but, to vs, or to this present question betwix vs, nothing. But if
 you thinke, that the Church of God, is so necessarilie and perpetu-
 allie tyed to all those Offices, which eyther God (meaning the Father,
 or Iesus Christe his sonne our Loꝛde, being God also) did eyther himselfe
 ordayne, or the Apostles, or the Church (in their dayes) ordayned,
 that the can. not let goe some of those offices, and bying in other some,
 still retayning those, that are by Christe and his Apostles ordayned to
 be perpetuall in his Church: this is a great errour in you. For, God
 himselfe ordained all the Leviticall and sacrificing Priesthood, and other
 offices; nowe cleane ceased.

tenses

Vnhappie
successe.This successe
hath not fo-
lowed in e-
uery part of
the Church.Too sharpe
a conclusi-
on.
1. Ephe. 2.The Church
not tied to
all the offi-
ces institu-
ted of God.

And

Our Bre-
threns scan-
der of vs con-
futed by
their owne
testimonie.

Our Breth-
too peremp-
torie cen-
sure.

And Christe (whom ye will confesse to be God also) did his owne selfe ordayne Apostles, and Euangelistes, &c. And these were the principall offices that were established: and yet euen these are ceased and gone also. So that here we see the manifest exchange of the ordinance of God and Christ. And wil you conclude straight waies hereupon: Is there a change of the ordinance of God and Christ? Then, to be short, it brought nothing but the Deuill and Antichrist. Yea, but (will you say) you take us now too shorte: for we meane not such changes as God and Christ made: but such changes as men make of good ententes, contrarie to the good pleasure of Gods will expressed in his holie worde. Well, if that be your meaning, what is that to vs? Or else, how doth your argument followe? For (God be blessed) none of all these vnhappy successes are hapned yet to vs, and I hope, and pray, that God will blesse vs still from them. Haue not we the onely, and whole doctrine of Gods truth? Doe we maintaine anie errors? No, themselves can not denie it. I report mee to these Learned discourfers owne testimonie in their Preface, that we differ not in matter, or in the substance of Religion, which hath in diuerse assemblies abroad and at home, beene disputed, resolved, and nowe publikely maintayned, for our true and holy faith. If then, we maintaine the true and holy faith, and differ not from themselves (as they say) in substance of Religion: can these speeches be charitable or truely applied vnto vs: that we bring in, or maintaine nothing but the Diuell and Antichriste? Or doe we bring in, or maintaine the Deuill and Antichrist? So hardly vnder the name of the olde Fathers, these speeches runne against vs their Brethren, whom they confesse to agree with themselves in doctrine. and who is this Antichrist that they meane? If it bee the Pope: haue not we driuen him out, and all his errors: and professe and Teach the only truth of God? And if we teach the truth, haue we the Deuill? Or rather, may we not say with our Saviour Iesus Christ, both in our defence, we haue no Deuill; and demaunde of you, *If wee speake the truth whie doe ye not beleue vs?* Or Brethren, take heede of such bitter speeches, as prepositional and eager zeale (howbeit grounded on good entent) made the Iewes breake forth against Iesus Christ, with such reprochfull tearmes as these are. And although these Discourfers quotation here: Theff. 2. 12. be both impertinent to the matter in hande; and also to the prouing of the bringing in the Deuill and Antichrist: and least of all, (as we trust in God) shall any whit touch vs: yet see here, with howe sharpe a censure, they be alleaged against vs: which wordes are these; that all they might be damned which beleeued not the truth, but had pleasure in vnrighteousnesse. But sithe, (by their owne confession) wee are so farre from pleasure in vnrighteousnesse, that we both beleene and professe the truth, so well as they, or any other doe; we moze repose our selves

selues upon the mercie and righteousnesse of God: then that we feare to be damned for these thinges, or for the rash iudgements of our Brethren. For while, to those that be in Iesus Christ, there is no condemnation. And if God iustifie vs who can condemne vs? But what is now the conclusion of all this drift?

on minded.

Wherefore if we minde such a reformation as shall be acceptable to God, and profitable to his Church; we must throughlie be resolved to set vp no newe kinde of ministerie, of our owne inuention, neither for teaching, nor for discipline in the Eccles. state, but bring all thinges to that most perfect and absolute order, which God himselfe hath established by his worde.

The learned Dis.

Pag. 13.

We haue indeede minded such a reformation. And God be prayed for it, who gaue vs the minde, that he hath giuen vs the meanes also, to doe the thing we minded. And we beleue, the Church of Englande (for the publike state thereof) hath such a reformation, as is acceptable to God, and profitable to his Church. And would be yet more acceptable vnto God, & more profitable to his Church: if it were not for such vnnecessary schismes and hindraunces of our Brethren. And if among vs beeing reformed from the Popish errors and abuses, there remaine any particular defectes, or personall faultes: they also being conuincd so to be, may be reformed in such good order, as shall not be preiudiciall to the gouernement and reformation that is established. And if we must (as these discoursters say) be throughly resolved to set vp no new kinde of ministerie, of our owne inuention, neither for teaching, neither for discipline in the Ecclesiasticall state: Surely then (for any thing I see) we must be throughly resolved, not to set vp, either the officers for teaching, whom they call Doctors, or the officers for discipline, whom they call Gouernours, in the Ecclesiasticall state of this their desired regiment: yea, their Pastors and their Deacons to. For, in such order as they prescribe them, I thinke they will be all founde a newe kinde of ministerie: howsoeuer they pretende, to bring all thinges to that most perfecte and absolute order, which God himselfe hath established by his worde. But, to let aside these termes of perfect and absolute: what doe these men meane by so often inculcating of these sayings? Would they haue vs looke for Apostles, Euangelistes, and Prophetes againe? For, they were the chiefest that were then, of God himselfe established by his worde. If they say, they meane of such established, as should be perpetuall: let goe, the perfection and absolutenesse of them, and proue the perpetuall and necessitie of these offices.

Bridges

The reformation of our Church

No new Ministerie to be set vp.

And because all offices of the Church are so linked together, as the members of one bodie, whereof Christ is the head: we will so describe one parte, as the description of them all may be sufficiently comprehended.

The learned Dis.

P. 13. 14.

Methode.

hended therein. As if a man would set forth the manifold office & vices of the hand; he should declare what it doth alone, and what it doth with the helpe of the other hande, or with the arme, with the brest, with the knee, or with the foote. &c. what it can doe, with diuerse kindes of tooles, and what without all manner of instrumentes. This order wee thought good to obserue in describing the ministerie of the Church, as by which, both the distinction and communication of all offices & seruices in the Church, might most plainly appeare. Otherwise, we force not, by what Methode: so the same truthe bee plainly set forth by any man. And as we controll not other mens Methodes by ours, so wee would not, that other mens manner of teaching should bee prejudiciall to ours. This we say because of them which eyther for lacke of wit, or through too much wilfulnesse, if they see anie difference in the forme and order of teaching of diuerse men, though in matter and substance they all agree: they exclaime there is no vnitie, and therefore no truthe among them.

Bridges.

How the
head and
partes of
the mysti-
call and na-
turall body
are linked.

That all offices of the Church are so linked together, as the members of one bodie, whereof Christe is the head: I thinke may be further called in question, howe it may be rightly vnderstande. For the members of one bodie are so linked together, and especially the officiall partes thereof; that if any of them be disioyned from the bodie, be it hande, or arme, or brest, or knee, or foote: the whole bodie is maymed. Yea, without the brest (I take it) it can not liue. And as for the mysticall bodie of Iesus Christe, whereof he is the heade; though this communion bee in such a mysticall sorte, as the life of this head dependeth not vpon the mayming, or taking away of anie parte or member of the mysticall bodie, not taking anie life at all, of anie parte of the bodie, but giuing all the life they haue: vnto all the partes thereof (as the Apostle sayth, Ephel. 4.) that we should growe vp in him which is the head; that is Christ: by whom all the body, being coupled & knit together by euery ioynt, (for the furniture thereof, according to the effectuall power, which is in the measure of euery part) receaueth encrease of the bodie, to the edifying of it selfe in loue. So that, no true part or liuing member of this mysticall bodie, can inuade be seuered from Christ their head, as Christ himselfe saith, *I am the vine, ye are the branches, &c. except they be such vnfruitful branches, of whom he saith: If a man abide not in me, he is cast forth as a branch and withereth, and men gather them, and cast them into the fire, and they burne.* But if they bee members of the mysticall bodie inuade, then may they safely boote with Paule, Rom. 8. and say, *Who shall seperate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? As who say, no. For (saith he) I am perswaded, that neyther death, nor life, nor Angelles, nor principallities, nor powers, nor thinges present, nor*

Iob. 15. 5.

things

things to come, nor height, nor depth, nor any other creature, shall be able to
separate vs from the love of God, which is in Iesus Christ our Lord.

And shall we now say, that all offices of the Church, are so linked
together, as the members of one bodie, whereof Christe is the heade?
For my parte, I dare not answere it, of all offices of the Church. Neither
onely of those offices, that are ceased, as the Leviticall Priestes, or as
the Apostles, Prophetes, Euangelistes, and diuerse others: no, nor yet
of all the offices of the Church remayning, and that haue continued, and
be still among vs, as Pastors and Deacons: which are two of these your
four offices. For if we had no Deacons at all, (as we haue :) yet might
the Pastors and Teachers office still continue entier, in the substance of
the office (and much lesse empayred) without any such necessitie of these
supposed Gouvernours, that are so importunately required. But this
cannot be eyther in all the members of a naturall bodie, and muche
lesse in any of the members of the mysticall bodie, whereof Christe
is the head, that they can be separated one from an-other, and remaine
entier: and therefore all offices of the Church are not so linked toge-
ther, as are the substanciall partes thereof.

The church
offices
not so lin-
ked as the
partes of
the body.

As for these our Learned discourfers description of the Churches of-
fices, promising so to describe one part, as the description of them all,
may be sufficiently comprehended therein: although it be not materiall;
yet I see not also, howe they haue discharged this promise of theirs, in de-
scribing enerie one of their four officers, after this manner, as wee
shall plainly perceame in their treatise euen of their first office of Do-
ctor immediately following. Wherein they neither deale with, nor
speake of, eyther their Deacons, or their Gouvernours, or shewe howe
their Doctor hath any intermedling with them at all. And therefore,
they faile both in the manner of this description, that here unnecessari-
lie they tie themselves vnto; nor they do not after this example, as if a
man would set forth the manifold office and vses of the hand, he should
declare what it doth alone: and what it doth with the helpe of the other
hande, or with the arme, with the brest, with the knee, or with the foote,
&c. What it can doe with diuerse kindes of tooles, and what without,
a maner of instruments. This order that here they affirme, they thought
good to obserue, they haue not obserued. Although, if they had obserued
the same: the truthe and substance of the matter had bene, neither the
further, nor the nearer, saue that the perspicuitie of the order, maketh
the truthe of the matter more plainly appeare. Otherwise (as they say)
euen so say we: we force not by what Methode; so the same truthe be
plainly set forth by any man.

The order
that our bre-
thren pro-
mise to ob-
serue.

Where the necessitie of the matter, and we will not greatly stick upon
your Methode. And would to God, that, which you say here of y^e Methode,

The matter
more to be
respected
then the me-
thode.

*of the Lear-
ned Dis.*

ye would say it; or rather obserue it, of the plaine truthe it selfe, and for the matter of the regiment concerning these offices: that except ye can hereafter shewe (which is yet not done) that we are bound by any commaundement of Christ or his Apostles, vnto this your regiment, of all, and onely, these 4. offices: ye would say likewise with vs, for the Government established in the Church of Englande, that as wee controll not other mens gouernement by ours, so we would not that other mens manner of gouerning, should be preiudiciall vnto ours.

A Methode
not to be
controlled
would be
plaine and
orderly set
downe,

But if ye will not haue vs controll your Methode; utter the same also in plaine wordes. Our controuersie is all of the gouernement of the Church, and you tell vs what Methode ye will obserue in describing the ministerie of the Church, as by which, both the distinction and communication of all offices and seruices in the Church might most plainly appeare.

What doe ye make all offices and seruices in the Church to be of ministers? Or, all the offices & seruices to be of gouernors? How the distinction or communication of these may plainly appeare, would haue bene somewhat more distinctly and plainely spoken. As touching the reason of your request, why ye would not haue your Methode controlled, nor other mens methodes preiudiciall to yours? I thinke it reasonable, if there were no further difference; then in the forme and order of teaching of diuerse men, when in matter of substance they all agree. And yet, in such matters as these are, and so precisely bided, an vniformitie not onely of matter, but also of the Order and Methode in teaching of them, might perhaps haue made the matter lesse offensive. Howbeit, if they all agree in matter of substance; and the matter of substance bee true, be good, be necessarie, which they all agree vpon; so that, they like the truthe in deede, and plainesse in their Teaching: then is (as they say) it is but either for lacke of wit, or through too much wilfulnesse, if any exclaime, there is no vnitie, and therefore no truthe among them. But when in matter and substance, they differ not onely one from another, but from themselves also: then blame not men, nor impute it to them, that either for lacke of wit, or that through too much wilfulnesse, they say, there is not so much vnitie and truthe among them, as in matters so earnestly bided, there ought to be. But now to the particuler viewe of these 4. offices.

Fault found
with disa-
greement
in matter.

*The lear-
ned Dis.*

Pag. 15.

Let vs then proceede in our purpose. The office of Teaching is the chiefe and principall office that is in the Church. By that we are taught to knowe God, and howe to serue him, and what benefits to looke for at his hande: without which knowledge, there can be no felicitie, but only destruction looked for: according to the saying of the wise man: Pro. 29. 18. where prophesying faileth, there the people perish.

Albeit

Albeit the office of teaching in these respectes: as to know God, and how to serue him, and what benefites to looke for at his handes, (as the ordinary cause, *sine qua non*, without which there is no knowledge, and without knowledge, there can be no felicity, but, &c.) may wel be said to be the chiefe and principall office, that is in the Church: yet in respect of the Ecclesiasticall government, which is the title of all this Learned discourse (vnderstanding the same truly and plainly, for the government in, of, or ouer al Ecclesiasticall causes, how they should be ordeined, directed, or disposed) I take it, that this office of teachers (admitting it were such a distinct office by it selfe, from the office of Pastors, as they woulde haue it) is not the chiefe and principall office in the Church. In Christe him selfe are the offices of a King, of a Prieste, and of a Prophete. And in that he was a Prophete, he was a Teacher also or Doctor. Which office was so necessary to reueale the will of his heauenly father: that both God the father said from heauen, *This is my welbeloued sonne, in whome I am well pleased, heare him.* Mat 17: And Christ of himselfe Luc. 4. did reade this sentence, *The spirit of the Lord is vpon mee, because he hath anointed mee, that I shoulde preach the Gospell to the poore, &c.* So that, where no man saw God at any time, except the onely begotten Sonne which is in the bosome of the Father, had declared him Io. 1: As he saith also, Io. 17. *I haue giue vnto the the words which thou gauest mee, and they haue receaued them, and beleued them, &c.* without the which teaching there can be no felicitie, but only destruction looked for, as he said before in þ same prayer. *This is life eternall, to know thee to be the onlie very God, and whome thou hast sent Iesus Christ:* yet not-withstanding, the chiefe and principall office of governing the Church of God, was neither this high and necessary office of his teaching: nor yet that of his Priesthoode, which was as necessary: yea, and higher in the actions of the office, then the other.

But his royall and kingly office was, and is, the chiefe and principall office in him. And much more is it, in the outward regiment of the Church in Ecclesiasticall causes: wherein Moses, was aboue Aaron, Iosue, Dauid, Solomon, &c. were aboue the high-priestes them-selues. And so remaines it still, except ye can shew the order of these offices of the church inuerted. Of which the Papistes would be glad, and vrges it harde: especially from Peter, wrytting there-to the threefold saying of Christ to him: Ioan. 21. *Feede my Lambs: feede my sheepe: feede my sheepe.* Meaning, not only his gouerning, but his office of Teaching, which was his especial feeding of them, and they giue it all to gouerning, aduancing them-selues before all Christian Princes. And yet (we graunt) that in the action of their severall Ecclesiasticall function or Church ministry, they are aboue all Christian Princes, representing God vnto them, teaching and admonishing them, and all other: But not aboue them in government of all Ec-

of teaching

Bridges.

The office of teaching in respect of regiment, is not the chiefe in the Church.

of teaching clefiasticall caufes. Which is the question in contronerte now betwixt vs on the one parte, and the Papists and these our owne Learned discourfing Bzethren, leuering them-felues from vs, and adhering (though not to them) yet to their errour, by a new deuife, on the other parte.

The L.D Pag. 15. The Ministry is deuided into two functions: they that exercise the firfte, are called Pastors: the other are called Doctors or Teachers.

Bridges. I pray you (my Learned discourfing Pastors) for my learning here againe, let me afke this. When ye desired not to bee controlled for your methode, differing from others: did ye include this, not to be controlled

Our brethe-
rens con-
tradictions
in methode
and matter
about Doct
though ye differ from your felues also: and fpeake yee care not what contradictions, both one againft an other, and againft your owne assertions? We fay here, The Ministry is deuided into two functions: that is, Paftors; and Doctors or Teachers. And when yee made this requeste in the Page precedent, ye faide: This order we thought good to obserue, in describing the Ministry of the Church, as by which both the diftinction and communication of al offices, and feruices in the Church, might most plainly appeare. Did yee meane these 2. onelis, whome heere onelis ye call Ministers? No, did ye meane all your 4. Offices, for the which ye request this immunity? If ye did: how are now these 2. only ministers? as inuolde yee fay here the fruer of the twaine, and better than your Counterpoifon that faith. Chrift hath expreflye in his woorde fettedowne fufficient ordinary Ministers, of Exhorters, Teachers, Elders, Deacons, &c. But now, as you herein do counter your Counterpoifon, deuiding the Ministry into two functions: Pastors, and Doctors: which I would not haue forgotten, nor contrarie any more hereafter: being a difference not of methode, but of matter: So, I pray yee withall, remember this, that the forme of the Scottifh election deuides not the Ministers into two diftinte offices or officers: but makes them both all one. And this also is an other difference of matter or fubftance, not of methode.

The English Church in Geneva concerning Doctors. Besides that, the order of the Church of England vfed at Geneva, maketh firft the election and office of Ministers, (whom they make to be al one with Pastors:) and after them, the election and office of Elders, & then of Deacons. And when al these 3. are at large fet down, they fay: We are not ignorant that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Chrift, which also are very profitable where time and place doth permit. But for lack of opportunity in this our difperfon and exile, we can-not wel haue the vfe thereof. And would to God it were not neglected; where better occafion ferueth. These Ministers are called Teachers or Doctors. Whose office is to inftitute and teach the faithfull in founde doctrine. Providing with all diligence, that the purity of the Gofpell be not corrupted, either through ignorance, or cuill

euil opinions. Notwithstanding considering the present state of things; we comprehend vnder this title, such meanes as God hath in his church that it should not be left desolate, nor yet his doctrine decay, for default of Ministers thereof. Therefore to tearme it by a worde more vsuall in these our dayes, we may cal it the order of Schooles. Wherin, the highest degree, and most annexed to the Ministry and gouernment of the Church, is the exposition of Gods worde, which is contayned in the olde and newe Testaments. But because men can-not so well profite in that knowledge, except they be first instructed in the tongues and humane Sciences: (for now God worketh not commonly by miracles) it is necessary that seede be sowne for the time to come, to the entent, that the Church bee not left baren, and waste to our posterity. And that Scholes also be erected, and Colledges maintayned with iust and sufficient stipendes: wherein, youth may bee trayned in the knowledge and feare of God, that in their ripe age they may proue worthy members of our Lord Iesus Christ: whether it be to rule in ciuil policie, or to serue in the spiritual Ministry, or else to liue in godly reuerence & subiectiō.

By this order of the English Congregation in Geneua: many thinges are different not in methode, but in matter and substance, from the plat forme of Ecclesiasticall gouernment, that these our Learned discourfers now set downe. Firste, here is but three offices, as of necessitie, vrged. Ministers, Elders, and Deacons. Secondlye, the Ministers that haue the first place are the Pastors; and not Doctors, according to the forme of the new communion booke, & to the Counterpoysen; but contrary to these Discourfers, and to the Frutefull Sermon vpon 1. Cor. 12. Thirdly, they giue these Doctors the fourth place, and call them a fourth kinde of ministry. But they vrgē them not, but say it is very profitable where time and place doeth permitte. Fourthly, they referre these Doctors to the Schooles and Colledges, and call them the order of schooles. Fiftly, they tie them not only to teaching of Diuinity, and to the function of the spiritual Ministry: but also to bee professors of morall, ciuil, and politike professions. Howbeit, they make the chiefeest and highest degree in these orders of Schooles, and most annexed to the Ministrye and gouernment of the Church, to be the expositors of Gods worde, which we cal Doctors or professors of Diuinity. And belike, these our Learned discourfers mis- vnderstanding these words, make them the chiefeest and highest office in the Churches gouernement. All these differences are in substance and matter: not in methode onely. But our Learned Discourfers here, do not onely in these materiall things differ from the English congregation in Geneua, and from the Scottish: but from theselues also. For, if the office of teaching be the chiefe and principall office that is in the Church: how then is this true that followeth here?

The differences betweene our brethren & the Eng Church in Geneua, concerning Doctors.

The Ministry is deuided into 2. functions: they, that exercise the first, are called Pastors: the other are called Doctors or Teachers. Should they not rather haue said, they that exercise the firste, are called Doctors or Teachers; and the other Pastors? Except wee shall haue another quicke founde out betweene these wordes, office and function, or betweene these wordes, first, chiefe and principall. For, if ye will say, ye meane by the word (first,) the first place, & not the dignitie: ye neyther giue the Pastor the first place: and ye call the Teachers office, to whome yee giue the first place, the chief and principall office that is in the Church. But what? Do ye meane the Doctor shal ouer-rule al the residue? No, God wot. For when it comes to the government in Ecclesiasticall matters, except it bee for an *Ergo* in the Schooles, I am afrayed, Maister Doctor were as good come last, as first: or left cleane out, or, but permitted in time and place, (as the Geneua & Scottish forme do say) for any great government & that be allowed him. But let him shift for his share of government as he can, he is in place already, and admitted first: and now let vs heare, what shal be his office.

The learned Dis-

Pag. 15.

The office of a Doctor

Bridges.

The name of Doctor.

The office of a Doctor is to teach, as the very name doth declare: but yet every Teacher is not ment thereby, for it appertaineth to Pastors also to teach. yet this later is distinct from the former.

Sith, the office of a Doctor is to teach, (as the very name doth declare:) I marvell, that not long ago, the very name of Doctor was hissed out both of the Schooles, and of the Church, by some of these our chiefest reformers, that it coulde not bee named, but in disdain & reproch. And now, the very name of Doctor is not onely admitted, but thus advanced, that it is named the firste, the chiefe, and principall office in the Church. Thanks be to God, they see now more into the matter: at least, the name hath gotten greater credite. Welike, some of these Learned discourfers, or some of their fauorites, are either Doctors: or coulde be now content to be named, Maister Doctor. And (by the grace of God) as this title of Doctors is now so plausibly admitted, not onely into the Schooles, but into the Church: so (I hope) we shall waite more temperate and wise also, in accepting of other reuerent names and titles of the Ministers, offices, and dignities, of the Church: then so obviously and contemptuously, to exclaime vpon them, by that time we shall haue more aduisedly considered of them. But yet (say they) every teacher is not meant heereby, for it appertayneth also to Pastors to teach. Ye say wel, and so it may appertaine to Deacons to. Example Stephen *Act. 6.* and Philip, *Act. 8. &c.* Yet this later is distinct from the former. What meane ye by this: is the Pastors office now againe the later, that in your former wordes was so late, the former? Where you saide but halfe a dosen yeres before: & first are called Pastors, the other are called doctors or teachers.

what

What a Teaching call ye this? that what is later, or what is former, neither you can teach us, nor we can learne a certainty, by this teaching.

But former or later, how is it distinct? For if the Pastor not onely maye teache, but also it appertaineth to Pastors to Teache; and so it is a parte of their office, yea, and as the forme of the English Congregation in Geneva saith, The Pastors or Ministers chiefe office, standeth in preaching the word of God, and ministring the Sacramentes: howe then are these offices distinct, (e that in Teaching,) one from another? Especially sithe that these Learned discourfers say withall, that the office of a Doctor, is to teach, as the very name doth declare. But, it pertaineth to Pastors also to Teach: therefore it appertayneth to Pastors, to be Doctors, e that by their office: Where-upon it followeth, that these offices in the Pastors and Doctors, are not such distinct offices (as is pretended,) yea, their own repugnant confessions do confute it.

Pastours & Doctors not distinguished in teaching.

But they not so carefull to auoide these contradictions, as carefull to followe their purpose: proceede, and say,

Almightie God being careful, that true doctrine should continue in his Church from time to time most wisely provided, that certaine men should be appointed in euery Congregation, (whome he hath endewed with giftes meete for the same purpose) which shoulde employ theselues either wholly or principally, to the studie of holy scriptures: thereby to learne, to auoiche the principles of true Religion, and to repress & beat downe all false and straunge opinions, of which, Sathan neuer ceaseth, to sow the seedes, but cheefelie where this office is not set vp and mayntayned according to Gods ordinaunce.

The learned Dis.

Pag. 15.

& 16.

Posse true it is, that Almighty God is carefull, that true doctrine should continue in his Church: And so, (he be praised for it) it hath done: spite of all the enemies practises to corrupt it. And his prouision also (we acknowledge) is most wise. But, that he hath provided, that from time to time, certaine men should be appointed in euery Congregation, whom he hath endewed with giftes &c. as a distincte office from the office of the Pastors of the Church: this is confidentlie auouched, but no so carefully considered, or as yet proued at al, of these so Learned discourfers. The English Congregation in Geneva, more carefully considering of this matter, durst not go so farre, but onely said, it was a kinde of Ministry verie profitable, where time and place doth permit. For, otherwise they saw that Christ left no such necessary and ordinary officer, appoynted for euery congregatio, nor they saw any such practise of it from time to time in euery congregation. But vnderstanding the office not so precisely neither, (as these Discourfers do): they saw it had been in some times, and in some Congregations, but not in all, and euery time and congregation. Yea, they plainly confesse, of their owne time and congregation, that they

Bridges.

Doctors not necessary in every Congregation.

of teaching neither had, nor could wel haue it, saying: But, for lack of opportunity in this our dispersion & exile, we cannot wel haue the vse therof. So that, (all things considered) it is almost impossible (I speak as to man) so to haue it: nor there is any absolute necessity of it at all. 2. 7. therefore making a difference betwene Pastors and Doctors: saith, Pastors are those, that gouerne the Church: Doctors are those, that gouerne the Schooles. And yet see, howe these our Learned discourfers make so close a matter of it, how, carefully and most wisely god hath appointed: yea, and prouided, that from time to time, & in euery congregation, such Doctors distinct from Pastors should be: and the continuance of true doctrine and Religion depends vpon it, &c. But their very owne words do still (and better) confute their owne selues. For, speaking of false and straunge opinions, of which Sathan neuer ceaseth to sow the seedes, chiefly where this office is not set vp, and maintayned: it clearly appeareth by these words, that they themselves do grant, that in euery congregation, & that from time to time, such Doctors distinct frō Pastors haue not bene set vp, nor maintayned. And yet had God his Church and many congregations, and the carefull wisdom and prouidence of God, and his true doctrine & Religion still continued, for all Sathans seedes sowne of false and straunge opinions.

The learned Dis. These men must not content themselves with cōtemplatiue knowledge but, as by the grace of God they excell other men in vnderstanding: so they must diligently instruct other men in the same learning, and openly confute all false doctrine and heresie: & especially they ought to take paine in the instruction of such men, as may be made meete to serue in the Church: as Pastors, and to succede in their place, as Doctors.

Bridges. All this in the Schooles, or in any place else convenient, that professors of Diuinity, Teachers, Readers, or expositors may bee maintayned, were a very good thing. But to tie every congregation, and that from time to time there vnto: and to make thereof a distincte office seuerall from the office of Pastors: and to limite these Doctors onely to teach & confute, and not to exhort, and dissuade, and to say, they must instruct other men, in the same learning. yet, that especially they ought to take paine in the instruction of such men, as may be made meete to serue in the Church as Pastors: where as these our brethren discourfers, make the principall part of a Pastors office, to exhort and rebuke, not to instruct and confute: how they can proue all these thinges to be true, and the last of them to hang together with it selfe: I referre it to their better aduice, and more Learned discourse, and proues thereof.

The learned Dis. Their institution is set forth, 1. Cor. 12. 28. also Eph. 4. 11. In the former place the Apostle teacheth, that they are the ordinance of God: saith hee, GOD hath ordained in the Church, firste Apostles, secondly

Prophetes, chirdly Doctors or Teachers, of Teach.
ing.

In the later place hee testifieth, that our Saviour Christe ascended on high; ledde captiuitie captiue; and hath giuen giftes vnto men: amongst which giftes, he accounteth the function of Teachers. Who should then refuse to embrace the ordinance of God? Who should deprive vs of the free gift of Christ? Pag. 16. and 17. Ephes. 4. 11.

Your argument is this: The ordinance of God, & free gift of Christ is such, as none should refuse to embrace it, or deprive vs thereof: The institution of Doctors.

The office of Doctors or Teachers distinct from Pastors, is the ordinance of God, and the free gift of Christ:

Ergo: None should refuse it, or deprive vs of the office of Doctors, or Teachers distinct from Pastors.

Your Maior you let alone, as so cleare and innincible, that nothing can be said thereto. Your Minor you confirme by 2 places out of St. Paule, 1. Cor. 12. 28. Eph. 4. 11.

And first, because you would carry your Maior so cleare away, without touch of best: Let vs see, how the very proofe of your Minor beates it: if we should go no further. True it is, in your former proofe, 1. Cor. 12. that it is the ordinance of God; and that there be reckoneth bp, thirdly Teachers: but if this be named there the thirde, then belike there were two reckoned bp before. Neither doth the text stay at the third, of Teachers; but proceedeth, saying: Then them that do miracles: after that the giftes of healing, helpers, gouernours, diuersities of tongues. And euen so lyke- wise for your other proofe, Ephes. 4. that the function of Teachers, is among the giftes of Christ: he reckoneth bp there also, three other before it: yea, fower, by your reckoning of them, if a Teacher be distinguished from a Pastor. Now then, if the Maior of this argument may go so scot-free, what aileth this argument on the same.

The Ordinance of God, and free gift of Christ is such, that none should refuse to embrace it, or deprive vs thereof.

But, Apostles, Prophetes, Euangelistes, they that do miracles, the giftes of healing, helpers, Gouernours, diuersities of tongues; are the ordinance of God, and the free giftes of Christ:

Ergo: None should refuse to embrace Apostles, Prophetes, Euangelistes, them that do miracles, &c. or deprive vs of them,

My Minor I proue out of these two testimonies, 1. Cor. 12. 28. and Eph. 4. 11. Nay, soft, (will you peraduenture say) stay your proofes of your Minor, till yee haue proued your Maior. For, except yee distinguish what manner ordinance of God, and what manner free-giftes of Christ they bee: your Maior can not be so roundly yielded vnto. For can (say I,) are they not all the ordinances of God, and free gifts of Christ.

of teaching Who then should refuse to embrace them, or deprine vs of them? *say,* be not so hasty (perhaps will you say) so, we refuse not to embrace them in their kindes, nor we deprine any of them, but allowe them, as ordinaunces and free giftes of God: but not ordinaunces or giftes all alike. *So,* (say you) of these offices, some were temporall, seruing onelye for the first planting and foundation of the Church among the Heathen: some are perpetual, pertaining to the nourishing and building vp of the Church for euer. Is it euen so: I pray you then (my *Pastors*) turne the glasse, and looke here vpon your owne argument. *Yea,* (but wil you say) we speake here of that ordinaunce and gift that is perpetuall. Doe ye so? Looke on your wordes better once againe, and also on the p^{ro}ues of your *Minor*. Doe ye finde there any such distinction, either specified or inferred, of these two Testimonies? What though it be not: (wil you say) will you deny that the ordinaunce and gift of Teaching is perpetuall? *No* I denie it not, in that sence the Apostle speakes it. *Howbeit,* as you would distinguish it, from Pastors, and make it a feherall office, and in that sorte make it as perpetuall as Pastor is: I may well denie it. no: you be p^{ro}ue or euer are able so to p^{ro}ue it. But the thing that in your *Minor*, I nowe denie, is, that every ordinaunce of God, & free gift of Christe, is so perpetuall, that none may nowe refuse it or be deprived of it. And yet properly we may wel say, it is no refusal, to embrace the ordinaunce of god no: deprivation of the free gifte of Christe, on our parts: when Christe him-selfe refuseth to continue the ordinaunces and giftes in his Church, then are we no longer to brge them, or to looke for them.

To the *Minor*, that the office of Doctors or Teachers (distincte from Pastors, in such sorte as is here prescribed) is the ordinaunce of GOD, or free gift, or any gift of Christ at al: til ye can better p^{ro}ue it out of these 2. places: I denie it. *So* these places doe rather inferre, that the ordinaunce, gifte, or office of a Teacher, is not so precisely distinct from a Pastor.

The former place, 1. *Cor*, 12. 28. not omitting the ordinaunces giftes & offices transitory, and comming to those that are perpetuall, mentioning Teachers: (Since Pastors are Teachers also by your owne teaching) both rather inferre by Teachers, Pastors: then cleane omittethem. And so doe many both auncient and late interpreters, expounde the worde, Doctor, or Teacher in that place. Chrysostome. *Tertio Doctores: Nam qui &c.* For hee that fortelleth thinges to come, fore-telleth them all by the spirite suggesting them. As for the Teacher, it often falleth out, when as hys reason is of his own making. Wherupon also he saith in an other place, the Elders that gouerne well, should be honoured with double honour, especially they that labour in the administration of the worde & of do-

The auntiēt fathers and late writers interpretation of 1. *Cor*. 12. for Doctors & Pastors. Chrysost in 1 *Corinth* 12.

courfers applie unto their Pastors.

Lauboma accordeth Theodoret, Tertio Doctor. Namque Theodoret. For they also being inspired with Divine grace, did both allage doctrine out of the divine sentences, and also they brought forth the morall Exhortation: whiche these Discourfers here forbid them, as appertaining unto the Pastors office. Hieroms opinion of the word Doctor or Teacher in the said place, as it is in his common places cited by Musculus to the same Wolfgangus Musculus on 1. Cor. 12, saith: Non recipiunt nec curate. &c. He doth not exquisitely reckon up all the offices of the Ministers of Christ. For, Eph. 4, he placeth Euang. & Pastors after Prophetes, and then placeth Teachers. And it appeareth that Teachers are the same whom there he calleth Pastors. The worde is apparant, that wee should vnderstande them to be Teachers, who Teach in the church. This was the office of Bishops and Presbyters, who also by a Metaphorical word, were called Pastors. Whome the Apostles placed ouer the Churches that they had planted. And notwithstanding A.C. 20. Paul here by the spirit of God saith, that they were placed to this ende, that they should feede the Church of God, Which can not bee vnderstood but of the Doctrine of the worde.

And in his common places on the title de Ministris Verbi, hee saith also: Pastors and Teachers are all one or the same, who also are called Presbyters and Bishops. These are assigned to feed and teach certain Churches. But by a Metaphoricall speech they are called Pastors of feeding, that is to say, of Teaching: Where-upon they are also called Teachers, (or Doctors.) But they are called Presbyters, (or Priestles,) bicause they are Elders to other both in age and wisdom. (For, that word signifieth Elders or Seniors.) But they are called Bishops, for because that a care is committed vnto them, ouer the people of God. But as for this, that Pastors and Teachers are all one, euen as to feede and to teach, is al one thing: I suppose it is a manifest matter. The which also Hierome noteth vpon that, that the Apostle saith, not some Pastors, and some Teachers, but ioyntly some Pastors and Teachers, &c. Yea, Caluine himselfe vpon this place 1. Cor. 12 saith. Betweene them (speaking of the Prophetes) and the Doctors or Teachers, this difference may be noted. That the office of Teachers consisteth in that, that sound opinions may bee retained and continued, wherebye the puritie of Religion maye remaine in the Church. Neuerthelesse, this name also (Doctor or Prophet) is taken diuerse waies, And heere peradventure it rather signifieth a Pastor. Except perhaps, ye had rather take it generally, for al that are furnished with ability of Teaching. As A.C. 13. 1. where also hee ioyneeth them vnto Prophetes.

Thus wee see how this place by the Testimonys of all these, and vnto

of teaching

Theodoretus in 1. Cor. 12

Musculus in 1. Cor. 12.

Musculus in Loc. com. de ministr. verbi.

Caluinus in 1. Cor. 12.

of teaching

Hieroni. in
Ephes. 4.in Ephes. 4.
in Ephes. 4.in Ephes. 4.
in Ephes. 4.
in Ephes. 4.Bullingerus
in Ephes.

more learned, auncient, and late fathers; inferre not, that this ordinance of God, or gift of Christ, or office of Doctor or Teacher, is alwayes distinct and severall office from the office of Pastors, as these our Learned discourssers so peremptorily affirme: but rather that sometimes, either they may be taken all for one ordinance, office, gift, or function: or at least-wise, though diuerse in some respects, yet compatible, and conioynt in one and the selfe-same person. As Hierome noteth on this later testimonie Eph. 4. *Nec Verò putandum, &c.* Neither must we thinke, that as in the other three hee saide, some to be Apostles, some to be Prophetes, some to be Euangelists; so also in Pastors and Maisters (for so Hierome interpreteth the word *didascala*) he should haue made them diuerse officers. For he saith not, and some Pastors and some Maisters: but some Pastors and Maisters: that he which is a Pastor, ought also to be a Maister. Neyther in the Churches, although he were a saint, should he take on him the name of a Pastor, except he can teach those whome hee feedeth, or verily otherwise, that one and the same Prelate of the Church be Pastor and Doctor.

And albeit Caluine himselfe on Ephes. 4. disalloweth there, in some part the fore-said fathers interpretation of the worde Teacher: yet is hee not so peremptorie. By Doctors and Pastors (saith he) some do thinke one office to be therfore assigned, because this disiunctiue particle, is not so far as in the former, that it discerneth the one from the other. In which opinion was *Chrysostome* and *Augustine*: for those things that are redde in the commentaries of Ambrose, are too childish and vnworthy of *Ambrose*. And verily in part, I doe subscribe unto them, that *Paule* speaketh of Pastors & Teachers indifferently, or as mixt together, as though it were one and the selfe-same order. Neyther do I deny that the name of Doctor or Teacher, doth agree in a certaine sort to all Pastors. Notwithstanding, stil this reason moues me, not to confound them two, which I see differ betweene them-selues. For, although it be the office of all Pastors to teach: notwithstanding there is a peculier gift of interpreting the Scripture, that the soundnesse of opinions may bee retayned, and some man may be a Teacher, that is not fitte for preaching. They therefore (in my iudgement) are Pastors, to whome the care of a certain flock is committed; vnto whome the name of Doctors or Teachers to be giuen, misliketh me not. So that, in the meane while, we know, that ther is another kinde of Doctor or Teacher, who hath the gouernement as well to enforme the pastors, as to instruct the whole Church. Not, but that now and then, the Pastor may bee the selfe-same which is the Doctor, but bicause the faculties are diuerse. To conclude, Bullinger saith on this place Eph. 4. There is none that may not see, that these words are confounded together, and one taken for another. For as an Apostle, is also a

Prophete

Prophet, a Doctor, or Teacher; an Euangelist, a Presbyter or Priest, and a Bishop; and a Bishop is an Euangelist, and a Prophet; a Doctor or Teacher is a Presbyter or Priest and Euangelist. So that on these words thus confusedly here taken: what argument of necessary distinction of offices, especially between pastor or Teacher, can be inferred: yet see how these Learned discourfers urge the perpetual necessitie of these offices, not only to be distinct in faculty: but to be severed in severall persons, and to be so continued in every cōgregatiō. And now (as they imagine) having proved out of these 3. places, the institution and ordinaunce of their Doctors: they proceede unto their office.

The office of Doctors is breifly expressed in Rom. 12. 7. *Let him that is a Teacher, attend upon teaching*, where also it is distinguished from other offices, and namely from the office of Pastors. For it followeth immediatly, *Let him that exhorteth* (which is a principal part of a Pastors office, not necessarily required in a Teacher) *be diligent in his exhortation*. For the office of Doctors is onely to teach true doctrine, and to confute all heresies & false opinions, by the word of God, concerning all articles & principles of Christian Religion, without applying their teaching to any particular state of time, of persons, or places.

This place (as ye say) is briefly indeed expressed, and brieflier than you do set it down: not *in i. d. d. name*, or *he that is a Teacher*, But, *in i. d. d. name*, Or, *he that teacheth in doctrine*. Which brevitie sameth rather to inferre some distinct part or action of an officers gifts or duties: the to expresse a distinguished office of a distinct officer. So that, of this actiō there noted by the Apost. can not be concluded by any necessary consequent to be any distinct office of a Doctor, and much lesse that it is distinguished from other offices, and namely from the office of Pastors. For, howe can it be namely distinguished, that is not there namely expressed?

If ye say, what though the Apost. name it not? no more he doth al these words, *Let him that is a Teacher attend upon his teaching*: but only saith: *Or he that teacheth in doctrine*: no, *let him that exhorteth be diligent in his exhortation*: but only this in brieve, or *he that exhorteth, in exhortation*: yet, though these words be not named, they are intended: or, at least, they are not contrary to the meaning of the Text. What is this to the purpose? Doth that warrant you, not only to paraphrase thus largely on the Text, in a distinguished letter, where no such words are, & perhaps no such meaning: but expressly to avouch of the Doctors office, that in this place, it is distinguished from other offices, & namely from the office of Pastors: no such distinction, or officers names, either exhorters or teachers, being there so much as named? If ye say, although, neither these words, *Let him attend*, nor *let him be diligent*, be named in y^e text: but either they or some like words be desired: yet are these words named there, *Or he that exhorteth, in exhortation*, & they follow immediatly vpon the other words.

The learned Dis.
Pag. 17.

Rom. 12. 7.
Rom. 12. 8.

Bridges.

The action of teaching distinguished from exhorting: inferreth no necessity of distinct offices in Teacher & Exhorter.

They

of teaching

They do so, But how chaine ye interprete it not? Let him that is an Exhorter, &c. might ye not as well have said so, as to say, Let him that is a Teacher, &c. yet, he that Exhorteth, is an Exhorter, in respect of the action of exhortation: & so is he that teacheth, (I grant) a Teacher, in action wherein he teacheth. Yet, as the action of exhorting giueth not to the exhorter a proper & ordinary denomination, as by a distinguished office to be called an exhorter, more then of his rebuking, a rebuker, of his admonishing, an admonisher, of his applying, an applyer, of his comforting, a comforter; of his perswading, or dissuading, a perswader, or dissuader. By all which tearmes, hee may bee well called, in respect of the partes and actions of his office: so, no more doth it follow, that he that teacheth, true doctrine, should be named a Teacher, as by a peculiar office distinguished from an exhorter, more than he that confuteth false doctrine should be called by a distinguished office, a Confuter. And yet, he is a confuter, in that action, no lesse, if not more, distinguished from teaching true doctrine, than exhorting to embrace true Doctrine or godly life, is distinguished from Teaching.

Junius translation

And although Iunius do translate the Syriake thus, *Et est qui Doctor est in doctrina sua, & est qui Exhortator est in exhortatione sua*: And he that is a Doctor is in his doctrine, & he that is an Exhorter, is in his exhortation. At which translation, I doe somewhat muse: yet, doth not Iunius so exactly separate these, as distinguished offices: but expounds these wordes thus: He that hath a singuler aptnesse and dexterity in executing these gifts. Standing, neither he nor you, can inferre ther-upon, that he that teacheth is alwayes a distinguished officer from an exhorter: and more, then hee that exhorteth, is alwayes a distinguished officer from a Teacher. And least of al, can ye rightly conclude hereon, that a Teacher is distinguished from the other offices, and namely fro the office of Pastors: For, what is a Pastor, but a feeder? and what is more, his feeding, then his teaching? Saue that, (as Musculus noted well before) Pastor is a Metaphorical and vnproper terme: and the proper terme is Doctor, or Teacher.

The signification of the worde Pastor.

But (say you) exhorting is a principall parte of a Pastors office, not necessarily required in a Teacher.

That exhorting is a principall part of a Pastors office, I assent: albeit the principall part is that, whereof he hath his name, Pastor: & that principally is teaching, though the Greek name *ποιμαίνω* betoken also a Gouernour. But now, if exhortation be a principal part of a Pastors office, it is it but a part, though a principal part, and not a whole seuerall and distinguished office by it self. And if exhorting be but a part: why may not Teaching be another part also: and not a full, seuerall, and distinguished office by it selfe, as exhorting is?

Yea, if we shall go thus precise to worke, with all the giftes that the Apostle

Apostle here setteth downe, and of euery of them make distinguished offices, and seuerall officers.: we should not onely racke and hale S. Pauls both meaning and wordes, cleane from his purpose: but bying in more offices and officers, then these our Learned discourfers would create: and make them still speake one contrary to another, about these offices. Doth the Note hereon in the English Geneva Testament, make suche distinguished offices, of all here mentioned? Doth it not say, by prophesying heere hee meaneth preaching and teaching? and yet yee see, the Apostle setteth them downe distinctlie. first, Prophecy: then office, Deconship (or) Ministry: then teaching: then exhorting: then distributing: then ruling: and then shewing mercy. And saith the Geneva Note, by office or ministry, all such offices as appertayne to the Church, as Elders, Deacons, &c. And yet is euery one of these, by the Apostle set down distinctly by it selfe, distinguished from that which he called *Ministry*, office Ministry, or Deaconship.

Yea, where he speaketh here first of prophesying, saying: *Whether in Prophesying according to the proportion of Faith: the Geneva Note saith: By faith, he meaneth the knowledge of God in Christe, with the giftes of the holy Ghost. And yet, S. Paule 1. Cor. 12. saith: To one is giuen by the spirit, the word of wisdom, to another the word of knowledge by the same spirit: to another is giuen faith, by the same spirit.*

As therefore it can not necessarily be inferred, that, because they were all seuerall and distinguished giftes of the spirite of God, they were seuerall and distinguished offices, and so to continue perpetually seuerall & distinguished offices in the Church, the gifts of wisdom, knowledge, faith, &c: so more can we necessarily inferre it of these two giftes, Teaching and exhorting, that they must needs be in the Church, seuerall & distinguished offices.

And as we haue seene the iudgement of the auncient fathers: so it shall not be amisse, to consider withall, the iudgement of the moste famous late writers for this point.

The Historiographers of Magdeburge, noting the Primitiue Churches order, for the vse of these offices in the Apostles times to say: Prophets, Euangelistes, Pastors, and Doctors, did not make certaine degrees of persons in the Ecclesiasticall regiment: but eyther they seeme to be numbred among the Apostles and their fellowes, or among the Presbyters, or the Deacons.

With what moderation Caluine distinguisheth the gift of teaching & of exhorting into 2. offices: we haue some what already heard. He that is ordeyned a Minister (saith hee) let him exercise his gifte in ministring. Neither let him thinke, that hee was taken into the degree for himselfe, but for others. As though he should say: let him fulfill his office, by

Wisdome, knowledge, faith, languages interpretation, &c. were distinct gifts: but not distinct offices in distinct persons. The iudgement of the late writers concerning the office of Doctors. Magdeburg. Censur. l. li. 2. cap. 7. pag. 509. lin. 12.

Caluinus in Rom. 12.

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A Doctor is
not debar-
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ministring truly, that hee may aunswere to his title, euen as straightwaies vnto Doctors, he commendeth vnder the name of doctrine, whole (or sownde) edification, in this sense: he that excelleth in doctrine, Lett him knowe the end thereof is, that the Church may be instructed truly, and let him meditate that onely: that he may make the Church more learned by his doctrine. For, he is a Doctor that formeth and bringeth vp the Church in the worde of truthe. He that excelleth in the power of exhorting, let him looke to this ende, that he exhorte effectually. But these offices haue a great affinity, and also a knitting together betweene them-selues, albeit they leaue, not be diuerse. No man indeed can exhorte, but with doctrine: neuerthelesse, he that teacheth, is not straight wayes indued with the giste of exhorting. Now, no man either teacheth or exhorteth, but, he ministreth. But as we see also and acknowledge in Gods gifts: it is enough to be fitte for the order Ecclesiasticall. Thus modestly doth Caluine mitigate the matter, euen where he maketh them diuerse offices. Not, that he which teacheth, can not, nor may exhorte (as our brethren here peremptorily permit him not) but that straightwaies he is not endued with the gift of exhorting. As wha say, in time he may be, and many are, and it is enough, if he be fitte for the Eccl order of the ministerie.

Petr. Mart.
in Rom. 12.

Peter Martyr saith on these wordes, *He that teacheth, in teaching:* The Apostles gaue a moste fayre example of this precept, when they saide, *It is not meete that we should leaue the word of God, and minister at the Tables.* For, sith they were instituted of the Lorde to teach the world, their will was to be done in doctrine.

Now, if this be the fairest example of this precept of *Paule* concerning teaching: Did not the Apostles alwayes intermingle exhortation with their doctrine? But, let *Peter Martyr* procede on these wordes, He that exhorteth in exhorting. These two are of very neere affinitye between themselves, to teach and to exhorte, and sometimes both of them are graunted to one man. Notwithstanding now and then, and for a great part they are deuided. For, ye may see some, that can teach aptlie, and clearely set forth most cunning matters, and expounde hid thinges manifestlie: and yet for all that, euen the same men are meruelous colde in exhortations. Some there are whose dexterity and forciblenesse is wonderfull in exhortations, who notwithstanding to teache, are of all other most vnfitte. Out of the words of the Apostle to the Corinthians a little before alleadged, wee see, how the giftes of Prophecie are distinct. We haue in the first place, *He speaketh edification*, which appertayneth vnto doctrine: Secondly, exhortation, wherby men are stirred to do good and to shunne euill. In the 3. place is added Consolation. For it often commeth to passe, that some are broken with aduersitie; who thereup-

on

on may seeme, eyther that they wil dispayre, or that they will fall away from the truth.

Wherefore it is necessary, that they be helped with consolation. this part *Paule* heere doth not prosecute: I suppose, bicause hee comprehendeth it vnder exhortation. But howe much, doctrines and publike exhortations were in vse accustomed in the Church in the auncient time, may be gathered of that chapter to the *Cor.* 14. Yea, these were neuer left off: no, not in the Synagogues of the Iewes, so often as the sacred assemblie was. Which may be proued of that, that when Christ sat among them in the Synagogue, a booke was sent to him, to expounde somewhat to the people. And when *Paule and Barnabas* came to Antiochia of Pisidia, as is conteyned in the 13. chapter of the Acts, and when they came to the Synagogue with other Iewes, the ruler of the Synagogue said vnto them: *If yee haue the word of consolation for the people, saie on.*

Examples of the Doctors teaching with consolation

Whereby it is apparant, that consolation being contayned vnder exhortation: and by these examples of the Doctors and the Teachers, thus intermingling consolation with their doctrine and teaching: that although in some, excellling in one of these gittes, and not in both, yet the ordinary vse was, aswell to ioyne exhortation vnto doctrine, as doctrine vnto exhortation.

And this doth *Gualter* set out yet more plaine. In the 3. place (saith he) he setteth Doctors. These he willet to bee diligent and industrious in teaching: to witte, that they should instructe the people committed to their trust, diligentlie; and edifie all in true faith and godlinesse, &c. To conclude, let them apply euery thing vnto their hearers, that they may perceaue these things to be spoken vnto them, and to appertayne vnto them. And so shall they be true Doctors, and cutte the woorde of God aright: when they shall remember, that there is no lesse neede of prudence, then of faith, if they will performe these thinges.

Gualterus in Rom. 12.

In which woordes he maketh not onely the doctrine of true faith, but godlinesse, prudence, and application to the hearers, to bee necessary points: and no lesse needefull than the other, appertayning to the office of the Doctors.

In the fourth place (saith he) he setteth exhortation vnder doctrine. For, although these 2. maye seeme to bee ioyned together, moſte neerely betweene them-selues: yet are they diuerſe gittes. Neither is hee alwayes furnished with both of them, that hath the one of them. For, such there are, that haue an excellent perspicuitye and facilitye of Teaching, and when they come to Exhortation, those men are very colde: especiallye if they light vpon such as are stubborne, and such as will answere them againe; and vpon great personages, and on suche as are

exhorting. are aduanced with publike authority.

Againe, yee shall see others, who; when they can do lesse in teaching, if at any time they must dispute of darker matters: and yet are they most vehement in exhorting, and with a certaine maruelous waight of argumēts, do pierce euen the most obstinate mindes. But howsoeuer things are, we ought alwayes to remember, that in the Church of God there is neede not onely of meere doctrine, but also of exhortations, and that for the disposition of the froward flesh, which often is woont to looke backe: yea, and to stay in those thinges, which it knoweth to-bee holye and wholesome.

Hemingsius in Rom. 12.

For, there is such negligence of men (saith Hemingsius) yea euen in the businesse of their owne saluation: that except they bee prodded with the goades of exhortations and chydings: the doctrine remayneth vneffectuall. Let therefore the Preachers of the worde in this place be admonished, that not only they shoulde thinke it is their office, to teach those things that are right: but also to applie the doctrine to the hearers. Which thing is done, when as according to the example of Christ, of the Prophetes, and of the Apostles, those things which they haue taught, they do (as it were) instill them by exhorting, & stirre vp diuerse motions of affections.

Bullingerus in Rom. 12.

Let him teache in doctrine, exhorte in exhortation (saith Bullinger) that is to say: let him so teach and exhorte, as godlinesse perswadeth, and becommeth the Christian doctrine to be. Of the which also the Apostle Peter saith, *If any man speak, let him speak as the words of God. In which wordes he maketh both these actions of teaching and exhorting, to belong to one person.*

Oleuianus in Rom. 12.

Of which wordes also, *He that teacheth in doctrine* (Oleuianus saith:) It is said *Act. 2. that the people persenered in the doctrine of the Apostles.* And what especiall doctrine the Apostles vrged, that Sermon of Peter, *Act. 2.* teacheth, to witte, *that Christ died, and was rayssed againe.* And nowe let vs shewe the contrary example out of the 7. of the *Act.* how they reprehended false doctrine. But in either of these examples, both Peter and Stephen are full of exhortation, and application, and vse not onely bare teaching of true doctrine, and confuting of false doctrine. *Hee that exhorteth, in exhorting, &c.* Before hee spake of those that set their study on doctrine, as the professors in the Schoole, and certaine Doctors also in the Church: now, of those that haue the office of exhorting. Sometimes, these offices are distinguished; sometimes, both of them are borne of one and the selfe-same person.

Thus do all these late and excellent learned writers agree, in the exposition of these wordes, that these gifts (or if you will so cal them, offices or dueties) though they bee distinguished: yet not so, but that they are either

either and both of them, and well may oftentimes concur in one officer, together ye call him Doctor or Pastor. But it seemeth these our B^{is} the Learned Dis. relye more on Beza's interpretation of this place, then upon all these. Let vs therefore see also, what is Beza his iudgement hereupon.

When the Apostle (sayth he) had generally admonished, that every one should consecrate himselfe to God; he woorthily placeth after the same, those thinges, that appertaine to the difference of vocations, that euerie man should containe himselfe, within the compasse of his owne lotte. Which thing nowe he expoundeth by the parts. And first he remembreth the Eccl. functions: which he deuidenth into 2. sortes (or kindes) which they cal subalternall, that is to say, into prophetic, & into Deaconship or ministerie: to wit by the name of prophetic, cōprehending those things that pertaine to the gift of teaching: But by the name of Deaconship or ministerie, those Eccl. giftes which the Apostles renounced. *1st.* 6. 4. 2. 3. & 4. But nowe because in the gift of teaching, there is not one function, but there are diuerse degrees, neither in one and the same function the measure of the spirite is a-like euen: therefore the Apostle admonisheth the Prophetes, that they shoulde prophetic according to the proportion of the faith. That is, that euerie man keepe the measure of his reuelatio: least one should seeme to himselfe to know all. Which thing if it had beene kept in the Church, it had neuer fallen in those dangers, from the which, when now scarcely it hath begunne to wade out, we must still take very great heed, least it fall not againe therein: except that be done which the Apostle admonished, *1. Cor.* 14. f. 30. 32. & 33. Otherwise, the name of prophetic is taken in a streight signification, as *Ephes.* 4. b. 11. & *1. Cor.* 12. d. 28. And Deaconship or ministerie in a larger. So that it comprehendeth all Ecclesiasticall giftes. Yea also, the Apostolicall function: To wit, because that publikely and priuately we must all minister vnto God, as is abouesaid. *Cap.* 11. b. 13. *Actes.* 6. 4. & 12. d. 25. In ministring, *1st.* *Erasmus* administration. Which interpretation though I refuse not: yet I put it backe. For, *Erasmus* in the former place, signifieth the gift it selfe: and in the later the verie function of the gift. Which distinction the old Interpreter, by the gerundive moode, methinkes did better expresse, then, *he that teacheth: sicut iudicium*. Or as the vulgare translation and Erasmus; *or he that teacheth*. But in that Paul altered the kind of his speaking: I see, it wrong diuerse, who yet seeme not to haue knowen the cause of that matter. For these things are wont (of the the most part of the Interpreters) to be so expounded, as though the Apostle reckoned 5. diuers kinds of Eccl. functions. Which, I suppose not, neither doubt I, but that they will assent vnto me, whosoever shall more attentively consider this place. I therefore thinke, that Paul first of all (as I haue before said) reuoketh the Eccl. functions that are perpetuall.

(for the other that are temporarie, he worthily omitteth) vnto 2. kindes, after the example of the Apost. *Att. 6. d. 2. 3. 4.* (as a litle before we haue said) that is to wit, to prophecie, & to Deaconship (or ministerie.) which distribution also, our Apostle followeth. *1. Tim. 3.* making mention onely of Bishops & Deacons. Afterwardes, to diuide euery of those 2. kindes, into 2. sortes: that is to wit, Prophets into Pastors & Doctors: but Deacons, into those that distribute almes, into Gouernors, and them which serued to care for the poore of the Church, who for the most part were widdowes, of who is treated seuerally *1. Tim. 5. b. 9.* and that this distinction might be better vnderstoode (my opinion is) the Apostle changed his kinde of speech. In teaching, *in tri didonaria* the vulgar and Eras. in doctrine. Which interpretation (as doubtfull) I refuse. For, to the Latines, (for the most parte) it declareth the thing it selfe, the which is taught. Whereas *didonaria*, signifieth the gift it selfe of teaching. But the Apostle calleth him *Doctor*, who studieth the onely interpretation of the Scripture, in the Church, that the pure & synccere doctrine may be retayned. As the most learned interpreter in the Institution of Christian religion, (he meaneth *Caluine*) most truely taught, &c. But he calleth him an *Exhorter*, which other-where is called a *Pastor*, as *1. Cor. 12. d. 28.* and *Ephes. 4. c. 11.* And nowe & then also, a *Prophet*. as *1. Cor. 4. f. 31.* that is to say, him that ioyneth doctrine, with admonitions & exhortations: yea, and that with the administration of the Sacramentes.

This is Bezaes interpretation on this place. *Whō, ho wsoener in the 1. for my part (as I trust al other godly do) I honoz as an holy, learned, & reuerend Doctor himselfe, & with admiration prayse God, for his great and manifolde giftes in him, to the edification of his Church: notwithstanding if it be lawefull for Beza so freely herein to dissent from al the holie, learned, and auncient ffatheres, and from all these already named (as ye see) & from many other such excellent interpreters, and Doctors of our owne age, (the proportion of faith, and bonde of charitie alwaies reserved:) may it not be as lawefull for another, vpon the moze attentine consideration of this place, (which himselfe here requireth) finding his reasons not to be of sufficient weight, against all these olde and new wryters, to dissent herein likewise from him. For what sufficient pꝛoofe is here alleaged, that S. Paule here only speaketh of perpetuall Eccl. offices, & those to be alwaies distinguished by diuersities of persons? What sufficient pꝛoofe of this general diuision and subdiuision? That first Paule diuideth all generally into two subalternall kindes: Prophecie, and Ministerie or Deaconship: (although therein some of these late wryters agree with him) and then, that prophecie must be taken larger here, than it is *1. Cor. 12.* and *Ephes. 4.* where he likewise speaketh, of diuersities of giftes & offices in the Church, so well as here he doth. Why may it not be taken there as large as here? Or rather*

Dissent frō
Beza

ther, here as strict as there? And what sufficient prooſe is here alleaged, that propheticie is here to be ſubdiuided into theſe 2: Doctors & Prophets? And that miniſters or Deacons are againe ſubdiuided, into other 2. ſortes: to wit, into thoſe that diſtribute almes: into Gouvernors: and thoſe that ſerue the Church in caring for the poore, ſuch as for the moſt part were the widowes? And ~~why~~ *why* are theſe called the miniſterie, more thā the other, that miniſter the worde and Sacramentes, and ſo are more properly to be called Miniſters? And if we call the Deacons, how are Gouvernors called Deacons, ſo well as the diſtributers of the almes, to who that name more properly was attributed? And if the name muſt be diſtributed into theſe two: whence riſeth this thirde, or out of which doeth it reſult? And *why* is it rather put with Gouvernours, than with diſtributers of almes, bearing called ſhowers of mercie: and the name of almes, deriued rather of mercie, than of Gouvernors? And if theſe Gouvernors be the Segniorie ſo much contended for: why are the Deacons diſtributers, placed before the Deacons gouvernours? And what ſufficient prooſe is here alleaged, that theſe prophetical Doctors muſt onely be interpreters of the Scripture? He appealeth to Caluines Institutions. But I appeale to the Scripture it ſelfe. Doth not S. Paul manifeſtly 1. Cor. 12. 29. 30. diſtinguiſh between Doctors and Interpreters? Are all Apoſtles? are all Prophetes? are all Doctors? are all powers? Haue all the giſte of healinges? Doe all ſpeake with tongues? Doe all interpret? And alſo if Doctors be Prophetes (in the large ſenſe of Prophet) ſo well as Paſtors: doth not S. Paule euen in that ſenſe of Prophet, diſtinguiſh betweene Interpreters and Prophetes? 1. Cor. 14. 5. He is greater that prophecieth, than he that ſpeaketh with tongues, except he interpret it, that the Church may receaue adification. & 17. 27. 28. 29.

And if Caluine be heere appealed vnto, as the moſt Learned Interpreter, in his Chriſtian Institution: why is he forſaken euen in the verie interpretation of this place? 1. Cor. 12. and yet, doth he not ſay in the ſame place, in his Institutions, where he handleth this matter: *Quod ſi, &c.* But if we ſhall ioine Euangelists to Apoſtles: there will remaine vnto vs two payre, in a manner answerable the one to the other. For looke what like- neſſe Doctors haue with the old Prophetes: the ſame haue Paſtors with the Apoſtles. The Prophetical office was the more excellent, for the ſingular giſt of reuelation, wherein they excelled. But the Doctors of- fice hath almoſt the ſame reaſon, and altogether one ende. But which of all the Prophetes can ye reckon, that was but onely a bare and mere Interpreter of the Scripture? And this better appeareth by Caluine in the place which ſolloweth that, which I cited before, vpon 1. Cor. 12. 28. But why I aſſent not to them, that include all the office of a Prophet in the interpretation of the Scripture: this is the reaſon. Becauſe Paule pre- ſcribeth the number of 2. or 3. that ought to ſpeake, and that in order.

Cap. 8. 39.

The Doct.
applied
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Which would not agree, with the bare interpretation of the scripture.

To conclude, I thus thinke, that they may be called Prophets, who by applying the fortellings, the threats, the promises, & the whole doctrine of the scripture, rightly & cunningly vnto the present vse of the Church, do make open the wil of God. If any man think otherwise: I easily suffer him. Neither will I raise vp brawlings for that matter. For it is a difficult thing to iudge of the gifts & offices, of which the Church hath so long while been destitute: saue that steppes only or shadowes, do yet appeare. Thus modestly speaketh he of these things, to whom Beza referres himself. And withal, Caluine is to be noted in this, that where he thus denieth, the Prophet to be all one with Interpreter: yet he doth it not absolutely: but he doth it in this sense (that you vnderstand) if he should only interpret, which he calleth bare interpretation: but he would haue application ioyned thereto, and so he admitteth him for an Interpreter. Yea, he saith, if interpretation come thereto, (meaning, to the speaking with tongues) then it is prophetic. Of which, we shal (God willing) see more afterwards. In the meane season, Caluine retaineth the old interpretation of the word here, *didacalia* calling it *Doctrinam*, Doctrine, as also Peter Martyr doth. Albeit, Beza reprooueth the vulgar, & Erasmus his interpretation, for calling it doctrine. For (saith he) doctrine betokeneth that thing it self, that is taught. Whereas *didacalia* signifieth the office of teaching. And if it doe so, then, in descending, In teaching, (which Beza followeth) is not the true interpretation, neither. For these wordes, in teaching, signifie rather the action or exercise of teaching, then the office of teaching. And that is the point that Paule toucheth all his exhortation vnto. That they should exercise themselves therein. And take away this interpretation, in doctrine, that is, the thing it selfe, the which is taught: then what letteth, but the Doctors office may stretch further then doctrine or teaching, euen to exhorting, comforting, applying, &c. As well as the Pastors may? Yea, if Beza may say of the word *didacalia*, that in the former place, it betokeneth the gift or office it selfe: but in the later the function or exercise of the gift or office: which distinction (saith he) the old interpreter (me thinkes) did better expresse, by the gerundiu moode: then, why may not likewise, (for any thing here alleaged) by the same reason and proportion, if not the doctrine, yet the action exercise or function in teaching, (being by Beza also translated) by the gerundiu moode be so expounded, in teaching rather than expounded, the office of teaching? But, be it actio, gift, functio, office, or what ye wil call it: if (as Beza saith) the word prophetic signifie a general subalternall kynd, which is diuided into these 2, Doctor & Exhorter: how may not the Doctor be called as well a Prophet, as may the Exhorter? And this rule holding, *nebra diuidentia non debent confundi*, if the Exhorter may labour in doctrine, so wel as exhortations and admonitions

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whie may be not be called, and be indeede, and haue the office of Doctor or Teacher: so well as of Exhorter, which ye call Pastor? And then, how doe not both these offices, concurre in one person: he hauing the gift, and exercise also, of the Doctor? And so all this deuise of so precisely, necessarily, and perpetually distinguishing these degrees into severall officers, is cleane confounded and confuted, even in their Pastors office. And if it be so in Pastors: what reason is heere alleaged, whie Doctors on the other side, may not be called, and be Pastors, so well as Pastors Doctors; and deale, (besides the interpretation of the scripture) with exhortation, admonition, consolation, application, &c. so well as Pastors may with teaching and interpreting? But when all is done, both Caluine & Beza standing vpon their *(purs)*: I thinke so (saith Caluine) and yet with suche a lowly modestie, as ye haue heard: and Beza, I suppose thus, or, I thinke not thus: and shall we now vpon these 2. reuerent Fathers only thinking and supposals, be pressed with plaine assertions; or rather, oppressed with the necessitie and enforcing these things vpon vs? For here these Learned discourfers come not in, (as Caluine and Beza) with *purs* & *opinion*, I thinke it, I suppose it: But resolutely they determine the matter, saying: For the office of Doctors is onely to teach true doctrine, and to confute all heresies, & false opinions, by the worde of God, concerning all articles and principles of Religion, without applying their teaching to any particuler state, of time, of persons, or places.

Doctors may be Pastors as well as Pastors DD.

The modestie of Caluine and Bezaes supposall.

This is a verie precise and streight limitation, of this supposed old lost, and prescribed new founde (or rather) bystarted Doctor. Neither, as I thinke & suppose, (to vse Caluines and Bezaes moderate termes herein) can they shewe in the old or newe Testament, any such one Doctor, that was thus restrained, that hee might vse no application of his doctrine or interpretation, to his hearers. Doth Saint Paule speake of such interpreters? Although he distinguish Interpreter from Prophet: yet (saith Caluine, vpon 1. Cor. 14. 29.) In disputing, the interpreter was in place of a Prophet: As I shewed also before, in Caluines comparison of Christian Doctors, to the Iewes Prophetes. And therefore, the name of Prophet comprehending alike both Doctors and Pastors, by Bezaes owne opinion; when S. Paule declareth, 1. Cor. 14. 3. the vse and ende of prophecying: he that prophecieth, speaketh to men to edification, exhortation and consolation: though he distinguish, *ratione*, (as wee say) in consideration of the diuerse gift or vse thereof, betwene these things: yet, he ioyneth them altogether in the Prophecie. Which prophecie (as he said, Rom. 12.) must be according to the Analogie or proportiō of faith. Faith properly in respect of the matter it relieth vpon, appertaineth vnto doctrine: howbeit, not so strictly, that it goeth no further then, it is heere bounded: only to teach true doctrine, and to confute all heresies & false

No example of any one Doctor restrained from applying in all the olde & new Testament.

opinions by the worde of God, concerning all articles and principles of Christian Religion, without applying their teaching, to any particular state of time, of persons, or places: But as Paul saith here in plain words, to all these ends & bles, to edification, exhortation, & consolation. *Uther*, upon (saith Caluine) to speake to edification, is to speake that, that con- teyneth doctrine fit to edification. For I take this for doctrine, whereby we be instructed to godlines, to faith, to the worship & feare of God, and duties of holines & righteousnes: because that oftentimes, we haue need of proddes or goades: & other are pressed with afflictions, or labor thorough imbecillitie, he addeth vnto doctrine, exhortation, & consolatiō.

Caluine.

Beza in 1. Cor.
14. ver. 3.

And hereunto accordeth Beza himselfe. *Edificationē induit. That is*, those thinges that further men in the knowledge and studie of godlines.

On which words also saith P. Martyr. *Edificationē loquitur hoc maxime, &c.* This most pertaineth to the cōfirmatiō of the faith, to the purity of opinions & synceritie of religion. *Ambrose* expounding this place, said, the church to be edified, because the dissoluing of questions may be had. He speaketh exhortation & consolation, because generally, we exhort men, that they be heedfull to their saluation, and according to their strength strue thereunto. But consolation is, when singularly we exhort thē, that they should not be brokē for aduersities, nor discourage their mind but haue it erected & vnfearefull. And either of these things cometh to passe by setting before their eyes, the profit & the damage that will followe.

Musculus in
1. Cor. 14.

And to declare further, y^e Doctors are here vnderstande by these Prophets, *Musculus* saith: But this sentēce (I suppose) doth enough declare, of what kind of Prophet he doth speake: to wit, of him, by whom the Church is taught & instructed. He saith not: he that prophecietieth foretellet things to come: for here he speaketh not of foretellings. But, he that prophecietieth, speaketh to men edification, exhortation, & consolation. But this do the Doctors of the Church, who with the word of doctrine, exhortatiō, and consolation, do edifie the people of the L: those Prophets therfore that in the Church do teach, are more to be made of: then if by a miracle they fange, or prayed with tongues. But marke the brief & cleare description of this Prophetical office. He that prophecietieth (saith he) speaketh to men edification, exhortation, & consolation. The parts therfore of an Eccl. Prophet are, to edifie, exhort, & comfort. Edification is a Metaphorical word, set for doctrine. He that teacheth the ignorant & rude doth edifie thē to the building of the Lords house. Hereunto appertaine all those thinges that cōcerne faith & godlines, to be planted in the hartes of the elected. By the which, vpon the foundation (that is Christ,) we are builded into the temple of God, as liuing stones, &c. The 2. part is exhortation, in Greeke *παράκλησις*, he rebey the Prophet diligently exhorteth those that already beleue & pro fesse the religion of Christ, that in faith and

and true godlines they should constantly go forward. And as it were by name, he calleth on the: euen as those that are wont to be cried vpo, who being set on a iourney, either stray aside, or go forwarde more slowly. This part of prophecie is chieflie necessary for them, who haue knowen the truth of Christ & all godlines; but in studie & cōuersation of life, do not expresse it, as it were meete they should. This part the Apostle diligently executed. Who whē he was at *Ephesus* for 3. yeares, he ceased not day & night, with teares to admonish and exhort euery one of the faithfull, *Act. 20.* The 3. part is consolation in Greeke *παρηγορία*. But *παρηγορία* is, to speake louingly to those that trauell, are afflicted, are sad: Such as are the poore, the desolate, the captiues, the distressed, especially for Christ: And to lay before the such things, whereupon they may receaue consolation, & be confirmed in the spirite of patience. This studie to comfort pertaineth to all Christians, especially to Prophets, the ministers of gods word. The people of Christ gathered together, hath ignorant, hath sluggish & slowe, hath afflicted persons. The gift of prophecie is therfore giuen to the Church: whereby the ignorant should be taught, the sluggish admonished, & the afflicted receaue consolation.

Bullinger in 1. Cor. 14.

Bullinger also saith of these Doct. He vnderstandeth prophecie, not the foretelling of thinges to come: but the interpretation of the holy scripture. For saith *Ambrose*, by Prophets he vnderstandeth, the scriptures interpreters. (which you say are your Doctors) for as a Prophet foretelleth things that are not knowē: so also he is said to prophecie, while he openeth the sense of the scripture that to many is hidden &c For the church hath nothing greater, & more profitable then Christian doctrine & the interpretation of the scripture, &c. And again: he that prophecietieth, studieth on euery part to profit his Church. For he that prophecietieth, performeth that for which cause the assembly is gathered together. For, he speaketh vnto mē edification, exhortation, & consolation. To wit, while he expoundeth the secrecies & mysteries of the scripture, and out of the doth either exhort to the studie of godlines, or else cōforteth those, who faint heart, or terror, or dispaire, or impaciencie of trauaile, hath almost broken. And this it is, to speake to edification. That is to say, by speaking to endeouour & tende therto, that thou mayst profit the hearers. But, of this place it is cleare, that a Prophet is the same with Paul, that vnto vs is a Doctor, a Bishoppe, a Preacher, or an Euangelist.

Aretius in 1. Cor. 14.

To this agreeth Aretius, and saith: Hereupon it appeareth, that most great are the profites of interpretation, whose partes are so bright.

And saith Gualter vpon the same place: Heereupon Doctors in the scriptures, are called Edifiers. And for this cause the Apostle called himselfe a Maister builder. It pertaineth to these men before all things, to care, that they lay a good foundation, that is to wit, euen Christ, which otherwher is called the foundation of the Proph. & Apost. And the, that

Gualter in 1. Cor. 14.

Prophets.

vpon that alone they build, nor mingle any stubble, hey, wood, or ought else straunge frō Christ. Moreouer, that diligently they plie the work, & with all care: least sathā with his mynes secretly wrought, do vndermine it; nor that it be ouer-turned with the whirle-windes & stormes of tempestes; nor finally, that any (as sande without lime) of their owne voluntarie, slide and fal away. Ministers also must remēber, that there is need of continuall & perpetuall building. Partly, because the infirmitie of the beleeuers requireth dayly a-new renewing: partly, because new stones must often be layde vpon this holy edifice: that more may dayly be gathered to Christ, and his kingdome be enlarged perpetually. But in this place is euident the craft of Sathan: who, that hee might make all men more remisse and slouthfull in this studie, deuised certaine edifices of Temples, Towers, Colleges, and Chappels, that are called eternall, and are builded with great charges, the spirituall Temple of the Lorde being in the meane time neglected, which lyeth there almost altogether in ruine, where this frantike lust of building raygneth. For eyther there are no builders at all, or they are trecherous. Who (as the scripture speaketh of the Priestes of the Iewes, hauing reiectēd that precious stone of the foundation, do declare that all their help of saluation, is in things unprofitable & pernicious. Let them take heed therfore of their exāples, that will speake edification. The other head of the eccles. ministerie, is

Exhortatiō.

Exhortation. There is need of this, for those, who do not straightway obey, when they are taught those things, that are necessary to attain saluation. For by nature we be more slow to heauēly things. And (that is more hurtful) we are delighted with sinnes and errors. Wherefore there is need of rebuking our sins & errors, need of reprobuing & exhorting. Whereof we haue most graue exāples in the Prophets, whom God in old time commanded, as watchmen to blowe the trumpet of his word, that they might stirre vppe all men to doe their duetie. The Apostles each where followed these, (to say as nowe, nothing of Christe) whose most graue exhortations are read in the Euangelistes. Therefore they do very greatly erre, that at this day will haue none of this to bee doone, but as though the naked and simple doctrine might suffice, do take most greedously all rebuking and exhorting. But howe necessary these are: the licentiousnesse of most cruell wickednesse daylie encreasing, and the most corrupt manners of all men, abundantly beareth witnesse: but because the Church hath many that are exercised with tentation and all

Consolatiō.

kind of afflictions, there is added a third head, consolatiō. To the which appertaine those things, that in Ezechiel are spoken, of the office of the good & faithfull Pastor: when as the Lord promiseth that he will be hee, which will require the losse sheepe, reduce the expulsed, binde vp the wounded, & strengthen the weake. And in consideration of these things,

the

the ministers of the Churches ought so to behaue themselves, that they alwaies remember, they shall then at length be faithfull to God: if that (being intentiue with all their minde, on the peoples studies & maners) they set foorth all these things most diligentlie, according to the consideration of the hearers, and of the times. To this ought to be referred those things, that S. Paule to Timothie writeth: of cutting aright the word of God. And the things that Christe deliuered vnder the parable of the Steward, 2. Tim. 2. Matth. 24. Zuinglius on the 24. verse of the same chapter, by these knits vp all the matter, saying: To prophesie is to teach to admonish, to comfort, to reprove, and to rebuke. And Peter Martyr vpon 1. Sam. 10. ver. 9. But in the Primitiue church, when Prophecy flourished: what difference was there between a Prophete and a Doctor? I aunswere, that although the office of them both were al one, yet were Doctors instructed by Maisters: but Prophets spake on the sudden, beeing moued by the inspiration of the holy Ghost, without anie helpe of man.

Thus do all these, and manie moe late and notable learned writers (agreing with the old fathers, and almoste with all the interpreters of the Scriptures) accord, that by this Prophet here mentioned he meaneth a Doctor or Teacher: But withall, that this Prophet, Doctor, or Teacher, communicateth in his teaching and interpreting of the Scriptures, in all the parts of a Pastors office, without restraint, anye moze then the Pastor is restrained from any part that apperteineth to a Doctor. Yea, as Peter Martyr noteth on the same chapter, verse. 6, on these words: *What shall I profite you: except I speake vnto you, either by Reuelation, or by knowledge, or by Prophecie, or by Doctrine?* Chrysostome thinketh, reuelation, prophesie, science, and doctrine, to signifie the same thing. And that Paule by a certeine circumlocutio, exprest a gentle diminution, that might easilie be perceiued of the hearers. Other beleue, that these are diuerse giftes, by which the Church might be edified: and some do fit these wordes thus: that reuelation should bee ioyned to prophesie: for Prophets doo not treate or speake but that thing that is reuealed to them. And likewise they will, that knowledge should cleaue to doctrine. For no man teacheth right, but that which before he knew. Wherevpon also it appeareth againe, that we said before, the estimation of the giftes are to be esteemed according to the profit & edification of the church, which is set in the confirming of faith & religion. And Musculus to the same purpose saith, Wherefore enen as he there said, he that prophesieth speaketh to men to edification, exhortation, and consolation; so heere also, when he had said, except I speake to you: he addeth, either by reuelation, or by knowledge, or by prophesie, or by doctrine, &c. Or by doctrine, (saith he) hee that speaketh by reuelation, or by science, or by Prophecie,

Zuinglius.

Pet. Martyr.

*Pet. Mart.
in 1. Cor. 14.*

** Eulandus.*

*Musculus in
his Com-
mentarie on
1 Cor. 14.*

of Doctors. prophesie, serueth to informe vs in our faith and vnderstanding of things, either hid or to come. But he that speaketh by doctrine, serueth to compose our life, and frame our manners. Thus farre I thinke this terme *doctrina* in this place, may not vnfitly be seperated from the generall doctrine, by the which all things in the word of God are taught. Hierome also thinketh so, for he expoundeth it with this paraphrase: except either I interpret it vnto you, or make plaine those hidden thinges of the lawe that I know, or expound propheties, or teach you morall institutions. I knowe that Ambrose diuides not these things.

Ambros. For he saith, all these signifie one thing. For none can teach, except it be vnderstood: neither indeed can they be Reuelation, knowledge, prophesie, and doctrine: except they be vnderstood. Wherefore, to speake by Reuelation, by knowledge, by prophesie, or by doctrine, is altogether to speake with vnderstanding. And so dooth Chrysostome expound it, *ἐν λόγῳ, καὶ ἐν ἔργῳ, &c.* But that which he saith, is on this wise: Except I shall speake that, which may of you bee easilie conceiued, and is cleere. Notwithstanding, in the meane time, he forbiddeth not, that we may not by a fittē diuision, and pertainig to the purpose, distinguish betweene these things, and giue to euerie one his proper sense. For as, when he said before: he that prophesieth, speaketh to men to edification, to exhortation, and to consolation, hee expressed the profit of generall prophesying: so heere he setteth downe certeine parts and instruments thereof, or rather founteines. For that, whereby, is one thing: and that, wherevnto, is another thing, that the Prophet speaketh in the Church. And therefore (saith *Gualter*). Paule setteth doctrine after these things, which applieth euerie one of them to the hearers, according to the consideration of the places and times: that they may serue for the instruction of euerie one. And to conclude for the amendment of their life and maners. And this is that parte, wherein the edification of the Church, and of euerie member thereof, doth cheefelie consist, &c.

Gualterus in 1. Cor. 14.

Gualterus in 1. Cor. 14.

And to this purpose, speaking of these gifts, as instruments to edification, Paule byingeth in the similitude of muscicall instruments. Whereon (saith *Gualter*) we will not thinke, that Paule doth rashlie vse this similitude, For verie well and elegantlie, it shadoweth out the vse of the Ecclesiasticall ministerie, and office of the Ministers. The Pipe admitteth manie and diuerse waies of tuning: and the Citheran or Harpe consisteth of diuerse chordes and stringes: and euen so the maner of preaching the worde of God, is not one: but often in one Sermon, with a marueilous harmonie, do concurre, doctrine, admonition, exhortation, rebukings, threatnings, and consolations, &c. This was Saint Pauls doctrine for a Doctor, (whome here hee calleth a Prophet) and for Prophesying. And which your selues call teaching, saying; The office of teaching is the principall

principall office that is in the Church. By that wee be taught to know God, and how to serue him, and what benefits to looke for at his hand. Without which knowledgethere can be no felicitie, but onelie destruction looked for: according to the saying of the wiseman, Where prophesing faileth, there the people perish. So that as your selues confesse also, that by Propheciyng is meant this your firste office of Teaching, which is indeed (being vsed as it ought to be) an excellent office. But (as Gualter saith, on the verse, 24.) concerning the vse thereof: it is not a simple reciting and interpretation of the scripture (as you would make it) But (as we haue heard in the beginning of this chapter) suche another, as is applied with exhortation & consolation, to the edification of the whole Church, and of euerye one. And therefore it ought so to be exercised: that it should pearse into the mindes, and conuince them of sinne (which propertie, Christe sayde should be the worke of the Holy-ghoste in the Apostles.) And to conclude: that it so worke, that all may perceiue, that they are spoken of. But of this chapter you giue more occasion to note hereafter. Onelie this note at large, for the office of Doctors or Teachers of Doctrine, called here Prophets and interpreters of Scriptures: that they were not thus limited, onelie to teach true doctrine, and to confute all heresies & false opinions by the worde, concerning all articles and principles of Christian Religion, without applying their teaching, to anye particuler state of time, of persons, or places. And now let vs see howe yee can proue this by examples.

The example or practise of this office, is set foorth *Acts. 13. 1.* where it is recorded by *S. Luke*, that *Paule* and *Barnabas* (before the Holy-ghoste commanded them to be seperated for the worke wherunto he called them) were in the number of Prophets and Doctors, with *Simeon Niger*, *Lucius* of *Syrene*, and *Manaben* in the Church of *Antiochia*: where they continued in that office a whole yeare, in which Citie the Disciples were firste called by the name of Christians *Acts. 11. 26.* Likewise, *Apollus* which was an eloquent man and mightye in the Scriptures, firste at *Ephesus* but afterward being more perfectly instructed in the waye of *G O D*, by *Aquila* and *Priscilla* in the Church of *Acbaia*, exercised the office of a Teacher, with great profite of them which had beleued, and to the great confusion of the stiff-necked Iewes, while hee proued plainely by the Scriptures, that Iesus was the Christe, *Acts. 18. 28.*

For the practise mentioned in the Scripture, this might suffice that is noted by *Sainte Paule*, in this chapter *1 Corinth. 14.* with the iudgements of all these writers: yea of themselves, concerning these prophets that were Doctors, and of the manner of their teachings.

But

The learned Dis-
Pag. 17.

Acts. 11. 26.

Acts. 18. 28.

Bridges.

of Doctors.

Our Breth.
examples of
Doctors.

But now, because for this practise and example hereof, these our Brethren the Learned Discourers, have here set downe some other examples also, to p^roue this practise: let vs follow and peruse the same. And first note this, that these examples here alleaged, mention no perpetuities, much lesse p^roue it: no: any prescribed rule vnto themselves, much lesse to others. And because of all the persons here named, Act. 13. Barnabas is first, and Paule is last, the other haue little record save the bare names: let vs looke vpon this first and last, as the more notable, by whom we may leuell the others as lesse knowne. And here at the entrie, in plaine and expresse terme, we meete (in all these persons) with those that are intituled by the name of Teacher or Doctor, on which title our Brethren take holde. And albeit the Text setteth it downe not in the name of Doctor onelie, but calleth them Prophets and Teachers or Doctors: yet that makes no matter. For, as (speaking of teaching) they alleaged prophesie before; so here they take these names *οὐνομιμας*, as diuerse names betokening one matter. For, if they doe not so, either they speake contrarie to themselves: or nothing to the purpose. Contrarie: if the Doctors intermeddle in other mens functions, distinguished from theirs. Nothing: if they meane not, they were suche Doctors, as here they take vpon them to p^roue vnto vs: whose office is onelie to teache true doctrine, and confute all heresies and false opinions, by the word of God, concerning all articles, and principles of Christian religion, without applying their teaching to any particular state of time, of persons, or places. But it followeth: The example or practise of this office is set forth, Acts. 13. 1. &c. So that their meaning is, to p^roue all these here recorded by Saint Luke, to be suche, and no other sorte of Doctors. To which purpose, how truelie these examples fitte; let vs see (besides the conference of the Scripture) howe they contrarie (in these examples) the Doctors, that themselves most esteeme.

Caluinus in
Act. 13. 1.

Caluine vpon these words, Acts. 13. 1, writeth thus: What Doctors differ from Prophets (at the least-wise in my iudgement) I haue expounded on the fourth chapter to the Ephes. 11. And on the twelue of the former Epistle to the Corinthians, 28. In this place these two are synonyms, (that is, diuerse words signifying all one thing) that Luke might signifie, there were manie men in that Church, indewed with a singuler grace of the spirite, for to teache. Truelie I see not how it agreeth to take prophets, for those that excelled in the giste of foretelling. But rather I suppose, it is noted that they were excellent interpreters of the Scripture. But such did exercise the giste of teaching and exhorting, euen as Paule dooth testifie, in the foureteenth of the former to the Corinthians, 29. Wee must regarde the drifte of Luke: Paule, and Barnabas, were ministers of the Church of Antioche: from thence God now calleth

The Doct.
mentioned
Act. 13. were
exhorters.

calleth them to another place. Least any should thinke, that Church to be stripped naked, of good & fitte Ministers, that God provided for others with the damage thereof: Luke prevents it, and teacheth, that there was such plentie, that helping the neede of others; notwithstanding it had a residue left, so much as was inoughe for the vse of it selfe. Wherevpon it appeareth, how liberallie the grace of God was powred on that Church: from whence Rivers might bee drawne, hether and thether. So also dooth God enriche certeine Churches, about others in our time, that they might bee Seminaries, to spread abroad the doctrine of the Gospell. By which iudgement of Caluine it appeareth, that those Prophets of whome wee haue spoken, 1. Cor. 14. were these Doctors, being Interpreters of the Scriptures. *How be it, not bare interpreters, but such as toynd the gifte of exhorting with their teaching.* Gualter saith on the same place, Act. 13. 1. But they are called Doctors, who do publikelie instruct the Church, and doo orderlie applye the holie Scriptures, to the institution of all, whome at this daye we call either Pastors or Ministers of the worde. Therefore, there was not at Antioche onelie a Church, but also a Schoole, out of which the learned Ministers were sent to other Cities, &c.

Gualterus in Act. 13. 1. These Doctors were applicers of their doctrine.

Beza also upon the second verse, Act. 13. When as they ministred, *λειτουργούντων*, that is, while they exercised their office, to wit, of teaching, & of Prophefying. For a little before he had said, they were Doctors & Prophets. Therefore Chrysostome rightlie interpreting *λειτουργούντων*, while they were ministring, that is, saith he, *κηρύσσοντας*, while they were preaching. *Wherevpon saith the Geneva note.* The worde signifieth to execute a publike charge as the Apostleship was, so that heere is shewed, that they preached and prophefied. While they preached (saith Bullenger) while they redde holie things, interpreted and taught others, and while they were occupied with holie thinges. For holie things are preaching, the reading of the Scripture, interpretation, doctrine, and such other matters.

Beza in Act. 13. 2.

The Geneva note.

Bullengerus in Act. 13. 2.

So that by all these learned mens iudgements, and by the apparance of the verie text it selfe, concerning the example and practise of this office: it appeareth how vntrue this is, that the office of Doctors, is onelie to teache true doctrine, and to confute all heresies and false opinions, by the worde of God, concerning all articles and principles of Christian religion, without applying their teaching to any particuler state, of time, of persons, or places. But to see this practise better, by these particuler examples: let us begin with Barnabas, which in the text is first named. And whose verie name (saith Saint Luke, Acts. 4. 36.) is the sonne of consolation. On which Beza saith, they that are skilfull of the Chaldie deriue it from *בר* Bar, which is, Sonne, and *נב* Nephesh, that

The example of Doctor Barnabas.

Barnabas. that is, Soule, as though yee would saye: he that refresheth the Soule.
Vatablus. Vatablus saith: Full of consolation, that is, one moſte apte to comfort. And (trowe yee) this surname, giuen him of the Apostles, (for other-wise his proper name was Ioses, as some copies haue it Ioseph, euen as Chriſte had giuen surnames to some of the Apostles; as Peter, signifying a Stone: and Boanerges, signifying the ſonnes of Thunder,) was giuen him by them for anye greater cause, then for his comfortable and effectuell kinde of Teaching? And if it were so: can we suppose his Teaching was with-out application and exhortation? But let vs not stand vpon coniectures, nor on his name, but on his doing. Doth not the text expresselie say? Acts. 9. 26. When Saule was come to Ierusalem, he assaied to ioyne himselfe vnto the Disciples, and they were all afeard of him, beleening not that hee was a discipule: but Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the waye, and that hee had spoken vnto him, and howe he had spoken boldlie at Damascus in the name of Iesus. Can we conceaue that Barnabas could doe all this, (or be it that Paule did declare some parte thereof) with-out application of the particular state, of the time, of the persons, of the places? But what say you to this place, conteyning the foure verses, 22. 23. 24. and 25. immediatlie pceding that place, that is cited by your selues, Act. 11. 26. Then tidings of those things, (to witte, that a great number in Antiochia, beliened and turned to the Lorde,) came to the eares of the Church, which was in Ierusalem. And they sent forth Barnabas, that he should goe to Antiochia. When he was come, and had seene the grace of God: was glad, and exhorted all, that with purpose of heart they would cleaue vnto the Lorde: for hee was a good man, and full of the Holie-ghoste, and faith. And much people ioyned themselves vnto the Lorde.

His applica-
tion.

His exhor-
tation.

Bullingerus
in Act. 11.
Calvinus in
Act. 11.

Upon these wordes, they sent Barnabas: (saith Bullinger) for consolation and for helpe. Moreouer (saith Caluine) this was the cause of sending Barnabas. The Apostles did then susteine the whole burden of the kindome of Chriſte. It was their partes therefore, euerie where, to forme (or frame) the Churches, & what companie of the faithfull were any where, to reteyne them in the pure and holie consente of faith. Wheresoeuer there was any number of the faithfull, to ordeyne Ministers and Pastors. The sleight of Sathan is knowne, so soone as euer hee seeth a doore opened to the Gospell, by all meanes hee labourerh to corrupt, that that is sincere. Wherby it hath come to passe, that streight wayes with the doctrine of Chriſte, diuerſe heresies haue boiled forth. Wherefore, with how greater giftes euerie Church excellerh: it ought to be carefull so much the more, least Sathan mingle and disturbe any thing among the rude, and suche as are yet but little established in the faith. For nothing is more easie, then the corne to be corrupted in the prime

prime grasse thereof. To conclude, Barnabas was sent, that hee should aduance higher the rudiments of the faith: that hee should compose their matters into a certeine order: that hee shoulde giue a forme vnto the edifice newe begunne: that it might bee a lawfull state of a Church.

So that, the end wherunto Barnabas was sent, was not onlie to teach the principles of religion, with-out applying his teaching to any particular state of times, of persons, or places: for; no doubt, this his applying his teaching to the particular state, bothe of the time, and of the persons, & of the place, was one of the greatest partes of his office in his commission, and causes of his sending thither. And if it were not; he had done greatlie amisse, and bene an intruder into another mans office: and so, not answerable to his highe commendation that is giuen him, that he was a good man, and full of the Holie-ghoste and faithe. And being full of the Holie-ghoste, the comforter: no doubt his teaching was correspondent to his name, and not boide of consolation. And euen so expresse he saith the text, *καταπαύει*, and hee exhorted, or beseeched, or comforted them all, that with purpose of heart they should continue in the Lorde.

Heere (saith Marlorate) he brought no new doctrine into the church of Antiochia: but rightlie and simplie encourageth and confirmeth them, being instructed in Christe Iesu: that being constant, they should perseuer in that purpose to cleane vnto the Lord. Laste of all (saith Caluine) the exhortation of Barnabas is to be noted. Nowe, wee haue before said, that Barnabas to the former doctrine which they had embraced, did subscribe. Howbeit, least the doctrine should slippe awaye, it is necessarie, that the same should throughlie be fixed in the minds of the faithfull, with continuall exhortations, for when as we must haue continuall battell, with so manye and so mightie enemies, and our mindes are sickle; except euerye one doo diligentlie arme himselfe: hee will streight-ways fall away. And that doo infinite numbers declare to be too true, by their daylie revolting. And here Marlorate addeth Bullingers note: We gather also with how fewe lawes the apostles being contented, did bend all the force of their minde on this, that those which are set in the waye of the Lorde, they might reteine them, and vnie farre set them forward in the same. For, except wee trauell in the waye which we haue entred into, we haue begunne the iourney to no purpose. For he that setting his hande to the Plowe, shall looke backe; is not fite for the hingdome of G O D. Luke. 9. verse. 61. And by these continuall exhortations of Barnabas, God wrought so effectualitie in this people (who before were taught by others) that (saith S. Luke:) *et* great multitude was added vnto the Lorde.

Marlorate.

Caluine.

Marlorate.

Bullinger.

where

Paule.

Caluinus.

Marlorate.

The exam-
ple of Doc-
tor Paule.

Caluinus in
Act. 9.

Whereupon, saith Caluine : Where the number of the faithfull was already plentifull, Luke saith it increased by the coming of Barnabas. Thus dooth the building of the Church go forward, when one helps another, with mutuall consent. This addition therefore of the faithfull, (saith Marlorate out of Bullinger) is the effect of Barnabas his preaching. So that he did not onelie teach: but with all he preached, he exhorted, he comforted, he applied, &c. So cleane contrarie is the practise of Barnabas example, to this imagined office of a Doctor. Whereunto these our Learned discoursers, applie the same. And as we thus most euidentlie see, for Barnabas, before he sought out Paule to helpe him, in that place: so likewise for Paule, both before this his coming to Antiochia, and iointlie with Barnabas being there, and alwayes after, for the manner of his teaching, ioyned with applying, exhorting, rebuking, &c. For, Paule, Acts. 9. being replenished with the Holie-ghoste, after he had taried certeine daies with the Disciples at Damascus, he streightwaies preached Christe, that he was the sonne of God. Here the principall point and ground of his Treatie, was Doctrine. But did he barelie teache it? No, saith the text, he preached Christe, and that was done with such persuation and application to the hearers, that saith Luke ver. 21. All that heard him were amazed, and said: is not this he that destroyed them, that called vpon this name in Ierusalem: and came hether for that intent, that he should bring them bound vnto the high Priests? Came this astonishment among his hearers, of bare teaching? Trowe yee, Paule did not as earnestlie exhort them to embrace Christe, as he did breath out threatnes before, against all those that professed Christe? If he had done the one earnestlie, and the other barelie, without all applying and allenging of himselfe vnto them for a liuelie example, of the mightie power of Christe, that had beaten him downe and conuerted him: could his bare teaching of Christe, haue moued suche amazement in them?

No, (saith Caluine,) hee that of late rushed with a furious onset against Christe, dooth not onelie mildelie submit himselfe at his commandement; but euen as a stander bearer to recouer his glorie, dooth fight euen to the extremest danger. True it is, that he was not so soone enformed by the labour of Ananias; but when as he had receiued the rudiments by the mouth of man, he was by diuine influence exalted to higher matters, &c. And he increased (saith the text) more in strength, and confounded the Iewes, &c. Whereupon saith Caluine: Heere Luke not onelie commendeth the zeale of Paule to be strong, in confessing the faith of Christe: but he teacheth also, with howe mightie reasons he did fight, by which he conuincd the Iewes. Hee waxed strong, that is, he was on the ouer-hand in disputing, and his confession had a force and efficacie ioyned therewith: because, forsoothe, hee being furnished with

with the testimonies of the Scripture, and other helpes of the Holie-
ghoste, did (as it were) ouerwhelme all his aduersaries. For the word (of
disturbing them) that *Luke* vseth, dooth signifie, that when *Paule* pressed
them beyonde measure, they were so dashed, that they were not their
owne men. The manner of his disturbing them is expressed, in that *Paule*
confirmed Iesus to be Christe. For the sense is: when the Iewes cheefelie
would striue against it, they were notwithstanding ouercome and con-
founded. So that *Paule* by experience prooued, that it was moste true
which he pronounceth, that the Scripture is profitable to reprove.

2. *Tim.* 3. 16. And he performed that, which in another place, he requi-
red of a Bishop and a Doctor. For he was armed with the word of God
to auouche the truthe, *Tir.* 1. 9. And indeede *Luke* comprehends two
things, that *Paule* in disputing was a Conqueror, in suche sorte, that he
made the Iewes to fall. And yet their stubbornesse was not so broken
and tamed, that they would yeeld vnto the truthe. Bicause for all this,
their consciences turmoiled within them, and being dashed downe
from the degree of their false opinion, they neuer a whitte submit-
ted themselues to Christe. Therefore, so often as heretikes doo a-
rise to oppugne the right faith; so often as the wicked doo enterprise,
to shatter all godlinesse; so often as naughtie persons doo obsti-
natelie withstande: let vs remember from hence to fetch our ar-
mour, &c.

Thus doth Caluine liuelie expresse the vehement mouing of affecti-
ons, to astonish the hearers, that S. *Paule* vsed in his teaching, and making
it all one office in the Doctor and in the Bishop, and applying his precepts
to *Timothie* and *Titus*, to this doing of *Paule*, and to the dutie of all true
and zealous Teachers. And hereupon also doth *Gualter* gather this ge-
nerall rule: This place (saith he) admonisheth, that the doctrine of the
Gospell ought to be preached. In which pointe the opinion of manie is,
that they thinke a simple and full explication of the mysteries of saluati-
on dooth suffice, and that they labour in vaine, and are intollerable au-
thors of dissensions, which reprove the tyrannie of Antichriste, op-
pugne superstition, and publikelie vndertake to enter into controuersie
with the professed enemies of the truthe. True it is, that the simple doc-
trine of the truthe mought haue sufficed, except there were suche, as
would endeuoure to lappe the same in errors and darkenesse, and with-
drawe the vnheedfull out of the pathe of truthe: but sithe there haue
beene suche bothe in times paste, and at this daye maye commonlie be
founde: it behooueth the faithfull to be admonished, that they should
not giue care vnto them. Which thing you shall neuer bring to passe, ex-
cept yee make an euident prooffe, that they erre all the world ouer. A-
gaine, when the impudencie of manie breaketh out so farre, that openlie

The mannes
of a Bishops
and a Doc-
tors tea-
ching.

Gualterus in
Act. 9.

A Doctors
explication
of doctrine,
though sim-
ple and full
sufficeth not

they dare gaine-saie the truthe, they are publikelie also to be confuted, least by their rashnesse they shoulde make the cause of the truthe suspected.

Wee read, that not onelie the Apostles, but Christe himselfe did either of these things. Whose example all these worthilie ought to follow, whofoeuer will be called and counted the Ministers of his Church. Which is the cause, that *Paule* would haue such kinde of Doctors, which cannot onelie instruct the rude in sounde doctrine, but also conuince those that speake against it, *Titus. 1.* And he testifieth also that the Scriptures are giuen to the same end, that they may serue for rebuking of the aduersaries, *2. Timoth. 3.* Which seemed to the Holie-ghoste a matter of such importance, that he would not onelie haue the Deceauers of that age to bee reprooued by the Apostles, but hee would haue vs also to bee admonished of those, that in the laste times should molest the Church.

By which generall rule of Gualter, agreeing with *Caluine* hereupon, it appeareth, that *Paule* applyed his doctrine, and ioyned admonition and redargution, as well as exhortation and consolation, to his Teaching. And that this Teaching is so little distinguished from the Pastors office: that it is common with the office and dutie of all Bishops and Ministers of the worde. And that except these applications be ioyned therewith: the simple declaration of the truthe, although it be fullie set out, doth not many times suffice, to ouerthrowe the malapart importunitie of the aduersaries. And as *Paule* thus, not onelie for the occasion of that time, but for the example of our and all times, made this introduction into his office of Teaching: so hee continued in such seruencie, till he met with *Barnabas* at Ierusalem, after thre yeares tranell in Arabia, and all in this Citie of Damascus, that the Iewes (no doubt, exasperated by his laying so hardlie their errors and obstinacie to their charges:) wente about to kill him. From the which daunger being escaped, and come to Ierusalem, after *Barnabas* had exhorted the Disciples to admitte him into their companie: *Hee was conuersante* (saith *Luke*, verse. 28.) *with them at Ierusalem, and spake boldlie in the name of the Lorde Iesus, and disputed with the Grecians, But they went about to slaine him.*

Welike he was still moze earnest in reprouing them, than all the rest. For the worde *μαρτυροῦν*, signifieth, not onelie that hee spake boldlie or confidentlie, but frankelie and freelie, and that with liberty and reprehension.

Whereupon the *Geneua* *Margine* noteth, making open profession of the Gospell. And saith *Caluine*; In which wordes, *Luke* praiseth his fortitude in professing the Gospell. For among so manie hinderances, hee durst neuer haue hissed: had not his brest beene endewed with a rare

The Gene-
ua note.

Caluine.

con-

conſtancie. In the meane ſeaſon, all are preſcribed what they ought to *Paule.*
doe, to witte, euerie one according to the meaſure of his faith. For
althoughe all bee not *Pauls*; neuertheleſſe, the faith of Chriſte muſt
breed ſo muche confidence in our mindes: that when it is needfull for
vs to ſpeake, we waxe not altogether dombe. We muſt (ſaith *Marlorate*
here) be alwaies readie, to render a reaſon to all that aſke it, of the hope *Marlorate.*
that is in vs.

And is all this freeneſſe, of Saint *Pauls* teaching, and example to all
men, without any application, &c. that ſo moued the aduerſaries, that
they ſtill went about to murder him: Loe (ſaith *Caluine*) for zeale: fu-
rie. Neither can it be otherwiſe, then that ſuperſtition ſhould be fierce & *Caluine.*
cruell. Indeed it beſeemeth the godlie, to be kindeled with an holie an-
ger, when they ſee the pure trueth of God to bee corrupted with falſe
and naughtie opinions: but ſo, that they moderate their zeale, that they
determine nothing, excepte the cauſe be throughlie viewed, that they
maye reduce them that erre, into the waye. Laſte of all, if they ſee
their frowardneſſe to bee paſte hope: yet maye not they ſnatche the
ſworde: becauſe they ſhould knowe that reuengement is not of GOD
committed vnto them. And therefore *Paule* peaccablie auoydeth from
them, whome hee had thus prouoked by his earneſt teaching, &c.

Therefore (ſaith *Luke*) the Churches through-out all Iurie, and
Galilee, and Samaria had peace, and were ædified: and they walked
in the feare of GOD, and were replenished with the conſolation of the
Holie-ghoſte.

Wherevpon (ſaith *Caluine*) *Luke* ſignifieth, that the preſence of *Paule*
was a greuous prouocation to the enemies of the Goſpell. For whie
did peace ſo ſuddenlie ſhine vnto the Churches by his departure:
excepte that euen the ſighte of him, did prouoke the furie of the ene-
mies? Neither is this turned to him for a reproch, as though he had been
as it were a Trumpet for a battell: but *Luke* rather ſetteth downe this
for his commendation, that hee draue the enemies to a rage, euen with
the onely ſmell of his approaching neere vnto them. For ſo woulde
Chriſte triumphe in him, that hee ſhould ſprinckle vpon the Church
no leſſe moleſtation, then renowne. Wherefore, by this example we are
admoniſhed, that they are not ſtreight-ways to bee condemned, whoe
doe more enflambe the rage of wicked men, then other do. Which ad-
monition, is not a little profitable. For as we are too ſoſte and louing of
our owne quietneſſe: ſo nowe waxe we angrie with the beſt and moſte
excellent ſeruants of Chriſte, if by their vehemencie, wee thinke the
euill will-be ſtirred vppe to hurte vs. But by this meanes, wee bee
iniurious againſt the ſpिरite of GOD, whoſe force and breathing hath
kindeled all this flambe.

Paule in his
Doctorship,
changed not
his manner
of teaching.

Thus as we still see the zealous manner of S. Paules teaching: so when afterward, A.Ct. 11. 25. 26. Barnabas being also another Teacher and exhorter, and having such an excellent gifte therein, (as is aforesaid) and yet knowing he was in these things, especiallie, in the vehemencie of exhortation, application, and persuation, nothing comparable to Paule, (as appeareth A.Ct. 14. 12. Where the Licaonians called Barnabas Iupiter, and Paule Mercurie, bicause hee was the cheefest speaker): yet Barnabas sought out Paule, and found him, and brought him to Antiochia. And they were conuersant with the Church (saith Luke) a whole yeare, and taught much people: in so much, that the Disciples were the firste called Christians, in Antiochia. Shall wee now thinke that Barnabas haueing begone so soone, to ioine exhortation to his teaching, and that Paule being more vehement in exhorting, than he: they bothe of them left their former trade of teaching, and all that whole yeare fell to a newe trade, to teach onelie without exhorting, admonishing, rebuking, comforting, and with-out applying their teaching to any particuler state of time, of persons or places? Neither is it any thing likelie: neither the texte inferres it: neither doth any learned writer so gather on the texte, that I haue yet seene: neither doth it accorde with such a frutesfull sequels. Their preaching (saith Marlorate) was so effectuell and so fruitefull. So that their continuance the whole yeare in teaching, was in such teaching, as was preaching, which consisteth much in exhortation, admonition, application, &c. and apperteineth to the office of a Pastor. Whereupon, saith Gualter: Let the Ministers of Churches follow this example. And while they persuaue perseuerance to other, they themselues perseuer constant in their office: neither let them glorie in the bare name of a Pastor, but let them doo that, which becometh true Pastors. Least they seeme to be followers and successors of that foolish pastor, that is described in Zacharie, the eleuenth chapter.

Quarier.

This place
A.Ct. 13. wre-
sted for any
other Doc-
tors, the for
such Doc-
tors as are
examples to
Pastors.

So that S. Paule, practising all that whole yeare at Antiochia the office of a Doctor, (as these our Learned Discourfers say) and this Doctor preaching, and shewing an example for Pastors to followe: howe is this any example for suche, as muste not meddle with the Pastors office? But neither here, nor at anye time else, (that I can finde) Saint Paule neuer practised the office of suche a Doctor. But loke, as he began, so without anye alteration, for this pointe of ioyning exhortation, admonition, & application, to this doctrine, he still continued. For as I noted before on these words, λατρευοντες αλληλων τω κυριω, While they were ministring vnto the Lorde, that is, (as Beza, and the Geneva Margine noteth) while they were preaching: and calleth it a publike charge, as the Apostleship was, and the Apostles were not tyed to suche an office, as taught without exhorting or applying.

so doth not the Holie-ghoste saye here, *Separate me Barnabas and Saule into another office, then they were in before: but, for the worke whereunto I haue called them.* Which worke was still the same, that it was before, though done in other places. For Paule changed not here his office, as though he had bene but a Doctor untill now, and now was made an Apostle: for, as he continued a Doctor still, so hee was an Apostle before. And loke what manner of Teaching he vsed after, he vsed before: And as before, so he still continued in his teaching. Whereupon saith the Caluine. But heere Luke saith, that Paule was ordeined by voices, which seemeth not to be agreeable to Paul's words, *Gal. 1. 1.* Where he denieth that he was called either of men, or by men. I answer: he was created an Apostle (and that, not by any mens voices) long before, that hee was sent vnto the Gentiles: And had already exercised his Apostleship for manie yeares, when hee was called to the Gentiles by a new Oracle. Wherefore, in that respect, that hee had God the author of his Apostleship, he doth not vnworthilie exclude men. Neither doth he now command him to be ordeined of the Church, that his calling should depend of the iudgement of man: But that decree, that was knowne as yet, but to a fewe, God dooth now set forth the same by a publike edict; and command it to be sealed with a solemne subscription of the Church. The sense therefore of the words is: Nowe is the time that Paule must spread the Gospell among the Gentiles, and pulling downe the wall, *Ephes. 2. 14.* Collect a Church out of the Gentiles, who before were strangers from the kingdome of God. For although hetherto, God vsed his trauell at Antiochia, and in other places: this peculiar pointe is added now at length, that God would adopt together the Gentiles into the selfe same inheritance of life with the Iewes. Howbeit, if he had been created Doctor thus euen from the beginning, neither yet then had he bene called by man. For when as the Lorde pronounceth that he was called of him: what remaineth for the Church, but obedientlie to subscribe thereto? For neither is heere the iudgement of man placed betweene, as in a doubtfull matter; neither haue the voices freedome. But we must hold that which I said, that Paule and Barnabas are not now at length, ordeined in the order of Doctors: but an extraordinarie office is ioyned, that they should begin to set forth at large the grace of God in common to the Gentiles. And this doo the words found when it is said; *separate to the worke:* for (no doubt) it signifieth a newe worke, and as yet vnaccustomed. But how is Barnabas ioyned heere a companion and colleague with Paule: whome wee neuer read to haue exercised the office of teaching? Yea, who alwaies him-selfe holding his peace, yielded the partes of speaking to Paule? I answer: he had manie occasions inowe, of speaking offered him in Paul's absence; that there was

S. Paul's teaching still after the same manner

Caluine.

The Doct. no teaching the Gentiles of the Lawe to the Gentiles

Paule and Barnabas not made heere such Doctors as our Brethr. imagine.

businesse inough for them bothe; for one could not be alwaies present in all places. There is no doubt, but that hee faithfullie went about the parts that God commaunded, nor was a dombe looker on. Neither is there any cause that we should maruell, whie the Sermons that he made, are not in plaine wordes expressed of *Luke*: sithe that hee scarce reciteth the thousand Sermon, of those that *Paule* made. Thus saith *Caluine*.

Whereby it appeareth, that as *Pauls* Doctorship and Apostleship, was all one, bothe before and after: the difference being onelie this commission, of doing the same thing in common to the Gentiles, the which also was foretold before, bothe to *Ananias* that baptised him, and to himselfe in his fraunce at *Ierusalem*, as he declared after in his Sermon, *Act. 22. 31*. But here it was enioyned vnto him. And being a Doctor before he was here made the Doctor of the Gentiles: euen so, his manner of teaching, and executing this doctors office, was euer one and the same manner: that is to saye, euer ioining exhortation, admonition, consolation, rebuking, or some kinde or other application to his doctrine. And this appeareth, euen in the selfe-same 13. chapter, verse. 14. &c. But when (saith

The Doctors, reading the Lectures of the Lawe & the Prophets, ioined exhortation
Caluine.
Act. 13.

Luke) they departed from *Perga*, they came to *Antiochia* of *Pisidia*, and went into the Synagog on the Sabbath day, and sat downe: and after the Lecture of the Lawe and of the Prophets, the rulers of the Synagog sent vnto them, saying: ye men and Bretheren, if yee haue anye worde of exhortation for the people, saye on.

Heere (saith *Caluine*) is no mention made of praiers, which notwithstanding (it is certeine) were not omitted, nor neglected. But bicause *Lukes* purpose was to rehearse the Sermon that *Paule* made there: it is no maruell, if hee onelie mention those things, that appertaine to the order of teaching.

But this is a notable place, out of which wee learne, what was the manner of treating on doctrine among the Iewes in that age. The firste place was giuen to the lawe and the Prophets. For it was not lawfull to propound any thing vnto the Church, which was not drawne out of that founteine. Heerevpon also we gather, that the Scripture was not suppressed among a few, but all were indifferentlie admitted to the reading thereof. After this, they that extelled in the grace of teaching and exhorting, had the second partes, as interpreters of the Scripture that was read. Notwithstanding, last of all, *Luke* dooth shewe, that all were not permitted to speake: least of that licence, confusion should spring.

The interpreters vsed teaching & exhorting.

But the office of exhorting was committed vnto certeine men, whome he calleth the princes of the Synagog, or the Maisters: *Paule* therefore and *Barnabas*, doo not by and by, shooue themselves forth

to speake; least they should disturbe with too much haste, the accustomed order: but they modestly expect, vntill leaue bee giuen them for to speake, and that by the permission of those, vnto whome the authoritie thereof by publike consent belonged. Wee knowe howe corrupte the state of that people at that time was: and *Luke* at length in the end of the chapter will declare. how these *Antiochians* in refusing the grace of Christe, were more then proud & froward. And yet notwithstanding this goodnesse remained among them, that their assemblies were ordered comely and honestlie, &c.

Pauls.

Licence to
exercise
their office.

Which saying of his is worthy to bee the more considered, for that diuerse of these our Bretheren, doe make an argument of proportion, for the offices and orders of the Church vnder Christe, correspondent to the offices and orders of the Jewes Synagogs, vnder Moyses. That for their sacrificing Priests, wee haue Pastors: for their Levites, Doctors of the Lawe, we haue teachers, doctors of the Gospell: for their rulers of the Synagogs, wee haue Gouvernours: for their Leuiticall lookers to the treasure, wee haue Deacons: for their presbyterie wee haue Elders, &c.

The Count
terposition,
Pag.

Which enumeration and proportion, though it be very disordered and confused, and the argument thereon more weak and faultie: yet to make the best of it that might bee, it appeareth (if wee goe no further then this place) that these Jewes obseruing their ordinarie custome, were not acquainted with suche a kinde of Doctors, as vsed no applying, nor exhorting in their teaching, but suche as styll ioyned these together. For what did they else meane in this demaunde: If yee haue anye worde of exhortation: But that they toke it to bee the office of a Teacher, to ble to the people, the worde of exhortation, with the worde of Doctrine?

The Jewes
knew no
Doct. but
that were
exhorters.

But perhaps they did this of ignorance of their owne orders, and had not bene acquainted with suche Doctors. But what-so-euer they thought, or conceaued, or demanded aright or amisse heerein; let vs see (as we began) Caluins iudgement.

Dooth hee mislike it? No This speeche (saith hee,) dooth betoken that whatsoeuer grace is in men to edifie the Church, it is, as it were pawned vnto them. Although the particle, in, (if there bee in you anye worde of consolation) according to the Hebrew phrase, maye bee superfluous: and therefore I vrge not stiffelye that matter. Because the sense maye bee plaine, if you haue anye exhortation, that is apte and profitable to the people: howbeit, exhortation excludes not Doctrine. But this name seemeth to come of the common vs that was receaued among them. For properlie the office of

*Caluinus in
Act. 13.*

The Doct.
office, in ex-
horting and
applying
with tea-
ching.

Doctors.

a Doctor is, not to bring forth anye newe thing of his owne sense, but the Scripture, wherein all the wisdome of the godlie is comprehended: and to make it fitte vnto the presente vse of the people. By this meanes they do not so muche teache, as they applie the doctrine taken from another matter vnto the edification of the Church. Which I suppose to be noted by the worde exhorting. What can be spoken of the office of a Doctor, moze plaine then this? And howe plaine withall, this iudgement of Caluine (bothe for the Doctors of the Iewes, and the Doctors of the Christians) is cleane contrarie, to these Discouersers distinguishing, and limitting of a Doctors office from a Pastors, by exhorting and applying; I referre me not onelie to anye Doctors, but to any godlie Christian readers iudgement, be he neuer so simple, yea (almost) be he neuer so much affectionate.

The Geneva
note, on
Act. 13. 15.

And with-all, let the Reader marke the Geneva note hereon: This declareth the Scripture is giuen to teache and exhorte vs, and that they refused none, that had giftes to set forth Gods glorie, and to edifie his people. Belike then they regarded not the nice distinguishing of the persons office, but onelie respected these ends in him, Gods glorie, and their edifying. To which endes they required, not bare teaching, but teaching and exhorting: wherevnto, they thought, the Scripture to be giuen them. But whatsoeuer they thought: did S. Paule satisfie their demand, being now appointed to become the Doctor or Teacher of the Gentiles? as he calleth himselfe, 1. Tim. 2. 7. And would he ioyne exhortation to his teaching? Yea, the verie first words of his Sermon are an Exhortation to them, to giue him audience, verse. 16. And although he procede from the 16. verse, untill the 26. verse, all in doctrine: yet hee entereth againe into application; and bleth, not onelie a mozte graue exhortation and reprehension: but (returning to matter of doctrine) knits vp all his Sermon with an application, and a breadfull admonition to the disciples of his doctrine.

S. Paules
application.

And the next day againe, both Paule and Barnabas, as they begin with persuasion: so afterwarde reprehending the obstinate Iewes, and comforting the believing Gentiles, they conclude with Doctrine. And this order, to ioyne and enterlace these things together, was alwaies the manner of Saint Paules teaching, being the Doctor and Teacher of the Gentiles. And this manner of teaching he constantlie obserueth, in all his Epistles, and willeth other Teachers so to do. For, charging Timothee, to giue attendance, to reading, to exhortation, & to doctrine, 1. Tim. 4. 13: And willing him to teach and exhorte, 1. Tim. 6. 2: And bidding him to ordaine Teachers; doth he limite it onlie vnto doctrine? No. But saith he, 1. Tim. 2. What things thou haste heard of me by manye witnesses, commend the same to faithfull men, which shall be able also to teache others.

S. Paule to
Timothee
concerning
the office
of teaching.

And

And what was that? All and only doctrine? No. But doctrine intermingled with exhortation, admonition, reprehension, consolation, persuasion, or still some kinde or other application.

These things (saith he) admonish, &c. ver. 14 and 15. studie to shew thy selfe an approoued workeman before God: and one nor to be ashamed of cutting a-right the word of truth. 14. Moreouer the seruant of the Lorde must not strue, but be gentle towards all men, apt to teach, suffering the euill men patiently, instructing them with meekenesse, that are contrarie minded: proouing, if at any time God will giue them repentance, that they may knowe the truth. Lo here the dutie and office of a Teacher. And both he not herein most plainly insinuate, that he should teach them so, that with exhortation, perswasion, application, and all gentle meanes, he should assaye to winne them: and both not this Doctor of the Gentiles, to this purpose, set out himselfe an example thereof, 2. Tim. 3. ver. 10. saying: But thou hast fully knowen my doctrine, manner of liuing, purpose, faith, long suffering, loue, patience, &c. 14. but continue thou in the thinges, which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them, and that thou hast knowen the holy scriptures of a childe: which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus. For the whole scripture is giuen by inspiration, and is profitable to teach, to improve, to correct, and to instruct in righteousness: that the man of God may be absolute beeing made perfecte vnto all good workes, cap. 4. I charge thee therefore before G O D, and before the Lorde Iesus Christe, which shall iudge the quicke and the dead at his appearing and in his kingdome: preach the worde, be instant in season and out of season, improve, rebuke, exhort, with all long suffering and doctrine. He thereto alwayes with teaching doctrine; Paule toyneth exhortation: and willety Timothie to ioyne application of these thinges with doctrine, and the like he doeth to Titus. Tit. 1. 9. Holding fast the faithfull worde according to doctrine, that he may bee able to exhort, with wholesome doctrine, and improve them that say against it.

If now it be replied, that here he speaketh of a Bishop, and Paul was an Apostle; and Timothie and Titus Bishops: not onely the text maketh them Teachers or Doctors: but what office or degree of the ministerie of the worde soeuer they had, S. Paule doth alwayes to ioyne these together, that Caluine on, 2. Tim. 3. 16. saith. He setteth doctrine in the first place, as in order it goeth before all other. For hee should exhort or reprove to no purpose except yee should teach before: but because doctrine is colde by it selfe: he addeth improving and correcting, &c. and on 2. Tim. 4. he willety him to be instant in reproofing, rebuking, exhorting: by which wordes hee signifieth, that there is neede to drine vs on with

manie

S. Pauls example in teaching.

S. Pauls admonition to Titus for teaching.

Caluine on 2. Tim. 3. 16.

Teaching going before & exhorting ioyned after it.

precepts
of teaching

Teaching of
doctrine is
to be refer-
red to godly
life.

Doctrine is
to be apply-
ed.

Caluine on
Rom. 12. 7.

manie proddes, that we may proceede in a straight course: for if there were that docilitie in vs that ought to be, the minister of Christ might drawe vs with his becke onely. But now, no, not moderate exhortations (I say not, sounde counsellles) do suffice to shake off our sluggish- nesse: except a greater vehemencie of reprehensions and chydinges doe come thereto. *With all lenitie.* A very necessarie exception. For, repro- uings euen with the very pushe of them doe fall away, and vanish into sinoulder, except they be strengthened with doctrine. For as well exhor- tations, as reprehensions are helpes onely vnto doctrine. And therefore without it, they are of small force. Example whereof are they, which ex- cell only in seruencie and eagernesse, but they are not defended with sounde doctrine: for they stoutly tyre themselves, they make loude cryes, and make a turmoyle, and that without profit, because they build without a foundation. I speake of good-men otherwise, but too little lear- ned, & too much feruent. And on *Tit. 1. 9.* But what meaneth he by this,

according to doctrine? To wit, such an one as is profitable for the edifi- cation of the Church. For, whatsoever is learned or knowe without any fruite of godlinesse, Paule is not woont to account it in the name of do- ctrine. But rather he condemneth for vanitie all speculations, that bring no profite, although otherwise they be neuer so wittie. So to the *Rom. the 12. chap. 7.* He that teacheth let him doe it in doctrine: that is to say, let him studie to profite his audience. To conclude, this is the first point, that a Pastor must be furnished with the knowledge of doctrine: but the second is, that he must reteyne the confession thereof, with a firme con- stancie of minde, euen to the vttermost. The third, that he apply his ma- ner of teaching in edifying: nor flie about by subtleties of friuolous cu- riositie, but al onely seeke the sounde profite of the Church.

Thus doth Caluine not only in a Bishop, Pastor, or any Minister of the woode, shew how these two, Doctrine & Application, cannot conueniently be disioyned: without the hindrance of edification, doctrine is colde and moues not men without these helpes: and yet they helpe not without do- ctrine: but also one of these very places, which these our Learned Disc and other of their minde do chiefly bage for Doctors, *Rom. 12. 7.* Caluine spea- king of Pastors, applies it to them, & to their dutie. And simply expounds it thus: he that teacheth, let him do it in doctrine: that is to say, let him studie to profite his hearers. As who say, let him euen in this sorte as I haue saide of Pastors, not stande vpon mere speculation of doctwin, which moueth coldly of it selfe, by reason of the hearers dulnesse or hardnes. but let him ioyne such application thereof vnto his doctrine, as may best re- dound to their profite and edification.

And now, as this was Paules continuall teaching, both by mouth & wri- ting, and mouing all others to do the like, euen the Doctor, so well as the Pastor,

Pastor, as appeareth in all his Epistles: so Barnabas (if the Epistle to the Hebr. be his, & not rather, as it is commonly accepted, S. Pauls) though the argument stand most of doctrine above all the other epistles: yet doth he still among the greatest points of doctrine, insert application & aduocacy sum-
 up & singular exhortations, admonitions, reprehensions, consolations, &c. to his doctrine. And the like doth Peter both in all his preachings, recorded in 2 Acts of the Apostles, & in both his Epist. And Iohn & Iames, & Iude, & Stephen, *Act. 7. &c.* For they all learned this order of Iesus Christe the chiefe Doctor. and both their & our M. of all our doctrine, & of all our teaching of it: Who euer toynd exhortation, application, &c. to his doctrine. And sent out both his 12. Apostles, & his 72. Disciples, to keepe the like manner of teaching: and neuer taught, or enioyned other to teach in other order. Which is eue as much, as so to seuer the letter & the spirit, in seuering the doctrine from application of the same, & the lively and quickning sense thereof is damped. neither only to say, that a man may do so upon occasion, or in time & place, as some Doctors in the scholes, & in their lectures note & then: but to make a rule thereon, & a general office, of such Doctors, & that ordinarie & perpetual, distinct from Pastors: and y they must not exhort, nor rebuke, nor comfort, nor apply, but only teach without all these things; and that such Doctors must be in euery congregation, & must so teach the common people, who, of all other are most moued by affections; and that if the Doctor should perswade or apply he is an intruder into other mens functions, & a confounder; and breaketh off the ordinance of Christ: I do not only see how this is not yet sufficiently proued, but y (as some thinkes, and I will speake it vnder correction of better prouers, than is yet brought, either in the Frutefull Sermon on, 1 Cor. 12. or in the Counterpoyson, or in this Learned discourse): I take it not agreeable to the Apostles precept, *1 Tim. 2. 8.* to cut a-right the worde of God; nor fitte for the man of God, which is his minister; nor according to the effectually working of his worde, which is the power of God to saluation to all that beleue it: which is written to our consolation; which is profitable to teach, to improve, to correct, to instruct, &c. which is, lively, and mightie in operation, and sharper then any twolyed sworde, and entereth through, even to the diuiding asunder of the soule and the spirite, and of the ioyntes, and of the marrow, and is a discerner of the thoughts and intents of the heart. All which; and all other principall vertues therof; are no lesse brought by the apt and right application, then by the true interpretation of the same.

And thus much for these examples of these Doctors teaching, or rather (never teaching) without applying of their doctrine.

But softe, wee haue yet an other example, that if all these will not doe it (as on the contrarie they plaine confute it) to see, if that, will yet at length inferre it.

The Epistle to the Heb. take of some to be written by Barnabas.

The danger and absurditie of our Br. doctrine.

Counterpoyson

The right cutting of Gods word.
Hebr. 4.

Likewise

The learned Dis.
Pag. 18.
Actes 18. 28.
Likewise Apollos, which was an eloquent man, and mightie in the Scriptures, first at Ephesus, but afterwarde being more perfectly instructed in the way of God by *Aquila* and *Priscilla*, in the Church of *Achaia*, exercised the office of a Teacher, with great profite of them which had beleueed, and to the great confusion of the stiffe-necked Iewes, while he prooued plainly by the Scripture that Iesus was the Christe. *Actes.* 18. 28.

Bridges.

Apollos no such D. as they vrgc.

Apollos eloquence.

Apollo ministered the Sacrament of baptisme

Apollos was an eloquent man. (I grant). But can you (my Learned Masters) with all the eloquence and learning ye haue, prooue this; that Apollos did exercise the office of such a Teacher, as you haue here described: Which if ye could doe, yet, one swallowe would not make a spring.

But euen this example of Apollo, maketh as much against you, as the reason. For, Apollos being so eloquent, and mightie in the Scriptures, so seruient in the spirite, and so diligent in his teaching, (as Luke testifieth,) doe ye not see, how all these things do manifestly infer, & he perfect application & perswasion with his teaching? He was excellently wel learned; which he calleth mightie in the Scriptures: which point more properly inuene doth appertain to doctrine, and he was diligent also in his teaching which thing like-wise belongs to doctrine: and yet was not he so mightie in the Scriptures, for all his diligence in his teaching, but that he was (God not) a verie meane and insufficient Teacher, till hee was taught further, even by a poore meane learned handie-crafter man, and his wife. So that his Eloquence was more in perswasion then in doctrine: and his seruencie of the spirite to moue affections; as much as his diligence in his teaching. And what (I beseech you) were the matters, he taught? Were they not those things that are of the Lorde? And is not life and manners, and exhortation thereto, & rehortation from the contrarie, pertayning also to the way of the Lorde? But only the teaching of the articles of religion, and the confutation of the contrarie? And what was the doctrine that he onely knewe and taught? Is it not here named Iohns Baptisme? And did he not then administer the Sacrament that he taught? Yea, was not the Sacrament of Baptisme that Iohn vsed: vnto repentance? And did not Iohn in ministring it exhort and applie, saying: *Repent ye: for the kingdom of heauen is at hand?* Did he not applie, when he pointed out Christ with his finger: *When he sent them to Christ, that came to him?* Did he not applie, and exhort, and rebuke, euen in particuler, almost all sorts of persons: when they came to be baptised of him? And doeth not the name of Iohns Baptisme comprehend all his ministerie? And howe was Apollo then such a Doctor as is here imagined, without all ministring of the sacramentes, or preaching, or exhorting, or applying? But now, when Apollo was instructed more perfectly, and was mistred to goe into *Achaia*, and the brethren exhorting him thereunto, wrote to the Disciples

to receaue him; when he was come he helped them much, who had beleueed through grace. For, mightilie he confuted publickly the Iewes, with great vehemencie (saith Luke) shewing by the Scriptures that Iesus was Christ.

Apollōs
mighty teaching.

Now, as though he did nothing there, but onely teache and confute, you leaue out these wordes (mightily, and with great vehemencie,) and thrust in another of your owne, plainly as though he had said nothing but plaine teaching. Which wordes left out by you, notwithstanding Beza doth especially obserue, For with great contention: I would vse this Periphrase, to expresse the forceableness of the Greeke word: whereby is signified, that this eloquent man stretched all his sinewes, to overcome the Iewes. The vulgar, and Erasmus, call it, vehemently, that is, Moreouer a little after, they doe not seeme sufficiently to haue expressed, they ouercame. For the preposition, encrease the signification, as in, thoroughly to endure, an exquisite, perfect, knowing, or doing of a thing: and in such like. And therefore I translated it, he did more and more conuince them. As who say, he did more by his vehement, eloquent, and zelous exhortations and admonitions, on the one side, confirme and strengthen them, that had before beleued, and were taught the principles, and groundes of Religion by others: then he did by teaching. So that, though he taught them also by the Scriptures, that Iesus was Christ, which is the foundation of our doctrine: yet, he did this greater help vnto them, in confirming of them by application and exhortation in his teaching. And euen so against the aduersaries: he did mightily conuince them with the Scriptures. But this mightinesse, this vehemencie, and so exquisite conuincing of them, could not be done; without a singuler application, and great reprobation of them. And to this (besides that Caluine doth agree,) Gualter gathereth a general rule of this teaching of Apollōs, saying: This example also doth admonish, what manner of teaching ought to be retained in the Church. First there is neede of zeale and seruencie of spirite, that all men may perceaue the matter is handled euen from the heart. For except this zeale be ioyned thereto, the doctrine will serue but for ostentation. Euen so, that Christ did burne in zeale: his studie of teaching (which was neuer wearied,) and that seruent spirite in reforming the temple, doe abundantly declare. Neither shall those luke-warme Doctors, or Teachers be euer allowed of him, when as Christ would haue, no not so much as private men in the cause of religion, to be luke-warme. Looke. And then, it is necessarie that diligence be added both for the slownesse of our wit, which receaueth not matters that are diuine, and also for the corruption of our nature, which alwayes is woont to strue against the commaundements of God. To the which also commeth the wicked indolentie

Beza

Gualterus in
Act. 18.

Fervent Disciple.

dulstrie of Sathan our common enemy, whose snares to meete with, by continuall indultrie, it behooueth the faithfull ministers day & night. And therefore *Paule* commaundeth *Timothie*, whom he knew to be trayned vp in the studie of the Scripture from his childehoode, to applie reading. 1. *Tim.* 4. and the same *Paule* will afterwarde exhort with most graue argumentes, the Pastors of the *Ephesians*, to watchfulnesse and diligence. Thirdly, it behooueth the ministers to be endewed with a freednesse of speaking, least they should dissemble any thing, being deceaued either with feare or fauour.

Gualter.

Thus doth *Gualter* declare, that this teaching of *Apollos*, was not a peculier kinde of teaching in Doctors without applying and exhortation: but such as was the office in common of all ministers, and namely Pastors. And upon this, that he profited the faithfull, and conuincd the Jewes, (saith *Gualter*): Further, this place admonisheth vs of manye thinges necessarie to be obserued. For first, we are taught, that there is neede in the Church not onely of institution, but also of confuting of the aduersaries: for it cannot be that they should profite the Churches much, that indeiour not with chiefe diligence to roote out false opinions: as neither husbandrie can be fruitfull which suffereth shrubbes, or vnfruitfull darnell to growe vp. *Jeremie* therefore is bidden to plucke downe, and roote vp, & then to builde and plant. And *Paule* would haue a Bishop to be such, as should be able also to conuince the gainesayers. *Tim.* 1. but that, that is spoken of false Doctors, who must vtterly be confuted: that also ought to be vnderstoode of those, that are openly wicked liuers, ad euill doers, which are woont to be offense to the weaklinges. For against these also, the faithfull ministers with the sworde of the spirite ought to fight: except they will lay open the Church, to be spoyled of wolues. Greatly therefore do they erre, who at this day would haue the Gospell so to be preached, that we should not withstande wicked doctrines and corrupt manners.

Besides, we are admonished, what weapons in the Church we must fight withall, to wit, with the scriptures, which (*Paule* teacheth in another place,) to be inspired from God, and to be profitable to teach, to reprove, to exhort, and to rebuke, 2. *Tim.* 3.

Thus doeth this example of *Apollos*, not serue for such a Doctor, as may not doe the actions of a Pastor: but may as well deale with life as doctrine, and may as well applie, exhort, and rebuke, as teach and confute. And yet, to the further consideration heereof, let vs note enen the place it selfe, & the office of a teacher, (that ye say) *Apollo* in *Achaia* exercised. Which as it appeareth, cap. 19. 1. enen in the next wordes following to your own quotation: (and it came to passe, while *Apollo* was at *Corinthus*) conferred with this 18. chap. by you cited for *Apollos* teaching: this

this Apollo succeeded Paule, who had planted a Church to Christ before at Corinth: after this (saith Luke v. 1. &c.) Paule going from Athens came to Corinth, so that Apollo was Pauls successor in that place. And even by that terme both Caluine call him, ver. 28. This is rightly to be attributed to the prouidence of God, that while Paule is forced to go from Ephesus Apollo is sent in his place, who might recōpence the losse of his abſence. And it is to purpose, to note, in what sort this mans beginning was, ſithe he was also Pauls successor among the Corinthians, and behaued himſelfe ſo excellently, and employed ſo faithfull and earnest tranſaile, that Paul commendeth him honorable, as his ſingular colleague, as one ſent in the ſame commiſſion with him, 1. Cor. 3. 6. & 4. 6. &c. So then, this Apollo ſucceeding Paule in place & office; by Pauls exerciſe in the ſame place and office, we ſhall ſee Apollos: except Apollo did not his office, as were inferiour in execution of the ſame: where Paule preferreth him euen aboue himſelfe, in the point that we are now in hande withall. And how did Paule teach at Corinth, and at Ephesus: in which places this Doctor Apollo did ſucceede this Doctor Paule? He diſputed (saith Luke) in the Synagogue euery Sabbath day, and exhorted the Iewes and Græcians. therefore, that is, to perſwade (saith Caluine) I take it for that, that is by little and litle to induce. For in my iudgement, Luke ſignifieth, that when the Iewes did coldly and fooliſhly handle the lawe: Paule ſpake of the corrupt & loſt nature of mā, of the neceſſitie of grace, of the promiſed redēption, of the maner of obteyning ſaluation: that he might awake them. For this was a fit & an apt preparatiue vnto Chriſt. Then, when he ioyneth vnder it, that he was ſtraightly driuen in ſpirite to teach Ieſus to be Chriſt: the ſenſe is, that he was ſtirred vp with a greater vehemencie, freely and openly to diſpute of Chriſt. So that, we ſee, Paule brought not forth all at once, nor at one time, but tempered his doctrine according as occaſion ſerued. And becauſe at this day that moderation is profitable: it behooueth faithfull Doctors prudently to waighe, from whence they ſhould make their beginning, leaſt a prepoſterous, and a confuſed manner doe hinder the courſe of the doctrine.

And was this done in him, as may be done in any, without application? It conſiſted it all in doctrine, and nothing in exhortation, where exhortation, as perſuaſion is as expreſſely named as diſputation. Beza on this word, ſaith, that it ſignifieth ſuch an ardencie of Paule, that altogether forgetting himſelfe, with an heroical force, he was caried forth to preach Chriſt. He watched (saith Gualter) the Sabbath dayes, & the ſacred aſſemblies, that (according to the maner in thoſe daies) were gathered together. And firſt he prudently did tēper his doctrine, applying himſelfe vnto the capacite of the hearers: Which in an other place confeſſeth, while hee writeth, that hee ſtirred them

Caluine.

Apollo was Pauls ſucceſſor to the Corinthians

Caluine.

Prudent Doctors.

Apollos insinuation to the hearers mindes.

them with milke. Because, as yet they could not brooke stronger meate. That doth Luke expresse in the worde of perswading. To declare that he insinuated himselfe aptly vnto the mindes of the hearers. Leaste he should euen in the verie threshold, (as they say) offende any. And truly it is credible that he proceeded in the same order, that otherwise he was accustomed to doe, &c. And afterwarde when the Iewes resisted and blasphemed, he renounced a most dreadfull threat against them, ver. 6. and turned from them vnto the Gentiles there: among whom he abode teaching the worde of God a yeare and 6. monethes. From whence he departed to Ephesus, where, in what sort and manner he taught, is not here so largely set downe: as after ward in the two next Chapters following, perswading, exhorting, admonishing and applying.

Paule planted, Appollo watered.

So that Apollos succeeding Paule in this commission of teaching in these places: it followeth, that Apollos teaching was not without these thinges. And no doubt, he had with such eloquence, and his perswasions so moued the Corinthians, and he was growen thereby into such estimation: that sectes and contentions springing among them, S. Paule 1. Cor. 1. 12. & 1. Cor. 8. noteth, howe one sayd, I am of Paule: and another I am of Appollo. Whom he rebuketh saying: Are ye not carnall? who is Paule then, and who is Appollo: but the ministers by whom ye beleueed? And as the Lord gaue vnto euery man. I planted, Appollo watered: but God gaue the increase. And to gaine, These thinges brethren, haue I figuratiuely applyed to mine owne selfe, & to Appollo, for your sakes, &c. By all which, it is manifest, that Appollo was of so great fame, that he was comparable, in many mens opinions, to the chiefest Apostles. And shall we thinke that all his eloquence, and might, and vehemencie, was onely in teaching, and planting the articles and principles of Christian religion, without applying his teaching to any particuler state of time, of person, or places? Nay rather, S. Paule (in this comparison, and as in time he was befoze him, in those places) takes that to him selfe. And saith not, Appollo plantes, and Paule waters: but Paule plantes, and Appollo waters. As though he had (not figuratiuely) but in plain wordes saide, I am rather the Teacher and the Doctor of the Gentiles, as he also calles himselfe, 1. Tim. 2. 7. But (saith he) Appollo waters: he cometh with his flowing streames of eloquence, and watereth that, that Paule had planted, to confirme and strengthen them by exhortation and perswasion, as Paule there saith, ver. 10. I haue laide the foundation, and another buildeth thereon. Now, if S. Paule liken himselfe (for teaching) to the Planter, and layer of the foundation, who notwithstanding spiceth all his teaching with so manifolde figures of surpassing eloquence, full of exhortation, admonition, reprehension, consolation, and all kinde of perswasive application, to who all Orators may giue place: shall we thinke of Appollo this eloquent waterer, whom Paule so highly advanced, whom

If Paule the Doctor and planter be so eloquent: was Appollo the D. and waterer without perswasion?

the Corinthians so greatly esteemed, whose zeale and labours God so mightily blessed and prospered, to his glory, his Churches benefite, and his enemies confusion; that he used no exhortation, no admonition, no reprehension, no consolation, no application to any particuler state, of time of persons, of places, in his teaching? But the Text in all these points is plaine contrary. This therefore is a mere surmised kinde of Doctorship, that is here pretended, nor any one testimony of the Scripture as yet alleaged, nor any one of these, or any other examples in the Scripture, doth enforce it. And as this Doctorship can not be proued by these examples, but rather that they were Presbyters or Priestes, whome you call Pastors: so the compilers of the Ecclesiasticall historie of Magdeburge, *Centuria 1. Lib. 2. cap. 7. fol. 508. Colum. 2* do say: In the Church of Antioche, for a time, were *Paule* and *Barnabas*, who are called Apostles, and Prophetes, and Doctors: whome it is lawfull to call Priestes or Presbyters. And so likewise the same writers, speaking of all the Doctors of that age, doo further say, *fol. 509.* Prophetes, Euangelistes, Pastors and Doctors, didde not make certaine degrees of persons in the Ecclesiasticall Regiment, but they seeme to be numbred either among the Apostles & their fellowes, or else among the Priestes or Deacons. So that there was no seuerall degree, or any ordinazy appoynted office distinguished in persons, by reason of these diuerse giftes at that time.

No testimony of Scripture for this surmised Doctor.

Which Centuriographers also in the same booke and chapter, *fol. 510. De ratione & forma Gubernat.* do say: These were the works in common of the Apostles, and Prophetes, Euangelistes, Pastors, Doctors, Priestes, Deacons: they taught the Church purelie and sincerely, concerning al the points of Christian doctrine, &c. They interpreted the Scriptures, &c. They deliuered the Catechisme, &c. They preached repentance, &c. towarde the obstinate they were more sharpe, &c. they exhorted those that were iustified, &c.

To conclude, they had Schooles no doubt and teachers in many churches: and while they taught, they employed their diligence in teaching, as *S. Paule* willed, *He that teacheth in teaching*. But that those Teachers might not exhorde, nor applie, and that if they so did, they encroched vpon the office of the Pastor: this is not yet, (nor I thinke wil euer be) proued. The foresaid Collectors of the Ecclesiasticall storie, of that first Centurie or hundredth yeeres, *Chap. 10.* in the title of the Doctors of the Church, reckon by indifferently, all the Apostles, the Euangelistes, *Barnabas*, *Agabus*, *Timothie*, *Titus*, *Silas*, *Siluanus*, *Iudas*, *Barsabas*, *Aristarchus*, *Aquila*, *Prisca*, *Archippus*, *Alexander*, *Andronicus*, *Iunias*, *Crispus*, *Chloas*, *Carpus*, *Apollo*, *Zenas*, &c. And of this Doctor *Zenas* they write, saying: *Paule* mencioneth once onely, of one *Zenas* together with *Apollo*, and he calleth him a Lawier. As, *Tir. 3. Bring Zenas the expounder*

Zenas a
Doctor.

of the Lawe, and Apollo diligently, that they lack nothing. But it is likely, that in the encreasing of the Gospell, he sustayned the same office that Apollo did. As Hierome witnesseth these things of them both, in his declaration of the 3. Chapter of the Epistle to Titus, rehearsing it in this manner. *Apollos* was a man of Alexandria extraught of the Iewes maruelous eloquent and perfect in the Lawe, the Bishop of *Corinthus*: who is thought to haue sayled ouer with *Zenas* the Doctor of the Lawe, vnto *Creta* an Isle neere-hande, by reason of the dissensions that were at *Corinthus*, & to haue returned to *Corinthus* after that, by the Epist. of *Paule* the dissensions sproong at *Corinthus* were appeased. But who this *Zenas* the Doctor of the Lawe was, we can-not by anie other place of Scripture, tell: but onely this, that he also being an Apostolical man, had that worke in hand, of building vp the churches of Christe, that *Apollo* exercised. *Whiche* by the waye declareth, that this Doctor *Apollos* was also a Bishop: and that this Doctor *Zenas*, did ioine exhortation and applicatiō to his teaching, as is befoze shewed *Apollos* did.

Manahen a
Doctor.

And so the wryters of this Centurie, proceed on in the liues of the Doctors of that age, taking *Manahen* by the way, cited by these our Learned discourfers for one of these Doctors, that may neyther exhorte nor applye. Of whome they say: Who also without doubt was among them, that first conuerted the Antiochians vnto the acknowledging of Faith in Christe. After whome these Centuriographers descende to *Gamaliel*. *Who* because he was a Doctor of the Lawe among the Iewes, I would note also their testimone of him out of the Scriptures, the rather, that we may the better perceauē what was the manner of the Doctors teaching among them. Because some thinke, this office of onely teaching, was ordained in the Church, to be correspondēt to the manner of teaching, in the Synagogues and assemblies of the Iewes. *Gamaliel* (say they fol. 621. was borne at Tharsus, a worshipfull Doctor of the Lawe. *Act. 5.* Of whom *Paule* declareth before the tribune at Ephesus, *Act. 22.* That hee was at his feete instructed in the Lawe of his Fathers. Where-upon *Athanasius* in the booke of the passion of the image of the Lorde, calleth *Gamaliel* the Doctor of *Paule*, which was the Doctor of the Gentiles. When-as the multitude of the Iewes beeing stirred vp at Ierusalem, against *Iohn* and *Peter*, tooke counsell to kill them: *Gamaliel* with very prudent counsell, did withdrawe them: whiche thing *Luke* declareth in this manner. *A certain Pharise* (saith he) *in the counsel by name Gamaliel, a Doctor*

Doctor *Ga-*
maliel his
exhortati on
and applica-
tion, *Act. 5.*

of the Lawe, honourable among all the people, arising vp, commaunded the men, for a little while to be put forth, and saide vnto them: Men of Israel, take heede to your selues, what yee are about to doe, concerning these men. For, before these times, rose vp *Theudas* boasting himselfe, to whome resorted a number of men, about fower hundred, who was slaine, and they all that obeyed him, were scattered

scattered and brought to naught. After this man arose up Judas of Galilie, in the dayes of the Tribute, and drewe away much people after him. Hee also perished, and all that obeyed him were scattered abroad. And now I say vnto you, refraine your selues from these men, and let them alone. For, if this counsell or worke bee of men, it will come to naught; But if it bee of God, yee can-not destroy it; least ye be founde euen fighters against God. Vnto whose counsell shee declareth, that all the multitude agreed, and hauing beaten the Apostles, sent them away.

Did not this Doctor here also among the Jewes, both exhorte, & apply to the particuler state of time, of persons, and of places? And as this Doctor Gamaliel, so no doubt, (opportunity seruing) did all the other Doctors of the Lawe. Yea, Eldras him-selfe did not teach the Lawe vnto the Iewes, without exhortation and application to them. And as it was thus befoze Christes time among the Jewes, and in all the age of Christe, and of his Apostles: So, for the ages succeding them, as the Churches had their Doctors or Teachers, so did those Doctors continue aswell in exhortation, and application of their doctrine to their audience, as in teaching of them.

Eldras a Doctor.

To which purpose, in steepe of particuler examination of all the Doctors that succeeded in thre or foure Centuries following, I will note the onelie collections of Hyperius *De Catechesi*, which was the especial office of the Doctors and Teachers: as Beza testifieth euen in his distinction betweene Doctors and Pastors. *Confessione Christiana cap. 5. Artic. 26.* For the Doctors office is simplie to declare the word of GOD, that the true sense maye bee drawen forth: and especially, to instruct the learners of the Catechisme: Which office Origen enjoyed in the Church Alexandria.

The Catechists Doct. and their order of teaching in the Primative Church.

In the olde time (saith Hyperius) they deliuered the Catechisme to the rude. They did it, whosoeuer were endued with sufficient doctrine. There is no doubt, but Peter the Apostle expounded the whole doctrine Catechisticall (or teaching by voyce the principles of Faith) in the house of Cornelius the Centurion, before that hee baptized anye. Act 10.

Hyperius de Catechesi cap. 2. fol. 445.

Likewise, Philip in the citie of Samaria: and declared forth-with in the waye before the Eunuche, the principall head pointes of Christian Religion. Which the Scripture signifieth brieflie, saying: That hee preached Iesus vnto him. Act. 8. Heere is Peter the Apostle a Doctor, and Phillip the Deacon a Doctor, and their Catechising is preaching.

But (saith Hyperius) in successe of time, euen as the Apostles reiectd from them-selues the office of baptizing, being drawne away with greater, and more difficult matters, so was it expedient to commit vnto others the businesse of expounding the Catechisme.

When the Church began to encrease, it was necessary for the variety and waight of businesses, whiche a few were not able to sustayne: that offices should be distinguished, and the same to be enioyned to diuerse persons: euen as *Ambrose* expounding that place of *Ephesians* the 4. doth well teach: *And hee gaue some to bee Apostles, some Prophetes, and some Pastors, and Teachers, to the renewing of the saintes, &c.* Graue men therefore, notable for the sincerity of their life, and such as besides had a grace of teaching, and a prudence ioyned thereunto, were chosen to the office of Catechising: for to instruct those that were aliens from our religion. Verily, it behoued suche to be chosen, who, not so-much in their speeche, as in the actions of their life, should euen bowe down their myndes to loue the Gospell of Iesus Christe, and his sincere Religion. Certes, to perswade one in speeche and wordes to embrace Christe, to inuite him to godlinesse, to open the waye to faith: but in doings to driue him from Christe, to giue an example of doing wickedlie, to bring forth no fruites of faith: is no other thing, then, as much as the daie before thou buildest vpp, so muche the daye following to pull downe: and with *Penelope*, to vntwiste the webbe againe, whiche thou wast minded to haue gone thorough.

The Teachers applying his doctrine to all sorts of learners.

More-ouer, before them whose condition is of very diuerse sorts, & wittes are not al alike; to temper the manner of teaching, to the profit of ech one of them, is neede of singuler prudence. Heere-unto therefore appertayneth that whiche *Clement* writeth in his firste epistle to the brother of the Lorde: They that Catechise, that is to say, they that instruct beginners with the worde, it behoueth that they them-selues bee instructed. For, it is a matter of the soule. And it behoueth him that teacheth and enstructeth rude soules, to be such an one, that he may bee able euen to proportion or fitte himselfe, and directe the order of his worde, according to the capacity of the hearer.

He therefore himselfe, must especially be verie well learned and skilfull, blamelesse, ripe, vnfearefull. And S. *Augustine* at large teacheth, how a Catechist, or Teacher, ought to rouse vp oftentimes his mynde to diligence and labour, to breake of all irkesomnesse in the difficulties that hee meeteth with. How furthermore it should be his speciall endeuour, to frame his speeches, according to the diuersitie of the persons. And to deale otherwise with those that are of the Gentiles: Otherwise with those that come to the Church, from among the Iewes: Otherwise also, with those that are of the citie, and politike men: Otherwise with those that are husbandmen, and altogether vntayned vp: Otherwise with those that are Gramarians, Orators, or Philosophers: Otherwise, with those that are vnlearned: otherwise, with those that haue beene before accustomed to foule offences: and to treat on

all things otherwise, with them that are thought to liue vn-reprouable.

Besides this, there are many that feignedlie and not from the heart, come to heare the doctrine; some desire diuerse places of Scripture, and obscure questions to be expounded vnto them. From whose mindes, except the scruple be in time remooued: it is to be feared, least at some time, they leape back againe from their holy purpose. Therefore, these men which were called to the office of catechizing or teaching, had not onely neede of learning, but also of no meane wisdom. Of which things *Augustine* teacheth in his booke of Catechizing the rude, in the third, the fift, and in eleuen chapters following. And against *Faustus* the *Manichean*, the thirtieth booke, the seauenth chapter: and so forth vnto the ending. And out of doubt such an other was *Panthenus*, the first Doctor of the Ecclesiasticall schoole after the Apostles, & Maister of the Catechismes, (or of these manner of Teachings) in *Alexandria*. Whome *Clemens* in his firste booke *Stromata* (of his scatterings or strawings) witnesseth that he learned all of the Apostles. Of whome *S. Hierome* writeth, that he laboured muche in the Charches with his liuely voice. Such an other was *Clemens* of *Alexandria* the successor of *Panthenus* in either function. As also besides *Hierome*, *Eusebius* witnesseth, in the first booke, the tenth and eleuenth chapters of the Ecclesiasticall Historie. Such an other was *Origen* there succeeding in the thirde place. Such an other was *Heracles*, vnto whom *Origen* deliuered vp the schoole. Such an other was *Dionysius* the Catechizer or teacher of the people of *Alexandria*. Of whome *Eusebius*, in his Ecclesiasticall Historie, the 6. booke, Chap. 16. 19. 22. speaketh. Moreover, such an other at Hierusalem was *Cyrellus*: of whome, mention is made before. To conclude, suche an other at Carthage, was that godly man *Desgratias*, whome *S. Augustine* greatly doth commend.

Exa mples
of the aun-
cient Tea-
chers.

All this noteth *Hyperius* of these aunient Doctors, Teachers, or Catechists. Whereby we may perceauie these Doctors Teachings, and much moze by their owne woorkes and treatises, to be ful of exhortations & applications. Yea, some of their Catechistical bookes, are called by the name of exhortations, as that of *Clemens Alexandrinus* his oration exhortatory to the Gentiles. &c.

Neither herein did they innade the office of other men: for, it speciallye appertayned to their owne office, as *Hyperius* further noteth, 499. For those, which for the confession of the Christian truthe, were deteyned captiues, or ledde to punishment, hee was woonte (speaking of *Origen*, and likewise of *Cyrell*) with reasons brought forth out of the holie Scriptures, to comforte them, and to animate them vnto constancie, and to many the children of the

The teach-
ers anima-
ting vnto
constancie.

heathen, (vnto whom with the rules of Grammer, hee had studiously beate vpon the points of religion) to them was he an author to embrace Christianity. &c. And in the 3. Chap. (what doctrine, and poyntes of Religion should be taught in a Catechisme) fol: 472. he saith.

Exhortatio
to newnesse
of life, con-
teyned in
doctrine.

The 4. heade is of doctrine: but in the name of doctrine I take all those thinges, which were proposed to them that were newly baptized, and are exacted to be seuerely kept. That is to witte, of the newe life & innocency of the regenerate. For, it becometh him that is baptized, to become euen a newe man: and by all meanes to die to sinne,, to liue afterwards onely to righteounesse: and to shew himselfe to bee suche in all the actions of his life, that it may be vnderstoode, he vsed the mysteries trulie, and with fruit. Of the which newnesse of life after Baptisme Rom. 6. Knowe ye not that so many of vs, as are baptized, we are baptized into his death, wee are buried together with him, by baptisme into death: that euen as Christ was raysed from the deade, by the glory of the Father, euen so we should also walke in newnesse of life: For, if wee bee grafted with him, to the similitude of his death, euen so shall we be to the similitude of his resurrection. Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that hence-forth we should not serue sinne. &c. Also to the Eph. 4. Thus therefore I say and testifie by the Lord, that ye walke not heereafter, as the residue of the Gentiles walke, in the vanity of their mynde, &c. And a little after, of the doctrine succeeding baptisme. But you haue not thus learned Christe, if so be ye haue heard of him, and haue bene taught in him, euen as the trushe is in Iesu. To lay aside, according to the former conuersation the olde man, which corrupteth according to the luste of error. But be ye renewed in the spirite of your minde, and put on the new man, which is created according to God, by righteounesse and holinesse of trushe. The like thinges thou readest Col. 3. & 2. Pet. 2. In which the doctrine of new obedience, and of the fruites of faith, which ought chiefly to be regarded in the late baptized, is (as it were) in a painted table, set before our eyes.

Doctrine
stretcheth
not only to
Faith, but
also to cha-
rity & good
workes.

And wee see the Apostle, in the moste of his Epistles, proceeding in that order, that in the former parte he treateth of the Faith of those that are to be iustified: where all things runne to this head, of faith in God, and of Baptisme the Sacrament of Faith: but in the later parte, of the faith, and charity, or workes of those that are iustified. To witte, where he handleth the offices of a Christian life, and all thinges that are there expounded, are rightly referred to that head of doctrine, that followeth Baptisme.

To conclude therefore, all the precepts, the exhortations, the rebukings, which are extant in the Apostolicall writings, concerning the charitie, iustice, innocency, purity of those, that are by faith Iustified & baptized, were comprehended: and such (teaching) as in times past, was
in

in the fowrth place expounded before the learners. What is here left out for the Teaching of the Pastor, that is not common with him unto the Doctor?

And in the 4. Chapter of the manner of this Doctors Teaching. After he hath again at large declared, how, hauing his audience of all kindes of persons, he must apply him-selſe vnto them euery one: fol. 488. He ſaith: To conclude, if there were among the hearers, ſome learned, as Philoſophers, Rhethoricians: they were gently warned that they ſhould not diſpiſe, nor heare with lotheſomnelle, the doctrine of the goſpell. Which in ſhewe, and in the manner of the deliuey, ſeemeth baſe and ſomewhat ruſticall. Nor, that they attribute more then is right to mans wiſedome, and to the bookes of the Philoſophers, that they were before inured withall. But that they ſhould more attentiuely conſider the matters themſelues, and the reuerent largeneſſe of the myſteries. And that they ſhould religiously examine all their rules, by the ſquyre of the holie Scripture. And if they had redde ouer any good authours, they ſhould conſtantly cleaue faſt vnto them. But vnprofitable and ſtayned with euill opinions, they ſhould in time lay them out of their handes. And if any thinges were more at length and groſelye expounded, they ſhould not be grieved thereat: for that was not for them, who alreadie partlie by priuate reading, partly by conference with godly men, were pretily entred: but ought many times to be done, for the ruder ſorte: And if they ſeemed to require a more full explanation of any certaine Chapters: it was by the waye declared vnto them, the reading of what writers was able to ſatiſſie them.

The teachers
Exhortations.

Which things, that they were wont thus to be done, *ſ. Auguſtine* in his booke of Catechizing the rude, in the 8. and 9. chapters, doeth declare. According to this manner therefore, did the Catechiſts or Teachers, when they did publiſely teach, applie them-ſelues wholly vnto all men. And as the Apoſtle ſaide, to become all vnto all, to the intent to winne the moſte part vnto Chriſte: and to giue no man occaſion of ſtarting backe, of erring, or ſo much as ſtaggering. And if moreouer, they perceaued it were expedient: oftentimes they asked the Biſhops themſelues; to the ende, that of ſome certaine more difficulte pointes, or more needefull to be expounded; they might alſo publiſely & more fully preach vnto the people. Whereunto no doubt theſe thinges are to be referred: bicauſe the fathers oftentimes, do intermingle in their Sermons, exhortations, &c. 497.

Againe, ſpeaking of their diuerſitie in teaching of children, and thoſe of riper yeares, he ſaith: For, children alſo, the ſame forme of ſounde wordes is well vſed; which in little bookes that are borne about, we ſee preſcribed. But with thoſe that are elder, there muſt be a freer courſe of

The Rhetorical manner of the doctors teaching.

speeches, and place, by yeelding to examples, similitudes, descriptions, amplifications, and to the mouings of the mindes. If at any tyme any vices are to be reckoned vp, and reprehended: (which muste needs bee done in the expounding the tenne commandementes) those things in children shall bee noted, and chastised with gentle woordes, which we know are famillier to that age. In young & old persons, verilie, it is meete that other vices bee cured with another medicine. And euen as these things fall out more and more in the eyes of men; so muste the reprehension be tempered: for they are able to susteine a sharper reprehension.

In Exhortations, the like moderation must bee vsed, and duties prudently prescribed, that are agreable to euery age, and perswasive argumentes aptly applied vnto them. What neede many wordes? Whatsoeuer shall be offered to tender mindes: that muste bee, as though it were milke or delicate pulse. Those things that shall bee distributed to them of full age, they must expresse (after a maner) the nature of strong meate. Generally, the Catechist or Teacher must often admonish all his hearers, that they often deeply in their mindes consider with him, what they once promised to God, & to the Church, in their baptisme. What confession of their faith they made. How haighnious a thing it is, for those that haue geuen their names, to fall from their Emperour Christe. What life Christe requireth of those that are his. Finallye, by what bayte, arte, prudence, and counsell so-euer hee can, he shall diligently studie to drawe them to the true feare of GOD, and lone of vertues, and hatred of vices. And thus muche of the manner of his teaching in publike.

All this at large, and much more writeth Hyperius of these Doctors and Teachers: which in the Primitive Church were called Catechistes, because of the sounding of their voice in their teaching. And other Ecclesiastical Doctors then these, from the Apostles times: (except the Deacons Priestes, Pastors or Bishops.) I haue readde of none in al the Church of Christe. But what Teachers soeuer haue bene, none haue bene debarred, (till now) of exhorting, and applying of their doctrine. No, not the best of the Doctors, Teachers, Readers, or Catechists, what name soeuer they shall be tearmed by, that God in these our laste dayes, hath raysed vp in his Church, to refozme the same: and to restore the true Teaching of the Gospell, which the enemies had suppressed: No, not one that I can yet reade or heare of, but that now and then hee exhorteth, rebuketh, or applyeth in his teaching: as appeareth in all the woordes of Luther, Zuinglius, Oecolampadius, Bucer, Musculus, Martyr, Bullinger, Simlerus, Gualter, Caluine, Danaus, Zanchius, Hyperius, Olevianus, Ursinus, Sadeelus, Beza, Tremelius, Iunius, or any other learned

All the later Doctors in the refoz-

ned, godly, and famous Doctor, Teacher, Catechiste, Reader, interpreter, Expositor, &c: but in their teachings by mouth, you should have heard and in their teachings by writing yee shall finde more or lesse, exhortations, reprehensions, admonitions, consolations, and applications, &c. Doubtly the nearest that mee thinkes (I speake it vnder correction) doo vnto this imagined Doctor, that these our brethren and Learned discourfers would set vp: are the Scholasticall, Thomistickall, Scotistickall, Sorbonickall, Cherubinal, Seraphical, (or cal them what ye wil,) the Speculative and contemplative doctors. They of all other, vied a kinde of teaching and confuting, much like this manner, for the moste part, without applying their teaching, to any particuler state of time, of persons, or places. As for al other examples of the practise of Doctors, both before Christs time, and in Christs time, and in the time of the Apostles, and in the time next after them, and so continuing till these Schoole-men began, and from them, vntill God raysed vp better Doctors among vs: and among vs, of all these, and other godly learned Doctors, not so muche as one appeareth, that thus precise he was limited, onely to teache, but had liberty to exhorde and applie, and yet, exceeded not his office, But now, having considered the institution and practise of this Doctor thus far forth let vs returne to our Learned discourfers collection hereupon.

med Churches manner of teaching.

The new vreged Doct. are likest to the schoolemen.

Therefore, if we purpose to haue the Church to flourish in true knowledge, we must provide that this office be restored, both in the vniuersities, and in as many other places as may bee, as well for the better instruction of all men, which are desirous to learne, as especially for the information of those, which shoulde occupie the roomes of Pastors. Of whiche sorte there ought to be a great number alwayes in good towardnesse, to take charge of so many severall flockes, as must of necessitie be in so great a Church as this is.

The learned Disc. Pag. 18.

By this kinde of Doctors that is here vrged, the Church would sofly flourish: restored that can-not be, which neuer was. Notobest, to haue Doctors or Teachers more especiallie, though not onely to dedicate themselves to teach true doctrine, and to confute all heresies and false opinions by the woorde of God, concerning all articles of true Religion, both in the Vniuersities, and in as many other places as may be: As not thus farre said amisse. But this farre differeth, not in methode, but in matter, and that in one of the principall pointes thereof, from that which before was vrged: that hereunto God had provided that certaine men shoulde bee appointed in euery congregation. But here yee are well fallen, from euery congregation, to the vniuersities, and as many places as may be. This braueth nere indeede, to the English forme at Geneva, and to the Scottish. But the nearer to any of them: the further from your selfe.

Bridges.

Doctors in the Vniuersities and in as many places, as may be.

And as ye were too peremptorie in that point, whiche here yee mitigate: so there, where yee saide, they shoulde employe themselves whollie or principallie to the studie of holie scriptures, &c. Whiche woorde principally, beeing also a gentle lenitive of the woorde whollie, is cleane contrarie to it selfe, and to your laste assertion, that the office of Doctors, is onelie to teache true Doctrine, and to confute all heresies, &c. Which againe is an-other difference, not from your brethren, but from your selues; no; yet so much in methode, as in matter. Neyther can I see, howe this also doeth hang together, that the especiall ende of these Doctors is for the information of those, that should occupie the roome of Pastors; and the Pastors office is not onely teaching, but exhortation is the principall parte of their office: And shoulde the informers and Teachers of their offices, not deale at all with exhorting and applying, which principally pertayneth to Pastors, but teache onelie? So indeede, they might make them Learned Doctors, like them-selues, but sopp Pastors, with whose office, they haue not to meddle. Spee thinke it were better saide of the twaine, (these offices being thus distinguished) if Pastors did informe Pastors and Doctors too: since they may bothe Teache and exhorte: and Doctors maye not exhorte, but teache onely.

But of these thinges, I wil be gladde to be my selfe a learner, when I shall get a Doctor, that can moze learnedly discourse vppon them. In the meane season, let vs now leane both these imagined, and other Doctors, not to euery congregation, but rather to the Vniuersities, and other fitt places for them, as Cathedrall and Collegiat Churches, &c. Where (I truste) some good Teachers and Doctors bee. And now let vs come, to vieue the Pastors.

The

The Argument of the 3. booke concerning the 2. Tetrarke, called the Pastor.

Firste, for the titles and names of Pastor, Elder, Priest, Superintendent, Ouerseer, and of Bishop: Of the indifferent vsage of the names of Pastor, Elder, and Bishop: Of one or many Bishops in one Citie: Of their equalitie in dignitie, and authoritie: Of those Bishops, that S. Paule called together to Miletum: Whether the name were not made peculier to one in the Apostles times: Whether Timothie and Titus were not such Bishops: How the Apostle calleth them Bishops at Philippos. Of the Superioritie among the Apostles, and whether Iames were Bishop of Jerusalem. Of the name and office of Priestes, and Bishops in the Primitiue Church: and so continuing, till Aërius moued the first question heere-of: and of the Fathers, opposing them-selues against him. Of Ieromes reasons for the occasions and endes thereof. Of the auncient Fathers interpretation of the former places; and of the continuall practise heerof in all Churches. That this order was no way to Anti-Christes pride, and tyranny; but the stop there-of. And of the originall and state of the Church of Rome: and of the schisme made therein by Nouatus a Bishoppe of a new making, and of his Puritanisme.

Besides Doctors, there must bee Pastors ordayned in euery congregation, which haue diuerse appellations in the Scripture. As, Ephes. 4. they are called by the name of Pastors, bicause they ought to feede the seuerall flockes of Gods sheepe committed to their charge. As it appeareth *Act. 20.28. 1. Pet. 5.2.* They are called also Elders, not alwayes in respect of their age, but of their office and grauity. For, *Timothie* was but a young man, & yet had the office of an Elder. This name was receaued of an aunciet custome of the people of Israel, who vsed so to cal those that were rulers or officers among thē, as it appeareth by many places both of the olde and newe Testament, but chieflie in *Num. 11.16.* Where god ordained seuentie Auncientes, to assitt Moses in his gouernement, who were

The learned Dis.

Pag. 19.

20. 21.

22.

Pastors and their titles.

Act. 20.28.

1. Pet. 5.2.

Num. 21.16

were also indued at the same time with the spirit of Prophecy, frō which time it became an ordinarie office and name of Gouvernours in Israell. Wherein we haue to note against the Papistes, that the Ministers of the Church, are neuer called in the newe Testament, by the name of sacrificing Priestes, which were vnder the Law: but often are called Elders of the similitude of those auncients, that gouerned the people of GOD. Whereas, if they had beene appointed of God to bee sacrificers: the similitude and name of sacrificing Priestes, would a great deale better haue agreed vnto them. But wher-as both these names, were vsuall amongst the Iewes, *ἱερεὺς* and *ἐπὶ πρεσβυτέρου*, the one signifying sacrificers, and the other Elders, the spirit of GOD dooth often call the Ministers Elders: but euer-more, yerye preciselye auoydeth to name them Sacrificers, or Priestes (as we vse the tearme:) yea, though they succede them in one principall parte of their office, that is to say, in teaching, as is written. *The lippes of the Priest shoulde preserue knowledge, and men shall seeke the Law at his mouth.* The cause where-of is euident, to be this, that the sacrificing Priesthoode of Aaron, is wholly translated vnto Christ: in whome onely it resteth, & passeth frō him to none other. But by the name of elders, the Pastors are called, *Act. 14. 23*. Where Paule and Barnabas ordayned Elders by election in euery congregation. And *Act. 20. 17*. Paul sent for the Elders of *Ephesus* to Miletū. Also he affirmeth those Elders especially which labour in preaching & doctrine, to be worthie of double honour. Which place also testifieth of an other kinde of Elders, of whom we shall haue occasion to speake more heere-after, whose office consisteth onely in gouernment and not in publike teaching. Moreouer, he sheweth that he appoynted Titus to ordeine Elders in euery Citie, and after-ward describeth what manner of men, he would haue to be chosen into the office. Also *S. James cap. 5. 14.* willeth, that if any be sicke, they should call for the Elders of the Church, who being indewed with the gift of healing at that time, should pray for the diseased, and anoint him with oyle, and he should bee restored to his health. Finally, *S. Peter* as a fellowe Elder exhorteth the Elders to imploy all their diligence to the feeding of the flocke of God.

Bridges.



His Discourse (as saith the marginall note in the beginning thereof) is of Pastors and their titles: as though this name Pastor were the chiefeſte, and more vsuall name, then any other of these Ecclesiasticall offices, and al other were but titles appendant to Pastors. Whereas, not onely (as I haue declared) Musculus saith, that the name of Pastor, is bnt a Metaphorical name; signifying feeder of feeding, and is in right English commonly called a Sheeplearde, not a Pastor.

Pastor. But also, these our Learned Brethren discourses themselves doe here confesse, that they are called by the name of Pastors, because they ought to feede the severall flocks of Gods sheepe committed to their charge. But, as the people of God are called flocks of sheepe improperly, and onely by similitude: So are the Ministers of Gods worde and Sacramentes; and none other wise called Pastors.

Now, this their pasturing or feeding, being their teaching: the Pastor (as Musculus saith) is the Teacher, or Doctor. And this word the Pastor albeit (as is aforesaid) improperly taken, though it be somewhat more used by some of the Prophetes in the olde testament: yet (in the new Testament) (saue, where it is ascribed only vnto Iesus Christe) it is rare or neuer to be founde, directly ascribed to the Ministers of Gods word and Sacramentes, as it is in this place here quoted. *Ephes. 4.* Upon which we haue already spoken. And as for the other quotations, *Act. 20.* & *1. Pet. 5.* do rather insinuate them than call them by the name of Pastors.

The name of Pastor seeldome vsed in the new Testa.

This metaphorically name therefore of Pastor or shepheard, or feeder, is no more (if it be not much lesse) significant, for the office of the Minister of gods word and Sacramentes: then is the name of Doctor, or is any more proper name of this Ecclesiasticall office, then are the other which here be reckoned by. Whereof, as these our brethren the Learned discourses doe firste name the title of Elders: so in this example that they bring therof,

The name of Doctor or Teacher more proper and significant than the name of Pastor.

Numb. 11. 16. Where God ordained 70. auncients to assist Moses in his government, who were also endued at the same time with the spirit of Propheticke, from which time it became an ordinary office and name of gouernours in Israel. This is so hardly brought forth, for the applying of this name vnto the spiritual Pastor or Minister of Gods worde and Sacramentes, that their selues both here do rather applye it to the name of Gouernours, whiche name they giue vnto their Seniors, that are not Pastors: And also, pag. 83. saying: That Pastors seeme to haue borrowed this name of Elders, especially in respect of their Government. Whereas, it is apparant for those Elders (for all their prophesying) that their gouernement consisted not wholy in Ecclesiasticall, but in ciuil and temporall matters onely. So, that those Elders were nothing like either these Elders, which they call Pastors, nor like the Elders that they call Gouernours, which they would haue not only to gouerne (though, some ciuil and temporall, but chiefly) all Ecclesiasticall matters. but of these 70. Elders, we shal see more hereafter.

Nowe, concerning your note against the Papistes, that the Ministers of the Church are neuer called in the newe Testament, by the name of sacrificing Priestes, which were vnder the Law. Which, as it is true: so that which follo weth, but often are called Elders, of the similitude of those auncientes that gouerned the people of God, I take, not to bee so true.

The minist.
of the newe
Test.haue
neither
name nor
office from
the Elders
Numb.11,16

Caluine on
Numb.11.

true, or so necessarily proued to be true, that the name *ancientes* came of the similitude of those 70 auncientes, their manner of gouernement of the people of God; being so different and contrary.

True it is, that those auncientes are by the 70. interpreters called by that name, but so they cal also both Abraham and his wife, and his man, and Lot, and the Sodomites, and the Elders of Pharaohs house, and all the auncient men of the people of Israell, besides and before they so call those 70. auncientes. And of the office that they were called vnto, saith, Caluine, on the same place, Numb. 11, 16.

For, before the Lawe was set foorth, Moses was bidden to take 70. persons with him, who should conduct him into the mountaine, that they might be eie witnesses of the glory of God. In the meane season I denie not, that there were 2. more aboue the number of 70. But onelie I shewe why God determined this number, to witte, that hee mighte restraine the guides and heades of the people, to the familie of Iacob, which was the beginning of the nation, and the name. Yea, it seemed before, when as Moses to take the tables at the hande of God, ascended into mount Sinai, that he did leade with him threescore and tenne Gouernours.

Where-upon is gathered, that euen then were chosen in that number, such as did excell in honor, Albeit the prouince of gouerning whereof mention is now made, was not as yet enioyned vnto them. And it is likelie, that those selfe-same men whiche before were created Captaines, were called to this new and vnaccustomed office. Which also the wordes declare. Indeede, certaine it is, that where-as the Iewes returned from their exile in Babylon, because it has not lawfull for them to create a King, they imitated this example, in ordayning a Counsellor session of Senators. So great honor was giuen to the memory of Dauid and of the Kinges, that out of their stocke they choase their 70. Gouernours, vnto whome appertayned the chiefe power of all kynde of matters.

Thus saith Caluine of them. so that, the office of these 70. being more laye, and nothing like to the gouernment of the Ministers of Gods word and Sacramentes: and the name *ancientes* being indifferent to other as well as to them, and that, both before and after them: it hath no likelie-hood, that the ministers of Gods word, are called Elders of the similitude of those seuentie auncientes. True it is, that they are so called, and that often in the new Testament, and neuer, sacrificing Priestes. But what is this to the name priest? Can you say, The spirite of God neuer calleth them priestes? The spirite of God (say you) doth often cal the Ministers Elders, but euer-more precisely auoydeth to name them sacrificer, or priestes.

Pea, doth it so? Holwe doeth it then often call them Elders? When that which we name in English Elder, is in þ very terme of the spirit of God ^{Prieste and Elder al one} ~~apocallips~~? Of which very worde the English terme priest by contraction is deriued. Doe yee thinke this is a sufficient warrant, to come in with this Parenthesis (as we vse the terme)? And (I pray you) what an blage cal ye this? Besore, yee called them sacrificing priestes, and made your argument all on sacrificing priestes: And now yee come in with Sacrificers or priestes. Not making these sacrificers or priestes to be termes distinctiue, & distinguished offices: but as betokening al one office or thing, that to be a sacrificer, is to be a priest: and to be a priest, is to be a sacrificer. and that sacrificing priest is all one. As we vse the terme (say you) they are all one. As you vse the tearme (say I) you vse it greatly amisse, and berry farre from the vsage of the spirite of God, and from the vsage of all the wryters, both of the olde testament, and the new.

Priester and sacrificers not all one.

And if both these names (as you confesse, were vsual among the Iewes, ^{Reformers of names should mark not so much how thinges are used, as how they should be vsed.} ~~apocallips~~ the one signifying sacrificers, the other Elders: then to vse these wordes one for an-other, (as you heere doe) is a foule error and abuse. Especially, where we would, or shoulde of purpose speake properly, and distinctly of these thinges.

For we must not thinke, to scape heere with this saying, every thing as it is bled, or taken: but what it is it selfe, and how it should be taken. Namelie heere of you, going about to refozme thinges and tearmes, that (you say) haue beene abused, and to reduce them to their firste or originall vse, and institution.

Now, the terme ~~apocallips~~ holwsoener the spirit of G O D vsed it in the old Testament, and yet most commonly different from the sacrificer: but especially in the new Testament, neuer for sacrificer, but chieflie for the Minister of the word and Sacramentes: Our English worde prieste being deriued from the same grecke word, as also, the Latine, the French, the Italian, the Spanish, the high and lowe Dutche, do all deriue their names of this office, from this worde ~~apocallips~~: as *Presbiter*, *Prestre*, *Presté*, *Prete*, *Priester*, euen as we say, Priest: And many such wordes we haue as ~~in some~~ *Episcopus*, *Euesqué*, *Vescone*, *Obispo*, *Wischoff*, and we say, Bishop: and as the French, Eglise, &c. of the Greeke worde ~~Εκκλησία~~, and wee Ecclesiasticall on the same: and Church, which the Northren English calleth Kyrke of ~~Κυριακή~~: Deacon, of ~~Διακόνος~~, and a number of our English wordes are deriued.

But, if now the Papistes, haue after wards abused this terme *Presbiter*, which we commonly call prieste, for sacrificer: Is it not lawfull for vs, to reduce this worde, vnto the same vse, it was then, and long time after, in good sense bled? Since, when so-euer wee vse the same

same for the Ministers of the Gospell, we protest to vse and vnderstand it in no other sense, than the new testament doth.

And if we wanting a fitt tearme for Sacrificers, the worde Priest hath beene ill applyed vnto Sacrificers, hath not the worde Bish. Deacon, Clerck, Church, Sacrament, Ceremony, Baptisme, Euchariste, Crosse, Image, Saint, Doctor, Gospell; and a number tearmes moe, beene moste shamefully, abused: and yet both not their abuse debarre our libertye of vsing these tearmes, vnderstanding them in the true senses of them.

Why the name of Elder though the more natural English, is not so fitt a tearme, as Priest for the minister of the worde.

And although I for my part do not mislike the name Elder, (being the true English of the worde *Πασις*, as likewise shepheard or feeder, is of the worde *Pastor*) if this worde Elder had beene in our English tongue more ordinarily vsed, and more properlie applyed to the Ministers of Gods word and Sacramentes, where-as the worde Priest, being deriued from the Greeke, and arriued hère, is at the most but a free denizen: yet, since this free borne Elder, is so freely used to so diuerse senses, that not only your selues vse it, for an-other kynde of Elders: and because also it is more vsually taken for those that be more Politike officers: & for all that are more auncient than others, and so, yee hère cal the 70. auncientes: and ordinarily, we vse it for Elders in yeres, and for those that haue liued & died long before our times: therefore (me thinkes) the tearme Elder, is not so fit a tearme (hauing so many, prophane senses) to be applyed to the Ministers of Gods word and Sacramentes, as is this our indeniued worde, Priest. And as also Pastor is an-other worde forreiner borne, and yet your selues had rather vse that tearme: yea; and make it your especiall proper tearme, then shepheard, or feeder: because the worde shepheard is, although the righter and playner English, yet properly betokening her persons, and feeder too generally applyed to prophane vses.

Howbeit Brethren, without too earnest strife for these tearmes, this is but my simple opinion, a little declining from your Learned discourse vpon this title of Priest. Notwithstanding, as far from all allowing, or liking the popish sacrificing Priesthoode, or any other of their errors, or superstitions, as (thanks be to God, you our Learned brethren, or any other reformed Churches are.

As for the Latine worde *Sacerdos*, as who would say, a giuer of holie thinges: albeit indeede *Sacerdos* is no more the true exposition of *ἱερεὺς*, then priest is of *Sacerdos*: Yet is not this worde so vtterlie left out of the new Testament, but that S. Paule saith *Rom. 15. 16.* *ἵνα ἡμεῖς ἡμεῖς τοὺς ἑθνοὺς ἁγιάσωμεν τῷ εὐαγγελίῳ τοῦ Θεοῦ.* To this, that I might be the minister of Christ, among the Gentiles, sanctifying them to the Gospell of God. wherein he alludeth to the name *ἱερεὺς*, that Feguernekinus in his promptuary of Mar. saith in the title of Pastor, *Pastores quo sensu sacer. dicuntur.* In what sense Pa. are called sacerdotal priests. But for the vse therof, as either the penury of

the tongues permitted, as the use prenapled: so the Grecians (though having otherwise a tongue most copious) retained still their olde name *hups*, and the Latines, *Sacerdos*. Wherefore (saith Kemnitius confuting the Councell of Trent about the Popishe sacrificing Priestthoode: Neither doe we strue for names. Paule by a generall name calleth the ministers, Doctors, Pastors. In the Scripture of the newe testament, the name *Sacerdotum*, of Sacerdotall Priestes, and *Sacerdotij*, of Sacerdotall Priestthoode, is no where ascribed to the ministerie of the newe Testament: but by the use of Ecclesiasticall writers, it is growen in custome, to call the ministerie priest-hoode, and the Ministers Priestes.

Kemnitius,
contra Trid.
conc. tom. 2.
pag. 1140.

So *Chrysostome* calleth *episcopos*, what-so-euer pertayneth to the Ministerie of the newe Testament.

August. de Cinitate Dei, Lib. 20. saith, Bishoppes and Presbyters (or Priestes) are nowe properly in the Church called, *Sacerdotes*, Sacerdotall Priestes.

Aug. de cinit.
Dei. lib. 20.

If therefore the Papistes minded onely this, that there should be in the newe Testament an externall sacerdotall Priestthoode: that is to wit, an externall ministerie of the woorde and Sacramentes, as wee have already declared: there should be no controuersie, nor troubles should be mooued, for the name of Sacerdotall priestthoode: so that the matters that be true and necessarie, may bee safe. And euen thus as Kemnitius saith hereon: so say we.

But although our Bretheren, and we agree heerein, against the aduersaries of the Gospell, that the Sacrificing Priest-hoode (vnderstanding it as Kemnitius here sayde for the externall function and action of reall sacrificing) be translated vnto Christe and resteth in him onely: For other-wise, spiritually hee so communicateth both his kingdome and priest-hoode, to his whole mysticall bodie, that all the whole is an holy priest-hoode, as Peter sayth 1. Pet. 2. and all the partes thereof, Kinges and Priests in him: Apocal. 5. yet can not our Bretheren here iustifie this, to be the cause, why the spirite of God auoydeth in the ministers of the newe Testament, the name of sacrificers or Priestes, because the sacrificing priest-hoode of *Aaron*, is wholly translated vnto Christe, in whome onely it resteth. For (as they heere confesse their selues) the ministers of the newe Testament succede the sacrificing priest-hoode of the olde Testament, in one principall part of their office, that is to saye, in teachinge: as it is written, the lippes of the Priestes shoulde preferue knowledge, and menne shall seeke the lawe at his mouthe.

Aarons
priestthoode
not wholly
resting in
Christ only.

If then, the sacrificing priest-hoode resteth wholly in Christe: we should haue no externall publique teaching of Gods Lawe. And therefore our Bretheren must correct their wordes in that point. Neither

sufficieth

sufficieth it to saye, they meane it onely in respects of their sacrificing: For, the sacrificing priest-hood consisted not onely in sacrificing, if teaching were a principall parte thereof. And was not prayer an-other principall parte thereof also: And both distinguished from the reall externall sacrificing parte: Yea, if our Bretheren separate exhorting from teaching: as they sayde before, page. 17. exhorting is a principall parte of a Pastors office: and those sacrificing Priestes were Pastors: and are oftner so called in the olde Testament, then in the Newe: if then, in so manie, and all principal partes of that priest-hood, the ministers succede them, although not in the sacrificing parte: then is neither this true, that the sacrificing priest-hood resteth wholly and onely in Christe: neither is this anie cause, that though the name of Sacrificer be auoyded in the ministerie of the Newe Testament, the name also of Priest (signifying Elder) shoulde bee, or is auoyded. Which indeede it is not. For they are often called *presbyteri*, Presbyters or Priestes, in the newe Testament.

As for the places here by our Bretheren cited, because they are afterward recited, vpon more materiall occasion of questions betwene vs, and be here onely referred to the vse of the name: I deferre them to their particular answeres of them.

The learned Dis. An-other name they haue in the Scripture, which is Superintendentes, or Ouerseers, because they ought to be vigilant and watchfull, to ouer-see the flocke, and euerie member thereof. Which name is neuer vsed in the Scripture, for such Bishops as claime and exercise dominion, and authoritie ouer whole Regions, & all the Pastors of the same, but onely for those that be Pastors of euerie seuerall congregation, hauing no superioritie ouer their fellowe Pastors, but be all of equall dignitie and authoritie. So are they named *Act. 20.* where *Saint Luke* in the 17. verse, calleth them Elders of the Church of *Ephesus*. *S. Paule* in the 28. verse, calleth the same Ouer-seers; saying: *Take heed to your selues, and to the whole flocke, ouer which the holie-Ghost hath made you Ouer-seers, to feede or gouerne the Church of God, which hee hath purchased with his owne bloude.* In this place all the three appellations concur: namely, of ouer-seers plainly, and Pastors inclusiuely in the woorde flocke, and in the word *ποιμαίνω*, which signifieth to feede, or gouerne as a Pastor doth his sheepe.

Bridges.

The name of Superintendent or Ouer-seer nothing so fit a name as Bishoppe.

We are now come to the name *ἐπίσκοπος*, which in our vulgar English we call Bishop, which name likewise by our Bretheren is almost as much shunned, as the name of Priest, and called rather by the names of Superintendent or Ouer-seer. And although these termes (where they are better known, and properly vsed for this office) are not to be misliked: yet because the word Superintendent, is not deriued of the word so often vsed by

by the spirite of God, but is onely a signification or exposition of the same; howbeit, so darke and strange to the Learned, that they are not so wel acquainted therewith, as with the vsuall name of Bishop: and the name of Ouerseer, though it be English plaine inough: yet, being vsed for manie meane and worldly offices, as the Ouerseers of woorkes, the Ouerseers of willes, &c. I take it therefore not to be so proper and apt a name, as the vsuall and peculier name of Bishoppe, being the verie Etimologie of the Greke name, that the spirite of God vseth in the scripture.

But say our Brethren, this name is neuer vsed in the scripture, for such Bishops as claime & exercise dominion and authority ouer whole Regions, and all the Pastors of the same: but only for those that be Pastors of euerie seuerall congregation, hauing no superiority ouer their fellow Pastors, but be all of equall dignitie and authoritie.

The vse of the name Bishop.

This is saide onely, and not proued, either out of any place, befoze, or here alleaged. As for this present, *Act. 20. ver. 17. & 28.* neither nameth, nor inferreth any such thing. But argueth rather of twaine the cleane contrarie. For, what meaneth this confused collection thereupon: That in this place the three appellations doe concurre, namely, of Ouerseers plainly, and Pastors inclusiuely in the worde *flocke*, and in the woorde *ποιμαίνω*, which signifieth to feede, or gouerne, as a pastor doth his sheepe. Where is here the concurrence of the three appellations? Here are two appellations by you named, Ouerseers plainly, and Pastors inclusiuely. Where is the thirde appellation that yee speake of? If yee meane in the Greke verbe following, when yee saye, and in the woorde *ποιμαίνω*, call yee that also an appellation, because yee saye it signifieth to feede or gouerne, as a Pastor doeth his sheepe? And howe chance then yee adde not the 3. appellation, and of gouerning also, call him a Gouvernour? We tpe adde onely, as a Pastor doth his sheepe. And whie not also as a Gouvernour doeth his people? For else, the terme of Pastor might haue sufficed.

Our Brethren confused collection of these names out of *Act. 20. 17. 28.*

What, doe yee thinke of purpose the appellation of Gouvernour here also included, and giue the appellation of Gouvernour to your other Elders, whome yee call (as it were) by their proper name Gouvernours; and pull it from Bishoppes: least you might seme (perhaps) to ouerthwarte your selfe, and inferre (by giuing them the name also of Gouvernours,) that they exercised Dominion and authoritie, yea, perhaps ouer whole Regions, and all the Pastors of the same? Which is y thing that of all other yee can-not bꝛoꝝke. But let the proofof that fall out after as it shall: out of this place, as yee proue nothing to the contrarie; so, if yee meane, by these three distincte appellations eyther plainly spoken or included, that Bishoppes are Ouer-seers, are Pastors, and are Gouvernours: then it followeth, that these three seuerall appellations,

haue thre seuerall respectes. Ouer-sight or superiortie of beeing and examining the states and duties of them, whom they ouersee, as Ouerseers: feeding, by preaching the worde of *G D D*, and ministring the Sacramentes, the foode of the soule, as they are Pastors: and gouernement, which, what it implyeth, besides these two former, I referre to euerie indifferent concluders iudgement.

If nowe, ye would conteyne this thirde vnder the other two, ye should both confounde your selues, and these thre concurring appellations. So that, the exercise of dominion and authoritie, of iurisdiction and discipline in the Church of God, appertayning to the office of Bishops, is eyther plainely or inclusiuely to be inferred of this place: euen by our owne obseruation thereon. Which exercise of authoritie and dominion, howe farre it reached, whether ouer whole Regions, and all, or anie the Pastors of the same: shall moze and moze appeare by further discussing that which followeth.

The L.D

Pag. 23.

Bridges.

Whether
there were
many that
properly
were called
Bishops in
one Citie.

Where is to be noted, that Bishops or Ouer-seers of one Citie were manie: which plainely argueth that they were none such, as nowe-a-daies are commonly called Bishops, which can be but one in one whole Diocesse, much lesse manie in one Citie.

Although we neede not greatly stande on this, whether those Bishops, that were called together by Saint Paule, were at that time moe, than one there continually resiant, being so headde and famous a Church as Ephesus was, and so in that point were different from Bishoppes nowe-a-dayes: yet may they well be such, in manie other moze necessarie, materiall, and nearer pointes, to the point nowe in hande, though in this or some other point, they were not such. Would to *G D D*, all in Christendome, that haue the name and office of Bishoppes nowe-a-dayes, differed no moze but in this. The Popishe Bishoppes differ in manie more and farre greater. And yet all, in all the offices of a Bishops differ not, though they all abuse their office diuerse wayes. As may an euill Prince, and a good Prince, and yet both Princes. As Aaron and Caiaphas, both Bishoppes: as Peter and Iudas, both Apostles. And so may there be both Doctors, Pastors, Gouernours, and Deacons, so well as Bishops, good and badde.

And much lesse difference: being both good, and differing only in number of the persons, and not in the principall substance of their office. In which point is not so great difference, as these our Learned Bretheren wene. For diuerse times there haue bene two or moe Bishoppes at once in one see. Whereupon such were in the auncient time named *Coepiscopi*, as Clemens, Linus, and Cletus, by diuerse menues opinions, all Bishoppes of Rome together.

And as Hierome *Catalogo scriptorum Ecclesiast.* telleth of Alexander, Bishop

Bishophe of Capadocia comming to Hierusalem where Narcissus was Bishop: he was made Bishop ioyntly with him, and both of them together ruled the Church of Ierusalem.

Suffragane
& Coadiutor Bishops.

Although this haue the seldomer happened, and orders since haue beene made to the contrarie, as at the Councell of Nice, &c. to auoyde emulation and contentions: and the imitation of suffraganes, yet to this day testifieth the same. Howe although this be plaine ynough, to be no such materiall matter. To conclude, that Bishoppes, be it, they be moze together in one Diocesse, or in one Citie, haue no authoritie ouer other Pastors, but that all Pastors are of equall dignitie and authoritie: yet if this were denied (I meane for this place here alleaged Act. 20.) can it be necessarilie inferred thereupon? The text it selfe (say you) plainelie argueth it. So are they named *Ages*, 20. where S. Luke in the 17. verse calleth them Elders of the Church of Ephesus.

The questi-
on is of the
equalitie of
all Pastors.

What say ye (my Pastors?) dare yee anouch these woordes, for the text it selfe in deede, and in distinguished letters? Reade the text better, and you shall finde these woordes: *Wherefore, from Miletum he sent to Ephesus, and called the Elders of the Church.* Doeth this of necessitie inferre, that they were the Elders of the Church of Ephesus? Meaning by Elders, only the Pastors or ministers of the worde and Sacraments, to the which purpose yee alleage it, and not the Elders that ye call Gouvernours (which, as ye after ward say, medled not with teaching) for the ye, shold alleage it cleane amisse for Pastors. And I pray you, do ye thinke there were then, (the Church there being so lately founded) manie Pastors or ministers of the word and Sacraments, abiding at that one Church of Ephesus? It is not likely, considering that time. For in the Chapter before saue one, Chap. 18. 19. is the firste mention made of Ephesus, howe Saint Paule comming thether, entered into the Synagogue and disputed with the Iewes, who desired him to carrie a longer time with them: but he would not consent, but bad them fare-well, &c. After whose departure came Apollos, as is aforesaide, verse, 25. The same was instructed in the way of the Lorde, and he spake feruently in the spirite, and taught diligently the thinges of the Lorde, and knewe but the baptisme of Iohn onely. And hee beganne to speake boldly in the Synagogue, &c. After whom Cap. 19. ver. 1. Paule returning came to Ephesus, and founde certaine Disciples, and saide to them: haue ye receaued the holy Ghost, since yee beleueed? And they sayde vnto him, we haue not so much as heard, whether there be a holy-Ghost, &c. And all the men were about twelue, ver. 7. So that, all this while there was yet no great number of sufficiently instructed Christians, much lesse of Pastors, (and all in the Synagogue of the Iewes) at Ephesus.

Our Breth.
wresting the
wordes of
the Text.
Act. 20. 17.

What likeli-
hoode of
many Pasto-
rall Elders
in Ephesus
when S. Paul
came to Mi-
letum.

But it folloiweth in the text of their encrease. ver. 8. Moreover he went into the Synagogue and spake boldly for the space of three monethes, disputing and

exhor.

exhorting to the thinges that appertayne to the kingdome of God.

But when certaine were hardened and disobeyed, speaking euill of the way of God, before the multitude: he departed from them, and separated the Disciples, and disputed daylie in the schoole of one Tyrannus. And this was done by the space of two yeares. So that all they which dwelt in Asia, heard the words of the Lorde Iesum, both Iewes and Gracians.

So that although Saint Luke saye, on the occasion of the myzacles following: verse 20. So the worde of God grewe mightily and preuailed: yet all this while heere is no stoze of Pastors ordeyned in this Church of Ephesus that we reade of, during Saint Pauls aboade among them. Nowe (sayth Luke ver. 21.) when these thinges were accomplished: Paule purposed by the spirite, to passe through Macedonia, and Achaia and to goe to Ierusalem: saying: after I haue beene there, I must also see Rome. So he sent into Macedonia two of them that ministred to him, Timotheus and Erastus. But he remayned in Asia for a season. And the same time there arose no small trouble about that waye. For a certaine man named Demetrius a siluer Smith, &c. And so Luke entereth into the declaration of that sedition, which to haue pacified, ver. 30: When Paule would haue entered in vnto the people, the Disciples suffered him not. Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him, that he would not present himselfe in the common place.

Whereuppon it followeth in this 20. Chapter, verse 1. Nowe after the tumult was ceased, Paule called the Disciples to him, and embraced them, and departed to goe into Macedonia. So that, heere is described by Luke all the state of the Church of Ephesus, from the time that it first receaued the faith of Christe, till Saint Paule in his returne towarde Ierusalem, hauing passed by Ephesus, because hee would not spende the time in Asia, beeing come to Miletum, (sayeth Luke:) Wherefore, from Miletum hee sent to Ephesus, and called the Elders of the Church.

By all which conference it may appeare, that there were not at that time manie Pastors of the Church of Ephesus. And that (though the word of God grewe mightilie there and preuailed) yet wee may perceauie, that the most parte of the Citie remayned Idolatrous: so that the greatnesse of this Church, was but in comparison of other lesser Cities. And if it were as Caluine obserueth, on Act. 14. verse 23. And when they had ordeyned them Elders, by election in euerie Church, &c. I interprete Presbyters, (Priestes, or Elders) to be heere called those, vnto whome the office of teaching was enioyned; for that there were some, that onely were correctors of manners, appeareth out of Paule, 1. Tim. 5. 17. Nowe where Luke sayeth, that they were placed ouer euerie Church: hereupon is gathered the difference betwixt their office, and

and the Apostles. For the Apostles had no certaine station; but oftentimes ranne about hether and thether, to fownde newe Churches. As for Pastors, (as placed in holdes) were addicted euerie one of them to their proper Churches.

If this now, were the Apostles disposing of these Pastors, euerie one of them to their proper Churches: that is, singuler men, in singuler Cities; (besides, that by the way, he maketh the office of the Pastors to be teaching:) is it likely, there were manie hauing pastorall cure, in this one Church of Ephesus? For, we finde not in all Paules aboade there, of diuerse congregations or Churches amonge them. Who may not therefore (if we conferre these thinges togeather) plainly ynough perceaue; that where the text sayth not, from Miletum hee sent to call the Elders of the Church of Ephesus: but, from Miletum he sent to Ephesus, and called the Elders of the Church: that it should rather seeme, hee meaneth the Elders both of the Church of Ephesus, and of other Cities of Asia, bordering there about. For, as Luke sayde before, Chapter, 19. ver. 10. All they which dwelt in Asia, heard the worde of the Lorde Iesus, both Iewes and Gracians. And againe, verse 3. Certaine also of the chiefe of Asia, which were his friendes, sent vnto him, desiring him that he would not present himselfe in the common place. So that, it might verie well be, that hearing of his approche, and (belike) thinking, he would haue come thether, or of some other occasion being there assembled, as to the chiefe Citie, and greatest Church of all those coastes, he sent thether for them. And yet the wordes dzine not so straightly neyther, that hee sent thether for them: but onely that, he sent to Ephesus, and called the Elders of the Church.

So that, they might be called as well from other places, as from thence. And the wordes of Paule vnto them apparantly stretch further than to Ephesus. Who when they were come to him, (sayeth Luke,) he sayde vnto them: Yee knowe from the first day that I came into Asia, after what manner I haue bene with you at all seasons. These wordes being directly spoken to these persons whome he called for, and expressely saying, he had bene with them, from the first daye, hee had bene in Asia: and hee had bene long before in Asia, in his first peregrination: which these our Bretheren mentioned before, out of the 13. Chapter: that he and Barnabas were by the holie-Ghost seuered out to trauaile thether: wherein hee had bene at Perga, in Pamphilia: at Antioche in Pisidia; at Iconium, Derbe, Lystra in Lycaonia and Attalia, all Cities of this Asia the lesse, where Ephesus was the chiefeste of them all: Saint Paule with Barnabas, hauinge planted the Faith, and ordeyned Elders in euerie Church, as is afore-saide: in his seconde

peregrination returning with the Apostles decrees, to confirme these forsaide and other places: and being againe in Asia, till he was (Actes. 16. ver. 9. and 10.) called by the Lorde to preach the Gospell in Macedonia: which done, departing from Corinth, he came first to this Citie of Ephesus, at what time he tarried not, *Act. 18. 20.* till in his returne from Ierusalem, *Act. 19. ver. 1.* he came againe to Ephesus, where he remained two yeares and a quarter. Howbeit, the most writers call it two yeare, including the three monethes that Luke speaketh of before, ver. 8. for the time he taught in the Synagogue, with the time that hee taught in Tyrannus his schole. And this (sayeth Luke) was done by the space of two yeares, ver. 10. but Saint Paule in this *Oration* sayth to them, verse, 31. *By the space of three yeares, I ceased not to warne euerie one, both night and day with teares.* So that he plainly includeth with them other Churches of Asia, where he had likewise trauielled. Which also hee had before as it were exprested, ver. 25. *And now behold, I knowe that hence forth, ye all through whom I haue gone, preaching the kingdome of God, shall see my face no more.*

S. Paule includeth other Churches besides Ephesus

By all which we may safely conclude, that these Elders, (were they Bishoppes or Pastors, or any other ministers of the Church, setwe, or manie,) were not onely of this one Citie of Ephesus, but of diuerse besides there-aboutes.

Neither is this my coniecture onely, although if it (were, I hope the indifferent marker not of men but matter, shall finde it carieth probability,) but Gualter also is herein of my opinion. For (saith he) he calleth out euen vnto Miletum (which is about thirtie or fourtie miles distant) the Elders or Bishoppes of the Ephesians, and of the Cities adiacent: and taketh order with them for waightie matters in a generall Synode.

Gualter on *Act. 19.*

But now, let vs presuppose that all these Pastors, Priestes, or Elders were onely of the Church at Ephesus; doeth it followe necessarily thereupon, that because Saint Paule calleth them all by the name of Bishoppes, they might not heare be Metaphorically called, or rather in some respect: then as the name might afterwarde, and euen in the Apostles times, be more properly restrayned, to some Pastors, that had some superiortie ouer their fellowe Pastors? So that, all were not of equall dignitie and auctorite, though these at that time were.

For as this name *Επισκοπος* came from the heathen, so when it was first borrowed of the sacred writers, and beganne to be vsed in the Church of God, it might be vsed more indifferentlie. As also the name *ἐπισκοπος*, *ἐπισκοπος*, *ἐπισκοπος*, &c. Which names are not alwaies understood in the Scripture, in like proper sense, as since they haue vsuallie bene and be accepted. And yet to this daye, we do not so restraine this name Bishop, but (in respect of that

The diuers senses of the name of Bishop.

that the nature of the woꝛde impliyeth) we maye not onelie vse it still, for euerie Pastor or Minister of the woꝛde and sacraments, but also (as wee commonlie saye) euerie man is a Bishop ouer his owne familie: and families also are sometimes called Churches. As, Col. 4. 15. and euerie faithfull man is called euen a sacrificing Priest, as you translate it, and a King, Apoc. 5. But all this debarreth not, but that these woꝛdes maye in other places, be taken in other senses, and maye moze properlie bee applyed to some especiall offices. And so is the name of Bishop bothe wayes taken. And to shew this moze manifestlie, as we allowe not any of the errors or abuses of the Popish Bishops, or other their ecclesiasticall orders or offices, any moze then any of our most zealous Bretheren do: so, if we peruse euen their owne assertions, and the auncient Fathers, bothe for this title of Bishops, and other titles, orders, degrees, dignities, and differences of the state ecclesiasticall in the Primitiue Church; wee shall finde sufficient pꝛoofe and warrant hereof.

call titles and offices. The name of King and of Priest in some sense, generall.

The writers of the Centuries, *Cent. 1. lib. 2. cap. 7. pag. 507.* in their title of the policie or gouernement of the Church, doe saye: Among the persons that gouerned the Church in this age, these differences doo occurre. For some are called Apostles, *Eph. 4. 2. Cor. 12.* And not onelie those twelue Disciples of Christe are noted by that name, but Paule euerie where in all his Epistles, calleth himselfe the Apostle of Christe: and *Act. 14.* Paule and Barnabas are called Apostles. *Epaphroditus* is named the Apostle of the *Philippians*. *Philip. 2.* *Andronicus* and *Iunias*, are notable among the Apostles, *Rom. 16.* Other: Prophets, *Ephesians. 4. 1. Cor. 12.* By this name, bothe they were called that were famous in the gifte of Prophecie, and also they that interpreted the Prophets, that is, the Scriptures, *Act. 11. 26. Act. 13.* Other: Euangelists, *Eph. 4.* Hee gaue other to bee Euangelists. By this name they not onelie appeare to be called, who wrote the historie of the Gospell, as were *Matthew, Marke, Luke, John*: but they also which euerie where did teache the Gospell. For *Philip* one of the seauen Deacons, ordeined in the beginning at Ierusalem, is called an Euangelist, *Act. 21.* And Paule bids *Timothie* doo the worke throughlie of an Euangelist. *2. Tim. 4.* Other, Pastors, *Ephes. 4.* Other, Doctors, *Ephes. 4.* and *1. Corin. 12.* Other, Elders, *1. Pet. 5.* or Bishops, for Bishops and Elders are taken for the same, *Act. 20.* Paule saith to the Elders of *Ephesus*; the holy Ghost hath placed you Bishoppes to gouerne the Church of God, *Tit. 1.* I haue left thee in *Creta* that, thou shouldest in euerie towne ordaine Elders, &c. For a Bishop must be blameles, &c. *1st. 5.*

Historia Magd. Centur. 1. li. 2. cap. 7. Pag. 507.

The titles of the Eccl. offices in the scriptures.

Here euen as you would haue it these Centuriographers, doe distinguish betweene the persons that were Pastors, and that were Doctors. And also they made Elders and Bishops to bee all one. But they make Elders

call titles and offices. Elders or Bishops to be distinguished from Pastors. And how agreeth this with that you here auouche, that by the name of Elders the Pastors are called : and that Bishops be Pastors : and that the names of Pastors and Ouer-seers doo concurre ? Neither agreeth this with you, that they say, after they haue reckoned vp Deacons and waiting Ministers, or attendants on the Apostles : *Meminerunt, &c.* They remember onelye three degrees: Apostles, Presbyters or Bishops, and Deacons. All which three were founde in some Churches, while as the Apostles were yet aliue. For in the Church of Ierusalem, in the beginning, there were twelue Apostles, who exercised the ministerie of the Church. But the number of the Church increasing, and when necessitie required, a more diligent care of the things that were common, seauen Deacons are chosen and ordeined, *Act. 6.* There are also in the same Church, Prophets, *Act. 11.* There are Apostles and Elders, *Act. 15.* They were receaued of the Church and of the Apostles and Elders. When *Paule* came last of all vnto Hierusalem, hee founde there *Iames* and the Elders, whoe are sayd to haue come together, *Act. 21.* In the Church of Antiochia, for a time were *Paule* and *Barnabas*, who are called Apostles and Prophets, & Doctors, whome it is lawfull to call Elders.

Our Breth.
Tetrarchie
dissolued.

If now we, the sacred wryters of the New Testament, do remember but onelye three degrees : Apostles, Elders or Bishops, and Deacons : which all thre were founde in some Churches, while the Apostles were yet liuing, (which is the time that you prescribe, and which is the time whereof these men said in the beginning of this matter, that in this parte, no age is to be compared heerevnto,) where is then become the Ecclesiasticall gouernement of all these foure persons, Doctors, Pastors, Gouernours, and Deacons ? Where are here your Gouernours, if ye include them in the name Elders, they expresse what kinde of Elders they were: Elders or Bishops. As you here saye, and ye call them Pastors ; and they say, that those whome we may call Elders, were Apostles, Prophets, and Doctors. So that your other gouerning Elders, that were neither Apostles, Prophets, nor Doctors, are excluded, and your distinction also betwene Elders and Doctors, is removed. Neither doe even your owne examples, which immediatlie followe, any whitte helpe you. In the Church of *Philippes* are Bishops and Deacons, *Phil. 1.* *Paule* and *Barnabas* are saide to create onelye Elders, *Act. 14.* *Paule* biddeth *Titus* to make Elders or Bishops in euerie towne in *Creta*, *Tit. 1.* Hee prescribeth to *Timothie* what manner of Bishops and Deacons he should ordeine, *1. Tim. 1.* *Paule* sendeth for Elders out of *Ephesus*, whome hee calleth Bishops, to come to *Miletum* vnto him, *Act. 20.* Thus do they diligentlie search the scriptures: and examine the churches state; and consider the word Bishop as you woulde haue it to, Elder, or Minister of the worde; and saye, that these were

were the Elders of the Church of *Ephesus*, that Paule sent for: and yet all this will not helpe to finde out one place recorded in the Scripture, while the Apostles lived, where the gouernement Ecclesiasticall, was directed by all these foure kinde of persons ioyned together, and one distinguished in office frō another, as you (by the examples of the Apostles) would prescribe. But since they cannot do it: I beseech you do it, and set downe the place where all these foure concurred. And yet if ye so did, and no rule prescribed, for all to do the like: may not we pleade also to be the church of Christe, though we haue no such preests, Elders, Gouernours, nor such Doctors distinct from pastors, as these Churches had not in all the Apostles times? To conclude, say these writers of the Centuries. But howe manie persons exercised the ministerie in euery church, is not noted in the histories, nor is any where commaunded, that they should in euery place be a like many. But as the fewnesse or the multitude of the assemblie required: so were fewer or mo admitted to the Churches ministerie. They appointed Prophets, Euangelists, Pastors and Doctors, not to bee certeine degrees of persons. in the Ecclesiasticall regiment, but they seeme to be reckoned either among the Apostles and their fellowes, or else among the Elders or the Deacons. So that, as still these your Gouernours are not mencioned; so, still your quozible distinction of these persons and their offices, is ouerthrowne, and no number commaunded or prescribed. Thus do these letters smyth of this first Centurie (or hundreth yeares) of the Apostles time, and of the Primitiue Church, euē where they make for you, concerning the title of Bishops, make cleane againste you for your Doctors, for your Gouernours, & for your Deacons, whome they make to be Teachers also: saying of them Pag. 508. These mens office was to Minister to the table at Hierusalem, while the communitie of the goods was there. *Act. 6.* But notwithstanding that they taught also and wrought signes, appeareth by *Stenen*, *Act. 6.* and by *Philip*, *Act. 8.23.* And in other Churches euery where, it was the Deacons office to teache & minister. Mention is also made of womē Deacons: for, *Ro. 16.* *Phabe* is called the minister of the Church of *Cenchrea*. The author of the Epistle to the Hebrews, calleth them by a generall name, the Ministers of the Church, *Heb. 13: obeye your Rulers.* Thus write they of the office of Deacons: so that, they were Doctors or Teachers also of the woꝛde, and had the cure of soules, for so it followeth in the foresaid text. *And submitte your selues: for they watche for your soules: all which is cleane contrarie to your prescription.* Kemnitius also in his second Tome aforesaid, befoze hee come to the Treatise of the equalitie or superioritie of Bishops, confuting the decreē of Trident councell, for their seauen-degrees of orders, saith at large on this wise: as for the matter, thus it standes; bicause manye duties (or offices) doo apperteyne to the ministerie of the

call titles
and offices

The Tetrarchie againe
ouerthrowne

Deacons
taught.

Women
Deaconz.

Kemnitius
2. tom. contrā
Trident con.

call titles
and offices.

the Church, which in a great assemblie of beleeuing people, cannot all and euerie one of them conuenientlie be dispatched of one man or of a fewe : that therefore all things should bee doone in order decentlie and to edification, the assemblie of the Church being multiplied: those duties or offices of the Ministerie, began to be distributed into certeine degrees of Ministers, the which they called after *τελες*, or *τελεματα*, ordinances or orders, that euerie man should haue as it were a certeine station, in the which he should serue the Church in certeine offices of the Ministerie. So the Apostles in the beginning, attended on the Ministerie of the worde and Sacraments, and also on the contribution and dispensation of the almes. But afterwarde the number of the Disciples increasing, they commended that parte of the ministerie which perteyned to almes vnto other, whome they called Deacons. And they allege the reason that they so doo, to witte, that they might trauell in the ministerie of the worde and praier more diligentlie, without any withdrawings of them from the same. *Act. 6.* And this firste beginning of degrees or of orders of the ministerie of the Apostlicall Church, declareth what ought to be the cause, what the reason, what the ende of suche either degrees or orders : to witte, that according to the consideration of the Ecclesiasticall assemblie, all offices which apperteine to the Ministerie, may be executed more commodioullie, rightlier, more diligentlie, and in order, with some grauitie to edification.

And bicause the Apostles out of those Deacons, did assume them, which were tried afterwards into the Ministerie of teaching, as *Steuens*, and *Philip*: it is gathered, this also to be the vse of these, either degrees or orders, that they should be prepared before, and prooued in the les- ser, that afterward the more waightie offices of the Ministerie, mighte the safelier and with profite be commended vnto them. And this is that that *Paule* saith, *1. Tim. 3.* *Let them firste bee tried, and so let them minister.* Again: *They that haue in the Deaconship ministered well, shall get to themselves a good degree.* So in the Liturgie of the Church of *Antiochia*, *Act. 13.* There were Prophets, and Doctors: of whom, those did either foretell things to come, or expound the more difficult places of the Scripture, *1. Cor. 14.* These did set forth vnto the people the principles of Christi- an religion, *Heb. 5.* *Paule* and *Barnabas* doo assume *Marke* to be a Minister, *Act. 13.* Not onelie that hee should Minister corporall things vnto them: but that they might commend to him certeine partes of the Ministerie of the worde, as *Paule* expresselie saith, *Act. 15.* How contrarie this is to your doctrine, both for the generall considerations of making degrees in the ministerie on these aforesaid causes: and namelie, how flat against your assertions for Deacons, *Bag. 108*: I referre to the conference of the Reader, till we shall come to your Learned Discourse thereon. *So we to proceed*

proceede on with Kemnitius.

In the Church of *Corinthe*, there were Apostles, Prophets, Doctors, certaine that spake with languages, certaine that interpreted: some had Psalmes, some praier, blessings, and thanksgiuings; not in private exercises, but in the publike conuenticles of the Church, *1. Cor. 12. & 14.* Certaine degrees of the Ministerie, *Ephes. 4.* are reckoned vp. First, Apostles, which were not called to anye certaine Church: neither by men but immediatlie of Christe. And had commaundement to teache euerie where. And were adorned with the witnesse of the spirite, and of miracles, that they erred not in doctrine, but that their doctrine was diuine and Caelestiall: to the which all other Doctors should bee bounde. Secondlie, Prophets: who either had reuelations of things to come; either who interpreted languages, and the Scriptures: for those that were more growne: for these things are attributed, *1. Cor. 14.* to the Prophets of the new Testament. Thirdlie, Euangelists, who were not Apostles, and yet they were not assigned to one certaine Church, but were sent to diuerse Churches: that there they might teache the Gospell, but cheefelie that they might laye the first foundations. Suche an Euangelist was Philip, *Act. 21*, Timothie, *2. Tim. 4.*, Tichicus Syluanus, &c. That also there were suche Euangelists after the Apostles times: *Eusebius* testifieth, *lib. 3. cap. 37.* &c. Fourthlie, Pastors: who were placed ouer a certaine flocke of the Church, as *Peter* sheweth, *1. Peter. 5.* and did not onlie teache, but also ministred the Sacraments, and had the viewe of the hearers, as *Ezechiel. 34.* describeth the office of the Pastorship. Fiftlie, Doctors, vnto whome the cheefe gouernement, and view of the church was not commended, but onelie to set foorth doctrine simplie to the people, such as afterward were Catechists. So, *Rom. 2.* *Paule* calleth him *διδασκαλος*, *παις*, A Teacher of Infants: and so, in this signification is the word *διδασκαλος*, to Teache, expresselie vsed, *Heb. 5.*

Where Kemnitius seemeth to make greatlie for your distinguished Doctors, and that they might not exhort. And yet marke that place better, where *S. Paule* saith, *Hebr. 5. 12.* For whereas concerning the time, ye ought to be Teachers: yet haue we neede againe, that wee teach you the first principles of the worde of God, and are become suche, as haue need of Milke, and not of strong meate, &c. And ye shall see, that *S. Paule* euen in those wordes, verie oportunityonellie doth moue them. Besides, that the Epistle hath many and singular exhortations and applications, &c. And if ye further marke, ye shall finde all contrarie to you: euen where your Eldership and Bishoprike is also made all one. For it followeth; but all these degrees the Apostles comprehend in the name of Eldership or Bishoprike. So that your Elders that are Bishops, are not onely Pastors (as you would haue them) but your Doctors also are Elders, that are Bishops: cleane contrarie to your distinction.

call titles
and offices.

distinguishing of them. Now and then also by a generall name they call them Deacons, vnto whom the ministerie of the worde and Sacraments is committed. *Col. 1.*, *1. Thes. 3.*, *2. Cor. 3.* & *11.*, *Ephes. 3.* *Paule* himselfe also, did sometimes so regard the Ministerie of the worde, that hee commended the administration of the Sacraments vnto others, *1. Corinth. 1.* *Christe* sent not me to Baptize, but to preach the Gospell. And *1. Tim. 1.*, he mencioneth two kindes of Elders (or Priests) of whom some laboured in the worde and doctrine, some were set ouer the ecclesiasticall Censures: of which kinde of Priesthood (or Eldership) *Tertullian* also recordeth, in *Apologes. ca. 39.* These are almost the degrees, into which the offices of the Ecclesiasticall ministerie in the time of the Apostles are read to be distributed. And that distribution hath the examples also of the olde Testament. For *Dauid 1. Par. 23.*, and in the chapter following, distributeth the Ministerie of the Temple into certeine degrees and orders. There were also in the Synagog, Readers, which onelye read the text of the Scripture. But besides, there were Doctors which interpreted the Scripture, and applyed the texte to exhortations, *Luke. 2.*, *Act. 15.* And this was the difference betweene the Scribes and Phariseis.

Doctors
exhorting
& applying.

by we see also, that these Doctors that were interpreters of the Scriptures, bothe before the time of *Christe*, and his Apostles, here in earth, and after in all their time, were not so to teache and interpret the principles of religion, but that with-all they applyed the same to exhortations. Now vpon all these degrees and orders, *Kemnitius* gathereth these generall rules. But for this present disputation, this admonition is to be added. Firste, that it is not in the worde of God commanded, which, or how manie, or that suche orders ought to bee. And here I beseech you good Learned Bretheren, note this admonition well, and I thinke, this one admonition maye suffice, to answer all your Learned Discourse.

The principall
questi
on between
vs, how manie
Ecclesi-
asticall or-
ders are com-
manded.

For, the principall question betwene vs, is not, what orders and degrees were in the Apostles times, of the Ecclesiasticall Ministerie; but whether those orders and degrees, or suche orders or degrees, and how manye of them are commanded; and so of necessitie ought to be reteined, yea or no. Secondlie, that in the time of the Apostles, there were not in all churches, and alwayes, the selfe-same, and so manie degrees or orders. The which thing is manifestlie gathered out of the Epistles of *Paule*, written to diuerse Churches.

Not all places
alike for
Ecclesi. orders,
nor al times
in the Primitive
Church.

And this is also another notable admonition, to be well pondered, yea all the peyle of our principall question, lyes againe hereon. For as before, if there were no commaundement or prescribed rule to all ages; so here, if there were no vniuersall practise in all Churches, in the Apostles times; or where there was a practise of these orders and degrees, it continued not then alwaies, but changed: howe are we now bounde to

an vniuersall and perpetuall practise of those degrees and orders? *Preis call titles*
 ther doe we finde in Paules Epistles this diuersitie of practise, for other or- *and offices.*
 ders or degrees onelye; but euen of Pastors, whome yee call Bishops, not
 mentioned 1. Cor. 12, where so manye are reckoned vp, and among other,
 Gouvernours, whose office (yee say) consisteth onely in gouernement, and
 not in publike teaching. And S. Paule, Ephes. 4. where hee mentioneth
 Pastors, omitteth these Gouvernours: and yet in bothe places of purpose
 he handleth the orders of Ecclesiasticall ministerie. And in the latter,
 where he omitteth these Gouvernours, that you bzge, hee setteth downe
 without any mention of them, the end of these orders to be, for the gather-
 ing together of the Saints, for the worke of the ministerie, and for the
 edification of the bodie of Christe: till we all meete together in the vnitie
 of faith, and knowledge of the Sonne of God, vnto a perfect man, and
 vnto the measure of the age, of the fulnesse of Christe. And woulde wee
 haue a moze fulnesse then this? And yet are your Gouvernours cleane left
 out. This (I say) would be substantiallie noted for these orders. And al-
 beit, Kemnitius here doe with-all gather, that in the Church of Ephe-
 sus, there were also Elder-Gouvernours, some-what like such, as you pre-
 scribe: yet by this Epistle to the Ephesians, and by Kemnitius admoniti-
 on, it appeareth, they were not there alwaies. For the words to Timothie
 doe necessarilie inferre, that there were there, and then, anye such kinde of
 Elders. But whatsoeuer they were, all Churches were not alike in these
 orders.

Thirdlie (saith Kemnitius) there was not in the time of the Apostles,
 suche a distribution of those degrees; but that more often one and the
 same man did susteine, and execute all those offices that apperteyned to
 the Ministerie. The which thing is manifest by the Apostolicall History.
 This third note againe, cleane ouerthroweth all your Learned Discourse,
 and fullie answereth all the bitter out-cries of our Bzethorens Fruitefull
 Sermon (as they terme it) on the 1. Cor. 12. for encroching, confounding,
 foolish & pernicious shuffling together, of diuerse duties. Which termes
 (saue) of moze zeale (to say the best thereof) then of charitie or knowledge.
 Now, saith Kemnitius vpon these three admonitions: These ordinances
 therefore, in the Apostles times were free (consideration being had of or-
 der, comlineesse, & edification) saue that at that time, certeine peculiar
 giftes, as of toongs, of prophesie, of Apostles, and of miracles, were giue
 of God to certeine persons. As for these degrees wherof we haue hether-
 to spoken, were not any thing besides and without the ministerie of the
 word and Sacraments, but the same and the verie offices of the ministry
 were distributed into those degrees, for the causes now declared So that
 all this that is befoze spoken, is not so much to be noted for the extraor-
 dinarie offices, as for these that you make ordinarie.

Now

One man
 executed
 diuers Eccl.
 offices in
 the Apostles
 times.
 The vnfruit-
 full termes
 of our Bre-
 thorens
 Fruitefull
 Sermon, on
 1. Cor. 12.

call riles
and offices.

The Primi-
tiue Chur-
ches libertie
in these
things after
the Apostles
times.

Our libertie
heerein after
the Primi-
tiue Church

The name
ireye, or Sa-
cerdotall
Priest.

Three or-
ders.

Nowe, vpon this libertie of the Apostles times, howe the Primitiue Church next succeeding them, did followe or alter anye of these orders: Kemnitius still proceedeth saying: That example of the Apostles, the Primitiue Church with the same reason, and the like libertie did imitate. For the degrees of the offices of the Ministerie, were distributed. Howbeit, not altogether by the same reason, as in the Church of Corinth, or in the Church of Ephesus: but according to the reason of the circumstances of euerie Church. Wherevpon is gathered what a libertie there was, in the distribution of those degrees. And this requireth, no lesse to be marked, then all the other three admonitions. For, if there were such a libertie in the Primitiue Church, immediatlie after the Apostles times; and that on the imitation of the Apostles, and that in these two and so famous Churches, Corinthus and Ephesus; and yet different in these degrees and orders, of the Ecclesiasticall Ministerie, one from an other, and other from them, according (not to any commaundement prescribed) but to the reason of the circumstances of euerie Church: haue not wee as muche libertie now, in the distribution of the degrees and orders of the Ecclesiasticall Ministerie? Well, let vs procede with Kemnitius, to his perticuler examples of these orders.

Dionisius, cap. 5. of hys Hierarchie, expresselie numbrell onelie three orders. Firste, ιερευσ, of the principall diuine Minister, to whome hee giueth the cheefe and moste perfect office of teaching, in the declaration of all the mysteries of Christe, and administration of the Sacraments. Secondlie, ποιμενικον, Sacerdotum, of the sacred Ministers or the giuers of holie giftes, (as we vsuallie, for penurie of proper words, impropertie saie, Priests, which is deriued properlie of ιερευσ, as is aforesaide, and you call Elders; whereas ιερευσ signifieth a sacred person, dedicate to the Temple, and the diuine offerings or ministerie) which doo more fullie instructe him in the Catechisme, and bring him to the Bishop, and helpe in those things, that pertain to the administration of the Sacraments. Thirddie, της λειτουργιας, Ministrorum, of the (publike) Ministers: to whome he giueth the office of cleansing, and preparing those, that are to be entred, that is to saie, of Catechising. And cap. 3. he saith, by the office of the Ministers, the reading of the holie Scripture, in the order thereof, is recited. Againe, of the Ministers: some stand to shut the dores of the Temple, while they which are learners of the Catechisme, which are penitents, which are possessed or vexed with a spirite, are thruste out. Other, haue an other office, to strippe him that it to be Baptised, &c. Thou seest, that he reckoneth manye offices of the Ministerie: and yet he dooth not giue to euerie one of them peculiar orders: but reckoneth vp onelie three orders. The Canons of the Apostles, namelye, Bishoppe, Priest, or Elder, and Deacon, Reader, and Singer. But there is no mention made of

of doore-keeper, exorcists, and acolyte. *Ambrose* on the 4. chapter to the *Ephesians*, describing the degrees of the offices of the Ministerie of his time, rehearseth Bishops, Priests, or Elders, Deacons, Readers, exorcists. In the booke, which is ascribed to Hierome, of the seauen degrees of the Church, Exorcists and Acolytes are not reckoned: therefore the opinion of those seauen orders is not Catholike, But some of the auncients, number mo orders aboue those seauen: the Epistle of *Ignatius* reckoneth *the romaine*, Labourers: whome *Epiphanius* calleth *romaine*, the little booke of Hierome, calleth them *Fossors*, diggers; to witte, which attended on the corsses of the dead, and buried them. The Gracians haue a peculiar office of those that are *syngeli*, (or rather, as I take it) *sygeli*, *silensaries*, or keepers of silence, or bidders of the congregation to holde their peace. *Ignatius* reckoneth vnto the orders, Confessors: *Clement*, Catechists: the *Canonists* reckon nine orders, for they reckon in Psalmists, and Bishops. But the multiplication of Ecclesiasticall orders, from thenceforth, arose afterward. For *Cyprian* in the 3. booke, Epistle 22, sheweth, that nothing that was to be doone in the Church, and in matters of the Church (although they properlie pertained not to the Ministerie of the word) should be doone by any other, than by clearkes. And so it behoued the waiting & houshold seruants of the Bishops, and of the Priests or Elders, to be Clearkes. From thence afterwards Stewards, Defenders, *Vidoms*, those of the houses which were the greater (or Bowrgraues) were taken from the Clearkes. Clearkes therefore were those, which by a peculiar and more streight discipline, were framed and prepared to the Churches Ministerie. And they were first appointed to certeine lesier offices: that the studie, diligence, faith, and grauitie of them, might be tried, whether they would become fit for greater and more waightie offices. And in the Churches more frequented, when as especiallie out of the fields, villages, and little townes, cheefelic in the more solemne feasts, they must come from all partes to the Metropolitane Church, (as many auncient canons or rules doo commaund this) one or a few were not able to execute all and euerie of the offices of the Ministerie. Therefore, degrees and orders were distinct: not in idle titles, but in certeine offices apperteyning to the ministerie of the Church. The Bishop was treating of the word of GOD, and caring for the discipline of the Church: the Priests, were teaching and ministring the Sacraments. And here note this difference betwixt the Bishops & the Priests: not meaning your Priests that ye call Gouvernours onelic, but Priests that taught and ministred the Sacraments; that is to saye, were bothe Doctors and Pastors, & with all, note the superioritie (ouer the Priests) of these auncient Bishops in the Primitiue Church next the Apostles times. The Deacons were the Gouvernours of the Churches treasures: that they might

Seauen orders not catholike.

The Canonists make nine orders.

Clearkes.

Difference betweene the Bishops and Priests.

The Deacons
exercise,

therevpon provide for the maintenance of the poore, and cheefelie of the ministers of the Church. The Deacons also after wards began to be assigned to ease some parte of the Ministerie of the Bishop, and of the Priests, or Elders, as also *Hierom ad Rusticum* dooth testifie: as before to read something out of the Scripture, to teache, to exhort, &c: to admonish the people to be attentue, to haue their heartes to the Lorde, to pronounce the peace, to make readie those things that pertain to the administration of the Sacraments, to distribute the Sacraments to the people, to present those that are to be ordeined to the Bishop, to warne the Bishop of those things that pertain to discipline, &c. But *Hierome* complaineth to *Rusticum* of *Narbona*, that manie suche things especiallie in the Church of Rome, were imposed vpon the Deacons, besides the Apostolicall tradition, and besides the custome of other churches, inso- muche that the firste and true office of the Deacons, was in Deacons almost blotted out. For sithe that Deacons were occupied with those new offices, Subdeacons were substituted vnto them, which gathered the oblations of the faithfull, that were giuen for the sustentation of the poore, and of the Ministers. Besides these, there were readers, which out of the Scripture, especiallie out of the Old Testament, read publikelie before the people. For the reading of the New Testament, was afterwarde giuen vnto the Deacons.

Inferior
orders.

There were Psalmists or singers, which did fore-sing (or set the note) to those things that all the people are woont to sing. There were doore keepers or Porters, which in the time of the mysteries, after the denouncing of the Deacon, thrust out of the Temple the Heathen, the learners of the Catechisme, the penitents, the possessed with spirits, the hereticks, and those that were excommunicate. For so dooth *Dionysius* describe this office. The Bishops, the Priests, and the Deacons, had their seruants, ministers, companions, or followers of them, whose labour as necessitie required they did vse. As *Paule* vsed the labour of *Onesimus*. Those they called *Acolyths*. From whence afterwards ignorance made them taper-bearers. There were besides Exorcists, that had the gifte of casting out or repressing diuels.

Where and
how these
distributions
of degrees
were obser-
ued.

This distribution of degrees in the more frequented Churches, by reason of the offices that pertained to the ministerie, was profitable, for bicause of order, to comlineffe and to edification. But in smaller and seldomer frequented Churches, suche distribution of degrees was not iudged necessarie. And in the more frequented also, was not euerye where the like and the same distribution of those degrees. But by this reason, to this vse, and in the same libertie, the moste parte of those degrees of the olde Church, are also kept of vs. These things haue I rehearsed, that it might the more commodiouse be shewed; what in this

chap.

chapter is put in controuersie, of the degrees or orders Ecclesiasticall, for neither doo we simplie reiect or condemne the distribution of those degrees, as it was in the Apostolicall and in the old church: but according to the reason of necessitie and edification, wee vse the same in our Churches, after the same sorte as is declared.

Thus doe we see, all the state of the Ecclesiasticall ministerie in the Apostles and in the auncient time, in what sort and what varietie they were vsed, and on what occasions, and to what purposes they were ordeined, and howe farre-forth they or we are bound vnto them, or at libertie from them. All which, in howe manie and howe forcible points, it ouersproues all your platfoyme of Ecclesiasticall gouernement: I referre to any indifferent readers iudgement. But bicause my cheefe occasion, to set this downe so far at large, was here especiallie to consider among these orders, what he noteth, concerning the office and degree of a Bishop: I minde therefore, yet further to procede with him, where of purpose and directlie he confuteth also the decree of Trident counsell, that Bishops and priests are not equall.

But as wee haue seene all this in him at large, for all the orders and degrees of the Ecclesiasticall Ministerie: so by the same aforesaid, and in generall, haue wee to leuel all that, which in particular he setteth downe after concerning Bishops, of whome, and as before in speaking of these orders he alloweth none of the popish abuses in them: neither any of vs (I hope,) doe fauour, or would goe about by any meanes to mainteyne anye errors, usurpation, pride, and tyrannie of the popish Bishops; so doth not Kemnitius any more then we condemne, in true and godlie Bishops, simplie all superioritie ouer priests or pastorall Elders, neither would these our Brethren, on the better consideration of the proues thereof, both in the Apostles, and in the auncient Fathers, and by the graue and modest iudgement, euen of the very best, and moste learned late writers of their side.

And firste, as we are not, (at least-wise should not be) desirous of contention, especiallie to contend about questions of names onelie, and mere titles, but rather to searche and followe the truth of the matter: so I gladly graunt for the name Bishop, and for the name prieste or pastorall Elder, though they differre in sense, (as Hierome in his Epistle to Oceanus saith) the one being a name of dignitie, the other of age: yet in the olde time, and namelie when these names were firste in the New Testament, applyed to the Ministers of GODS worde, and Sacraments, they were (I graunt indifferentlye vsed, Priest for Bishop, Bishop for priest, and both for one. The reason was, bicause suche commonlie as were chosen and ordeyned herevnto, were in ripenesse of yeares auncient men. Or if in yeares not so auncient, (which was the seldomer,) yet

The name Bishop and Priest, at the first accepting of the vsed indifferentlye.

Bishop.

The state of
the question
for Bishops
superioritie.

yet auncient in iudgement and gravitie of manners. Whereupon they had the name of *presbyter*, Priest, or Elder: and with-all in their office, having an oversight; the name *Episcopus*, that we call Bishop, was likewise given unto them. But the question lyeth not in this, whether at that time, untill these names were growne into more peculiar uses, they were thus indifferentlie taken one from another; or, whether they might not be reduced to that indifferent acceptation againe: but, whether those that were so called then indifferentlie, had likewise no kinde of difference in oversight, authoritie, and gouvernement among them, but were meerelie in suche sorte all equall alike (being equallie of like and of one order and degree of Ministerie) that no one or other among them, to whom the name and office of Bishop was competible, had, or might have anye superior oversight, gouvernement, and authoritie, ouer anye other in the same order, of Priesthood or Eldership, that himselfe was of: whereupon this name Bishop (or some other name equivalent) began to be more restrained unto that Priest, or Pastorall Elder, than unto the residue: albeit, they were still indeed (and so were called) in the office of the Ministerie and Eldership, his fellow Elders. And how auncient the originall of this superior authoritie was. For this I take, to be the ground and principall substance of this controuersie.

Kemnitius
tom. 2. exam.
cap. 4. de sacr.
ord.

The originall
of the
name Bish.

Concerning the etimologie of the name of Bishop, bicause I haue so largelie begone with him, I will onlie set downe Kemnitius, tom. 2. pag. 1181. But that those things which in this place concerning Bishops may the rightlier be vnderstood, certeine thinges before hande out of the Scriptures, and out of the true testimonies of antiquities, are in brieft to be repeated. The names therefore *ἐπισκοπος*, *ἐπίσκοπος*, of Bishop, and Bishoplie office, are in the Apostlicall writing read, to be vsed for the Ecclesiasticall ministerie, *Act. 1. & 20. Phil. 1. Tit. 1. 1. Tim. 5. 1. Pet. 5.* But those names are taken from the vse of the vulgar tooing, and are applied to the Ministerie of the Church, for the care of administration and of viewing. *Suidas* saith, that in the common-weale of *Athens* there, were Bishops and *φυλακες* Keepers or watchmen, that were sent to the cities subiect vnto them: not to gouerne them with an absolute gouernement, as *Lindanus* dooth interpret it: But, *ἐπισκοπῆσαι τὰ τῶν ὑποκειμένων*, that is, as *Budens* out of *Linie* translateth it, to viewe their fellowes matters. *Plutarch* in the life of *Pericles*, saith: *Phidias* was *ἐπισκοπος*, 'the Bishop of all the workes: that is the viewer of them, &c. And so noting out of *Homer*, *Plutarch*, *Tullie*, and the *Pandecks*: The Apostle (saith hee) did the more gladly applye those names to the Ecclesiasticall Ministerie, bicause they were knowne and common, by reason of the Greeke translation of the Olde Testament. For the worde *פקדן* *Pakad Pekudah*, and *פקודים* *Pekudim*, which signifieth a visitation,

a viewing, an office, a care, an administration committed, a dutie given in charge. The Græcians translated it *ἐπισκοπος*, to oversee, an oversight, and overseers, or surueiours, Num. 31. the overseers of the armie, *Iudic. 9.* Abimelech hath Zebul his Bishop or overseer, 4. Reg. 11. The Bishops or overseers that are ouer the armie. *Ibid.* the custodies placed ouer the house of the Lord, are thus expounded of the Græcians he hath placed Bishops ouer the house of the Lord, 2. Par. 34. The viewers of the workers, are called Bishops, Num. 4. The office or dutie of *ἐπισκοπος* in the Tabernacle of the Lord is called *ἐπισκοπία*, a Bishoprike. So, *Psal. 109.* The function of Iudges is called *ἐπισκοπία*, a Bishoprike. I haue rehearsed these examples that I haue obserued, that it might be considered from whence the Apostles tooke that name. The force whereof also may be gathered and vnderstood of those places. Hierome translateth it a *super-attendant*, Ambrose, a *Super-inspector*. Thus farre Kemnitius on the name. Nowe in this sense, euerie one to whome an Ecclesiasticall charge was committed, at the firste might well be called a Bishop. In which sense, the name Bishop stretcheth especiallie to the Apostles, Act. 1. as likewise all the Apostles were Deacons. Yea the name Deacons contains all the Ecclesiasticall Ministerie. But when these offices began more seperatlie to be deuided: then the name of Deacon began to growe peculier vnto those, that attended especiallie on the tables, the name Bishop remaining as it did, vnto the Apostles. And when the Apostles planted the faith of Christe in any Churches, and ordeined in the same Pastoral elders, (in respect of this their overseeing the people, and god orders among them) they indifferentlie communicated this name of Bishop vnto them. And so the name continued taken indifferentlie, and was well bled by S. Pape to these Pastors, mentioned Act. 20. (admitting they were all of Ephesus onelie,) untill factions rising among the people, as they were affected to some Elders, more then to other: so the name of Bishop which was befoze indifferent, became more appropriate vnto one, who (as haueing the overseeing not onelie of the people, but also of his fellow Pastors,) began by their consentes, more especiallie to bee called Bishops, than the residue.

The general scale of the name Bishop.

The appropriating of the name B. vnto some one among the Pastors.

Which title, of being the Over-seer of them, as it could not but carrie with all a iurisdiction and authoritie ouer them; nor could be long from them without all their consentes, that were befoze invested with this title and authoritie: so, who were the first that began the appropriating of this title Bishop, vnto one aboue his fellowe Pastors; and when, and where it first began; though it bee not purposed expressed in the Scriptures: yet that the occasion and introduction of it, had his entrie euen in the Apostles times; manie reasons (and those I hope of substance) may induce us thereunto.

Bishop.

This appropriating of the name B. began in the Apostles times.

unto. And that not onelie of the testimonies of the auncient Fathers, and practise of the Church of Christe, in all the ages nexte succeeding the Apostles; (which should some-what moue vs) but euen by the conference and examining the Scripture it selfe, we shall finde more then probabilitie of the same.

For, if wee shoulde goe no further, then this Church of Ephesus, of which ye make all these to be Pastors: & all these Pastors, Bishops: and all these Bishops equall, hauing iointlie an ouer-sight ouer the people, or parted into *parishes*, which we call parishes: yet notwithstanding for all these Bishops, it doth plainelie appeare, they had after wards in S. Pauls time, one Bishop that had an ouersight, ouer all these Bishops & ouerscers.

And what (I praye you) importeth that, (if it bee proued) but that either he was an Archbishop or cheefe Bishop ouer them, if they were Bishops: or if they were not, and did but for the time portake the name of Bishop, that was but late taken vp among them: yet at the last he had a superior episcopall iurisdiction ouer them? And first, what meaneth, (in the end of the later Epistle of S. Paule to Timothie,) this subscription?

The subscription of the later Epistle to Timoth.

The second Epistle written from Rome vnto Timothie the first Bishop, ordeined of the Church of Ephesus. True it is, the former parte of this subscription, is omitted in the common Latine translation: But since it is in the Greeke, and not omitted either by Erasmus, or by our Geneue translation, though Beza (likewise translating the same) do adde his censure, saying:

This member is not extant in some old bookes, and indeed, I thinke it is put in vnderhand: yet since he shewes no reason at all, wherefore he should so thinke: it is free for other, not to thinke so sightlie of it: Timothie being of so manie learned and auncient Fathers and interpreters, so reported and called Bishop of Ephesus. So to, if Timothie were the first ordeined Bishop of Ephesus; what? Was he first in time, and befoze all thes or was he any of these, whome S. Paule Act. 20. calleth Bishops? the text is manifest to the contrarie. For as Paule toke him to goe with him, Act. 16. 3. so he travelled with him till he came to Berea. Acts. 17. verse 14. and 15, & there abiding, when Paule went to Athens, he came at his commaundement vnto him to Corinthe. Act. 18. 5. And so went with Paule, & abode with him at Ephesus, Acts. 19. untill (verse 22.) he sent him and Erastus into Macedonia. Whither, when Saint Paule came, Acts. 20, and travelled from thence to Greece: he sent againe Timothie, with diuers other to Troas, where while Timothie abode: Saint Paule (as it is likelie) wrote his First Epistle to the Corinthians, in his returne to Macedonia at

How Tim. was called the first Bi. of Ephesus.

at Phillippos, Act. 20. verse. 3. and 6. Determining to send Timothie with that Epistle backe againe to Corinthe, which of likelihoode hee did, when he came to Troas, where Timothie with other abode his coming. Who, when he came thither, sent Timothie, accompanied with Stephanus, Fortunatus, and Achaicus, with that Epistle, as in the ende thereof, 1. Corinthians. 19. verse. 8. appeareth. *I will tarrie at Ephesus vntill Pentecost, for a great doore and effectuall is opened vnto me; but there are manie aduersaries. Nowe, if Timothie come, see that hee bee without feare of you. For he worketh the worke of the Lord, euen as I doo.*

And euen so saith Luke, Act. 20. verse. 16. *Paule had determined to saile by Ephesus, because he would not spend the time in Asia, for hee hastid if he could possible be at Ierusalem, at the daye of Pentecost.* Whereas before he had minded to tarrie at Ephesus, till the drawing nere of that feast. So that (if I coniecture not amisse, which if I do, I will be readie in all humilitie, to refozme my computation) it appeareth that Timothie was at that time, none of these Bishops, nor among them, towhome Saint Paule called from Ephesus to Miletum. Howe then was Timothie the firste Bishop ordeined of Ephesus? Not, firste in time: for if anye at all in time; then muste hee needes haue bene ordeyned Bishoppe after them. Neyther yet, that all the other Bishoppes were not at all ordeined, or were now all dead; but that in dignitie hee was the firste, that is to saie, the cheefe or Archbishop among and ouer them all. And to confirme this, let vs see the iurisdiction and authoritie by S. Paule given him, ouer all the Ecclesiasticall Ministerie, in this Citie. For, whensoever Saint Paule wrote his firste Epistle to him, which some take to be during the time that hee taried for the assemblie of these Bishops aforesaid, in the meane while, stepping ouer to Laodicia, which is about the same distace from Miletum, that Ephesus was, (as appeareth by the charte or mappe therof) and there at Laodicea he wrote that Epistle.

Timoth not first Bishop there in time, but in dignitie.

Other suppose (and it is farre moze likelie) that it was after he had bene at Rome, and was by Nero set at libertie, in which time of 10 yeares space, as he visited againe, (which the Centuriographers note) the Churches of Syria, Asia, and Greece: so hauing a great care of this Church of Ephesus, and keeping his former course of visitation, as hee did, Act. 20. from Ephesus to Macedonia, and so backe againe, as before hee had done: he writeth from Laodicea vnto Timothie, whom he had before ordeined Bishop there, giuing him this charge, 1. Tim. 1. verse.

3. *As I besought thee to abide still in Ephesus, when I departed into Macedonia: so doo, that thou maiest commaund some, that they teach none other doctrine, neither that they giue heede to fables and genealogies.* Whereby it appeareth, that hee had authoritie giuen him by the Apostle, to ouer-see,

The superior authoritie of Timothie.

Timothie
Bishop.

Caluine on
1. Tim. 1.

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controll, and commaund such Bishops, Pastors, and Doctors, as were at *Ephesus*, both for the matter, and the manner of their teaching. Upon which sentence saith Caluine: The worde of denouncing signifieth power, for *Paule* would furnish him with power to restraine others. And this power he giueth him; not onelie that they shoulde teache no other doctrine, but also not the same Doctrine, otherwise. So that the manner of setting forth doctrine, as well as the doctrine it selfe, appertained to his charge and ouer-sight. In the 2. chapter he shewes him some orders, that he would haue obserued in the Church, concerning prayers, and the publike Ministerie of the worde. In the 3. chapter he describes the office and duties of Bishops, and their wiues: of Deacons and their wiues, so that, although the name of Bishop, bee there taken indifferently, for the Pastors of the worde and Sacraments: yet still hath Timothie, an authoritie giuen him ouer them, bothe to make such Bishops, as should be qualified; and to ouer-see, that they being made, should behaue themselves accordingly.

Caluine.

Caluine.

Timothie, a
Pastorall el-
der in *Ephesus*.

Whereupon, after hee hath described them, hee saith to Timothie, verse. 14. *These things write I vnto thee, trusting to come shortly vnto thee: but if I tarrie long, that thou maiste haue knowledge how to behaue thy selfe in the house of God, which is the Church of the liuing God, the pillar and grounde of truthe.* In which wordes, he plainelie giueth him an authoritie and iurisdiction of ordering and gouerning these offices, in the policie and regiment of the Church. In this speech (saith Caluine) he commendeth the weight and dignitie of the office, bicause Pastors are as it were Stewards vnto whom God hath committed his house. So that, Caluine here maketh Timothie a Pastor, whome ye call a Bishop, and he giueth him authoritie ouer other Pastors or Bishops there. And how doth not this plainelie inferre, that though all in the pastorall office may be a like, and equall: yet in dignitie, one may haue charge and gouernement ouer another. In the 4 chapter, verse. 11. and 12. he saith, *Commend and teach these things. Let no man dispise thy youth, but be vnto them that beleeue an example, &c.* As though he woulde haue him become a myrror and patterne, not onelie to the people, but to the Pastors. Whereupon (saith Caluine) we also acknowledge, that Timothie was a yoong man, whose notwithstanding farre surmounted manie Pastors. And on the 15. verse, he saith: Grace was giuen him by prophesie. How? To witte, for bicause (as we haue said) the Holie-ghoste by oracle had appointed Timothie, that he should be chosen into the order of pastors. Yea, your selues haue clearelie confessed, pag. 19. that, Timothie was but a yoong man, and yet had the office of an Elder.

If then, a Pastor, & an Elder, & a Bishop, be all one, then must Timothie needs be a Bishop: & if a pastor, must haue a charge & focke assigned him: then

then must Ephesus be his pastorall or Episcopall charge and flocke.

Bishop.

Which charge that it stretch above his other fellow Pastors or Bishops: is most apparant in the 5. Chapter, where, (besides his authoritie in chusing and ouerseeing the widdowes,) for his authoritie ouer these Pastorall Elders or Bishops: rebuke not an Elder rigorously (saith the Apostle, to *Tim. v. 1.*) but exhort him as a Father. And ver. 17. the Elders that rule well are worthie of double honour, especially they that labour in the woorde and doctrine, &c. Against an Elder receaue no accusation, but vnder two or three witnesses. Them that sinne rebuke openly, that the rest also may feare. And here our Geneva Bible noteth, On them that sinne, chiefly the ministers, and so all others. I charge thee (saith Paule) before God and the Lorde Iesus Christ, that thou obserue these thinges without preferring one before another. And do nothing partially, Lay hands suddenly on no man. And here againe saith the Geneva note, in admitting none without tryall.

Timothies
authoritie
aboue other
Pastors
there.

Here *Timothie* being himselfe a Pastor of Ephesus, (& so with you a Bishop of Ephesus,) hath a verie precise and speciall charge, aboue all other in the Church of Ephesus, concerning all degrees of persons that shoulde haue anie office in the Church, especially these Pastorall Elders, whome ye call Bishops, to admit them into this ministerie: to rebuke: to see that they haue maintenance of living: and to see them that rule well, and take paines in preaching the word of God to haue a double honour in comparison of other: and that the preferring of men to this function pertayned to him, and that he must take heede he preferre none of partialitie, and to admitte no accuser of the Pastor, but such and such, &c. Doth not all this inferre that he had a superiour authoritie ouer them, (vsing it rightly, and not wrongfully) to doe these thinges? For, if they being Bishops and Pastors, were all equall, by such a flatte and perpetuall rule, as is pretended; then were euerie one of the equall herein to him. And though Paule would haue writtten to him so loue and acquaintance, rather than to them: yet, if all the Pastors then were Bishops in all dignitie and iurisdiction alike: S. Paule could no moze haue attributed these thinges ouer them vnto him, then vnto all or euerie one of the ouer him. Yea, enen Beza himselfe on the 16. verse confesseth, that as he speaketh of such Elders as were Doctors, so (saith he) we must moreouer note out of this place, *Timothie* to haue bin in the Presbyterie of Ephesus; both *presbiter*, *id est*, *anristerem*, that is, the Prelate, or chiefe Bishop, or one that ruled and guided the other, as *In fine* calles him. Not as one that should doe all thinges after his owne fancie, but one that according to his godlinesse and prudence, should moderate all thinges that in the assemblie should be done rightly and in order. Whereby it appeareth plainly, that as by Caluine, he is called their Pastor, which ye call Bishop: and by Beza, a chiefe Bishop in their Presbyterie.

Beza in
1. Tim. 5. 16.

Bishop.

Presbyterie or consistorie of Elders. Which accordeth to the foresaid subscription of the later Epistle to Timothie, where he is called the first or chiefest Bishop. It sufficiently (I hope) doth argue, that not all Pastors nor Bishops, were alwayes euen then in the Apostles time, of equall dignitie and authoritie, no, not in the verie Church of Ephesus that is here alleaged

Neither can all the shifts in the worlde, that hee was bidden also to doe the woorke of an Euangelist, that he was a Prophet, that he was a man indewed with so manie, and so great giftes, that by the Apostles authoritie he was appointed there for a time, that he did nothing by his own selfe alone, but by the consent of his fellow Bishops or Pastors, and a number of such euasions, be able to elude this plaine example of Timothy, but that either he was an Arch-bishop ouer Bishops, or at least wise, a Bishop ouer Pastorall Elders.

The learned Dis.

The same thing is to be obserued, in the name of Bishops, vsed by S. Paul, Phil. 1.1. where he and Timothie sende salutations vnto the Bishops and Deacons of the Church, which was in the Citie of Philippi: which

Pag. 23.

Bishops were the Elders or Pastors, els would he not haue saluted in speciall wordes, the Deacons which were in inferiour office, and omitted the Elders, which were of more excellent calling.

& 24.

Phil. 1.1.

Bridges.

Whether there were mo Bishops at Philippos

This example tendeth to the confirmation of the former, that in the name of Bishops, was signified Pastors, and that there were moe such Pastors called Bishops, than one in a Citie. All this wee haue sufficiently sene in the former example, Act. 20. But will this inferre anie moze then did the other, that all Bishops euer after must be, or there and then were, a-like, and equall in dignitie and authoritie? Or is this argument that is annexed here to strengthen this example, of force sufficient to conclude this equalitie?

Our Breth. argument.

He that saluteth in speciall wordes, those which are in inferiour office, will not omitte them which are of more excellent calling. But S. Paule saluted the Deacons which were in inferiour office in speciall wordes: Ergo, hee would not omitte the Elders which were of more excellent calling.

Pauls salutations.

If this be the argument of this our Brethrens Learned discourse (for it is the best argument y my simple learning can bring it vnto) it standeth (God wotte) on two feeble supporters of probabilitie, to beare the peise of anie firme and necessarie consequence. Paule saluteth in speciall woordes, and proper names, in this Epistle to the Philippians, diuers women: and yet in speciall woordes and proper names hee saluteth not one man among them. But because the argument, (though weak) carrieth a likelihoode, that although there be no speciall woordes of Elders, so well as of Bishops and Deacons: yet that they be not omitted but

but included: I will gladly graunt them, that Pastorall Elders are not *Bishop*.
 here omitted, but included in the name of Bishoppes. What now
 are they the nearer to this equalitie? For this reason, that they seeme
 here to encroche thereon a sufficient reason: In the name of Bishoppes
Paule comprehendeth, Pastors, *Ergo*, Bishoppes, and Pastors are all
 one, and all alike equall? If this argument be good: then, In the name
 of Bishoppes *Actes. 1.* Peter comprehendeth Apostles: *Ergo*, Bi-
 shops, and Apostles are all one and alike equall. *Pea*, Beza him selfe *Beza in*
 and that on this selfe same place, *Phil. 1.* doth say: Hee vnderstandeth *Phil. 1.1.*
 those to be Bishops, whosoever are set ouer the worde and the govern-
 ment. As Pastors, Doctors, and Elders, *in vniuersis*, on the woorde
 to ouer-see, because they must as watch-men, inquire on the doctrine
 and the manners of the flocke committed to them, as *Act. 20.* verse
 28. whom sometimes by generall name hee calleth Elders, as in that
 place, verse, 17. And *1. Tim. 5. 17.* And the like doeth Beza, *1. Tim.*
3. 1. Upon the worde Bishoprike: So he calleth the office both of teach-
 ing, and of governing in the Church, as we haue sayde *Phil. 1. 1.* And
 the quotation of the Geneva Bible followes Beza in both places. On the
Phil. 1. By Bishops, he meaneth them that had charge of the woorde
 and governing, as Pastors, Doctors, and Elders. And againe, on the
 worde, the office of a Bishop, *1. Tim. 3.* whether he be Pastor or Elder,
 saith the quotation of our Geneva Testament. So we then, by your ar-
 gument and their interpretation, we must reason thus: by the name of
 Bishoppe he meaneth not onely a Pastor, but a Doctor: and not onely a
 Doctor, but also a Priest or Elder, whose office (ye say) consisteth one-
 ly in gouernement, and not in publike teaching: *Ergo*, a Doctor, and a
 Pastor, and a gouernour (so) so ye call your not teaching Priest or Elder)
 are all one and equall. Which is the cleane ouerthrowe of all this your
 Learned discourse of Ecclesiast. Gouernment.

Our Brethe-
 ren ouer-
 throwe all
 their owne
 deuises.

Likewise, as on this former worde Bishop, Beza, and the Geneva Te-
 stament comprehend Doctors, Pastors, and Elders, not teaching, but on-
 ly gouerning: so also on the other worde, Deacons: But (saith Beza) he vn-
 derstandeth Deacons to be the stewards of the Eccles. treasure, and the
 college of the widdowes. And *1. Tim. 3:* Deacons: These are they that
 haue the care of the poore, &c. And the Geneva note: By Deacons, such
 as had the charge of the distribution, and of the poore and sicke.

Beza

Pea, Beza here proceedeth further, and saith: when otherwise, this name
 is sometime vniuersall, in so much that it comprehendeth euen the Apo-
 stles themselves also. So then, we must againe conclude, that the name
 Deacon comprehendeth the treasurers, the widdowes, the Apostles,
 yea, and all the Ecclesiasticall ministers, and so, Doctors and Pastors too:
Ergo, all together are but all one office, and all alike equall in the same.

The name
 of Deacon.

Bishop.

Our Breth.
contrarie to
Beza, and to
the Geneva
Testament
herein.

Our Breth.
and we, with
Caluine and
Daneus &c.
against Be-
zaes opiniõ.
and the Ge-
neua note
herein.

Daneus in
Christ. I. sag.
3. Part. c. 10.

Caluinus in
Phil. 1.

Who saith not the euill sequence of this conclusion: And surely, though your argument faile, and your selues also are not comparable to the excellent Learned Master Beza: yet of twaine, (in my iudgement) ye holde the truer opinion, in not understanding here by the name of Bishops, Elders, those that are onely Gouvernours and not Teachers: but understanding thereby, Pastorall Elders, contrarie to Beza, and to the Geneva Testament. And as we will all ioyne with you thus farre-forth herein, that by the name of Bishops he comprehendeth Pastors, and not those that were not Pastors: so shall wee haue Caluine on our side, yea, and Daneus too, who is also of Geneua, and a most earnest fauorer of your opiniõ, and one that hath written best (in my fancie) of all our side, for the maintenance of it. And yet where he goeth about of set purpose to 1. Tim. 3. 1. to proue Bishops and Pastors to be all one: and maketh your last example Act. 20 his seconde argument, and this your present example, Phil. 1. to be a part of his fourth argument: and where he distinguisheth of Elders as you doe even there (saith he) of these Elders therefore that haue here their name of dignitie, not of age: there are two sortes in the Scripture. The one of the that watch on manners onely, the other of them that attende both on doctrine and on manners, and labour in both. The which may be easily gathered out of this Epistle, cap. 5. ver. 17. Concerning therefore the first sorte, as it is distinguished from the second, so it is to be seuered from the Bishops and Doctors. And so he entrencheth into his proceffe, the whole beginning whereof was this, which I should haue set before. But Paule in all this chap. treateth of Bishops and Deacons. Howbeit, there are other Ecclesiasticall and necessarie dignities besides Deacons & Bishops, as are Elders, of whom some thinke that Paule spake nothing at all in this place. But reioicing their opinion, & distinguishing of these two sortes of Elders, he encludeth only Pastorall Elders, (as you doe) in the name of Bishops.

The like doeth Caluine in this place, Phil. 1. vppon the twoorde Bishops: He nameth the Pastors by themselves for honours sake. Moreover, it is lawfull to gather hereon, the name Bishop to be common to all the ministers of the worde, when he attributeth manie Bishoppes to one Church. Therefore the name of Bishoppe and Pastor are Synonyms (or diuerse wordes meaning one thing, &c.) And on the name Deacon, he saith also in the saide place. This name may be taken two wayes, eyther for the ministers and carers for the poore, or for the Elders that were appointed to gouerne the manners. But because it is more commonly taken of Paule in the former sense, I rather vnderstande it for the stewardest, that had the ouer-sight of distributing the almes. Thus you and we herein haue these two most famous men of our side, against Beza and the quoters of the Geneva Testament. And to say the truth, (all respect

respect of persons set aside, your opinion is the better, hauing the manifest not example onely, but rule of Gods woordes, in both places: that the Bishops there mentioned, *1st. 20. 28.* must feede which (ye say) inclusiuely, is as much as Pastor. And *1. Tim. 3. 2.* he must be apt to teach, which appertayneth not vnto an onely Gouvernour.

So we, although ye doe well herein, to dissent from Beza, and from the notes of the Geneva translation, vnto whom if ye would haue agreed, you might easilier perhaps, haue founde manie Bishops, both there in one Citie, and here in another: (but then must you eyther amende this your argument, or else ye should confound all offices in one, and make all equall) yet still your argument (euen as theirs also) is not of sufficient force, that, because Pastors are there named & included vnder the name of Bishop, therefore simplie Bishop and Pastor are all one, and yet, I will gladlie graunt both you and them also, moze than the argument can make good. That in the nature of the Pastorall Eldership and Episcopall ouer-sight, though, *ratione*, they differ in this, or that consideration, one from the other: yet, *re*, and indeede, they are so ioyned together in one office, that the one might then verie well, till the name Bishop grewe to a moze proper signification: yea, & may yet well inough interchangeablie be spoken the one of the other: a Pastor is a Bishop, & a Bishop is a Pastor: notwithstanding it doth not followe hereupon, that in all respectes they are now, or were then, simplie and absolutely all one and the same offices, and especially that in dignitie, they were all a like and equall. For that is the chiefe point that should herein be proued. Must al, that be of one order or office, of necessitie be of one equall dignitie in the same? What degree or calling haue you, of Gentlemen, Esquiers, Knights, Barons, Lordes, Charles, Dukes, Princes, or Kinges, but that, being in any one of these estates, orders, degrees, or offices, as they may be equall, so, one may haue dignitie, authoritie, gouernement, and superioritie well-inough ouer another euen of the same estate, order, degree, or office, that themselves be?

If ye say, we must not bring examples of offices in the ciuill policie, and applie them to Ecclesiasticall: though your selues brought in such examples a little before, out of *Numb. 11. 16.* how God ordeyned 70. auncients to assist Moses in his gouernment, which were ciuill Seniors, and applie them to these Ecclesiasticall and Pastorall Elders: yet, will not you graunt this, that when it shall come to ante assemblies of Synodes, or Councils, one of these equalles may notwithstanding for the time, haue a superioritie ouer all the residue of the same function, that hee him selfe is of? Yes, but say you, this is done but for the time. Well then, if this may be doone with a safe conscience, and without iniurie to other of the same function, for the time of such an assemblie of Synode or Councell, (which

The weaknesse of our Breth. argument.

How B. and Pastor differ and yet are all one.

howe

of Pastors. howe shoote or long it may holde, is uncertaine: can it not then bee longer? Yea, can it not then become ordinarie and standing? If it be iniurious and contrarie to the nature of the office, it is not time long or short, that marres or makes it. Continuance may make it a continuall iniurie, and the longer time the longer iniurie, (if of it selfe it be an iniurie) so then at no time, or by any meanes of man it can bee lawefull, being not compatible at all, with the nature and substance of the office. But if it be compatible, and may well inough agree therewith: then, as upon occasion the office may receaue accessle of further dignitie and superioritie for a time: so the occasion longer or still continuing, why may not the accessorie dignitie and superioritie, longer also, and as neede requireth, still continue, without any prejudice of the equalitie, in the essence and substance of the office? *Substantia non dicitur secundum magis & minus.*

If superioritie among Pastors be simple nought, it can admitte no shortnes of time. If it can be admitted for a time, it is not simple euill.

Superioritie of dignitie in the equalitie of the Apostleship Gal. 2.

Peter, Iames, and Iohn, were in the verie function of the Apostleship (which was all one in euerie one of them) all but equall, fellowe and fellowe like, with all the residue of the Apostles. And yet these wordes of Paule Galat. 2. verse, 6. 7. 8. and 9. are not so lightlie to be shaken off, where hee saith: And of them which seemed to be greater, what they were in times past, it makes no matter to mee. God accepteth no mans person. Neuerthelesse, they that are the chiefe, did communicate nothing with mee. But contrariwise, when they sawe that the Gospell of the vncircumcision was committed vnto me, as the Gospell ouer the circumcision was vnto Peter (for hee that was mightie by Peter in the Apostleship ouer the circumcision, was mightie by me towards the Gentiles) and when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me (which are counted to be the pillars) they gaue to me and Barnabas the right hande of fellowship, that we should preach vnto the Gentiles and they vnto the circumcision.

Here is fellowship which carieth some equalitie with it, and that in the Apostleship. But is there no superioritie at all in this fellowship and equalitie of Apostleship? What meane these wordes, Great and chiefe among them? Did they so in times past, and did they not so continue? And what meane these wordes, that Iames, and Cephas, & Iohn seemed pillars, more than the residue? Did they but seeme so, and were not so indeede? And what meaneth this, that the Gospell ouer the circumcision, (that is to say) ouer the Iewes, was committed to Peter, and that God was mightie by Peter in the Apostleship ouer them? Was it not committed as well to the residue of his fellowe Apostles? Did hee no superioritie ouer the Iewes in this Apostleship, more then his fellowes had? Was hee, or any of his fellowe Apostles, equall to Paule in the authorite of the like Apostleship ouer the Gentiles? Did this superiority of both their Apostleships, the one ouer the Iewes, the other ouer the Gentiles, more than their fellowes,

come and go by starts and fittes, of times and actions, and was not still re-
stant in them, after it was committed to them?

Well, what concludeth Caluine hereupon? Now (saith he, on the 9. ver.)
I haue before declared that this (Iames) was the sonne of *Alpheus*. For,
he could not be the brother of *Iohn*, whome a little before *Herode* had
killed. And to haue beene one of the Disciples, which so much excelled
aboue the Apostles, were (in my iudgement) verie absurde. But that
he was the chiefe among the Apostles, *Luke* also sheweth, who attribu-
teth the peroration vnto him, and the defining of the cause in the coun-
cell. *Act. 15. c. 13. and 21. c. 18.* Hee telleth that all the Elders of the
Church of Ierusalem, were gathered together vnto him. As for that they
seemed pillars, he speaketh it not by contempt, but citeth the common
opinion, because that followeth there-vpon which could not rashly bee
refused. Here where as the question is of dignitie, it is maruel that Iames
is preferred before. Peraduenture it was doone, *Quod Hierosolymitana*
Ecclesia erat presbiter, For because he was set ouer the Church of Ierusa-
lem, or he was prefect, or to speake plaine (as the nuncient Ecclesiasticall
writers doe) the Bishop of Ierusalem. And yet were the Apostles then
resiant there, besides other Pastorall Elders. As for that, that appertay-
neth to the name of pillar, we know, that so fareth the nature of things,
that those which in witte or prudence, or in other giftes doe surmount
other men, they also are made superiors in authoritie. Euen thus
goeth the matter in the Church of God, that howe much more each
one excelleth in grace: so much the more honour ought to bee giuen
vnto him. For it is an vnthankfulnesse, yea rather, a wickednesse, not
to worshippe the spirite of God, wheresoeuer he appeareth in his giftes.
Furthermore, as the people can-not want a Pastor, so euerie assem-
blie of Pastors require a certaine moderator. Howbeit, let that alwaies
holde, that he which is the chiefe or first of all, must be as it were the
minister.

of dignitie
among the
Apostles.

Caluine on
Gal. 2. v. 9.
The superi-
our dignitie
of Iames in
Ierusalem
among his
brethren, &
fellow Apo-
stles, &c.

In which wordes, Caluine plainly alloweth, not onely one Pastor to
be superiour, aboue his Brethren and fellowe Pastors, for a small time or
present action: but for a standing continuance. For, this assemblie
of the Apostles, and of the 70. Disciples, that were preachers likewise
of the word, and so, Pastorall Elders, beganne euen from Christes as-
sention and so continued till the Apostles were dispersed. If therefore,
(as Caluine sayth) no assemblie of Pastors can be without a Superior:
and the Apostles and Disciples assemblie at Ierusalem was then standing
and continuing: howe followeth not withall, this standing continuance
of Iames his superioritie ouer them? especially, siue that, when manie
of them were afterwarde dispersed, yet this standing assemblie of them
take not off, ouer whom (sayeth Caluine) Iames was made the ruler,
wha

Iames his
superior dig-
nitie stand-
ing & contin-
uing in
Ierusalem.

Ierusalem. who continued still in this Superiour dignitie, both Act. 15. and Act. 21. and Galat. 2. both ouer the Apostles, and all other Pastorall Elders, at Ierusalem.

Caluines citing Eusebius, that James was B. of Ierusalem.

And to proue this further, euen by Caluine himselfe, that James had this standing and continuing superiority of dignitie among the Apostles and Pastorall Elders at Ierusalem; yea, so farre, that he disalloweth not of the testimonie of Eusebius, that he was Bishop of Ierusalem: Caluine on the 15. of the *Actes* verse 13. writeth thus: They are greatly deceaied in that they denie him to be one of the twelue Apostles. For they are compelled to graunt him to be the same, whom *Paul* so honorably doth celebrate, that hee giueth him the first place among the pillars of the Church. *Gal.* 2.9. verely, neuer any of an inferiour order, should haue so excelled aboue the Apostles. For *Paul* adorneth him with the title of an Apostle. Neither is it worth the hearing, that *Ierome* alleageth, that the name is there generall: when of purpose the dignitie of the order is treated vpon, howe farre forth Christe preferred the Apostles, before the other Doctors of the Church. Moreouer, out of this place is easie to gather, that he was esteemed of no common price, sithe that with his sentence, he so confirmeth the wordes of *Peter*: that all yeelde vnto his sentence. And afterwarde vpon the 21. chap. ver. 18. we shall see againe, of how much valew his authoritie was. The Auncients thinke that to be done, because he was Bishop of the place. How-beit, it is not probable, that the faithfull at their will, altered the order by Christ set downe, Wherefore I doubt not, but that hee was the sonne of *Alphew*, and of Christes consanguinitie, in which sense, he is called his brother. Whether he were Bishop of Ierusalem or no, I leaue it indifferent. Neither makes it much to purpose; saue that clearely hereupon the impudencie of the Papistes is refelled. Sithe that the decree of the Councell is established, rather by the authoritie of *James* then of *Peter*. And truelie *Eusebius* in the beginning of the seconde booke, doubteth not to call *James* (whosoeuer he were,) the Bishop of the Apostles. Let the Romanistes go now, and vaunt, their Pope is the head of the vniuersall Church, because he is the successor of *Peter*, who suffered another to rule him; if *Eusebius* be beleued.

And as *James* at Ierusalem, so *Peter* and *Iohn* were also pillars indeed, as they were counted, among their fellowe Apostles. And *Peter* and *Paul* had a higher authoritie and dignitie of Apostleship, (the one ouer the dispersed Iewes, the other ouer the conuerted Gentiles) than the residue of the Apostles had, though in the verie function of the Apostleship, all were equally alike Apostles. And *Paul* might and did preache vnto the Iewes also, and *Peter* to the Gentiles, and all the residue, to either Iewe or Gentile. But these two, had a moze speciall and higher dignitie, and was wrought more mightily by *thys* 2 than by any of *thys* 1.

their company. Which example of the Apostles, and Caluines iudgemēt thereon, if we shall well consider: we shall not onely finde, that Caluine answereth himselfe sufficiently, in that place, albeit he write very moderately on the matter: but, that we and all our brethren may be fully satisfied, not onely it may well bee, that many in one Ecclesiasticall office, and in that respect all equals one to an other, may safely notwithstanding haue some superiour in dignity and authority of gouernment amongst them, without any p̄iudice at all to one iote of the equality, in the nature and substance of their office, but withall, that it was so euen among the Apostles them selues: yea, euen from Christs ascension, and so continued, and that not onele as a specialtie sprung among them, and dying with them, but deliuered by them to the ordinary office of Pastorall Eldershipp in the Church, as we shewed before in the example of Timothie, whom Caluine confesseth to be the Pastor of Ephesus, and Beza, to be the Pronost, (the principall, the Prelate, or chiefe gouernour) of the Ephesine Pastors. And that not onely it was, and may be, but (as Caluine saith) it must be, and ought not, nor can be well otherwise: which (me thinks,) fully and clearely satisfieth al this question.

Neither doe I see, but as we safely dissented from Beza before, not suffering him here to apply the name of Bishops, to his newe Priestes or Elders that are not Teachers: so, I see not how we should approue him in y^e which he concludes thereon, neither with anye necessarye consequence to proue his sayings, nor according to the verity of the auncient Records, & Fathers, nor agreeing with many the best learned of his owne side, nor yet correspondent to his owne assertions.

For, Beza proceeding in his obseruation on this place: This therefore (saith he) was the appellation of Bishops, vntill that he, which for policies sake, was placed in the company ouer the residue of his brethren, whome *Iustine* calleth *ἡγεμόν*, a principall ruler, or one beeing in chiefe authority, began peculierly to be called Bishop.

Bezas confession of appropriating the name of Bi. vnto one

All this hetherto, I gladly accorde vnto: if Beza agree on the time whē it was done, and shew the reason of it, and allow there-of. Or else, shew some sufficient reason to the contrary. For, here he confesseth, that before the name Bishop became peculier vnto one, the matter that the name importeth to be an ouer-seer: yea, and a greater matter too, and a name that is farre higher than the name Bishop is, was before the name Bishop became peculier. And what maketh it matter for the name, if the matter bee graunted? Let them yelde in the matter here with Beza, that one should bee aboue his brethren, and we should see end the strife for the name. Yet some name or other he must haue, and if we fynde no peculier name then recorded of this Superiority, and yet finde the matter then practised, might not the Church make a name, so it bee a modest

The matter being yeelded vnto, why strue wee for the name?

The modest
name of B.

name, as the church hath done in other things, where names wanted & matter appeared. And may it not muche more take the reuerent and modest name it selfe, that the Scripture bleseth, and by all their consentes, that had interest before (and yet haue) in the same, yeeld it vnto that man peculiarlye, that before was their gouernour: but that this must bee made so great a matter, beeing but the very expresse title that the Scripture bleseth, and nothing so great indeed and significant in matter, as is ~~regist~~ a Prefecte or Primate, a gouernour ouer them.

The continu-
uing of
the name &
office.

But this name and office (say they) was not continuing in him, but for the assemblye. What meane they: did it cease, when the Assemblye ceased? and did they chose a newe Prefect at euery newe Assemblye? and so euery day, when they came together, a newe was chosen? or did they continue the old still? But neyther Pastor, nor euery Bishop did or could feede or ouersee continuallie without intermission: and yet they continued still those Officers, though the exercise of the offices nowe and then ceased. And (as we haue shewed) the Apostles assemblye was daylie, which we call continuall. And therefore (which Caluine also confesseth) their Prefecte Iames, was their continuall Prefecte. And as Caluine rendereth a reason here-of: so Beza saith, it was for Policie. But what policie was it, good or bad: in hauing such a Prefect ouer them, befoze they gaue him the name of Bishop? No doubt, if Iames among the Apostles, (as Caluine saith) and Timothie (as Beza saith) were suche ~~regist~~ a-

The Primi-
tue Chur-
ches pollicy

mong the Pastors: then could not this Policie be but good, yea, verie good and necessarie for them: els would the one part neuer haue geuen it to them, nor the other haue euer taken it on them. But it was geuen, and taken: yea, but in Iustines time. Well, and Iustines time immediatlie succeeded the Apostles. But what called they this one Superiour ouer his fellowe. Whether Pastors in Iustines time? Forsoothe, ~~regist~~ Whye, and who was hee that told vs, not longe since, out of 1. Tim. ver. 19. That we ought to note out of that place, that Timothie was then in the Ephesian Eldershippe (vnderstanding there Elders for Doctors or Pastors) ~~regist~~ Must wee note it there: and must we forgette it heere? Was that in the time of Iustine? or iust in Paules time? yea, but it was

One among
the Pastors
was ~~regist~~
in the Apost
time.

then, in Paules time, then? and how long (I praye you) held that then? Forsoothe: while Timothie taried at Ephesus. And can you tel, how long, or shorthe that was? Well, he abode not there, no did: S. Paule request-
ed him earnestly to abide there. 1. Tim. 1. 3. And did he neglect S. Paules request? no, but Paule sent for him after ward, and where finde yee that? If this Epistle be doubtfull (with Beza) where it was written: in my opinion, it is more doubtfull, when. And if, as is likelie, after his libertie from prison, as is afore-said: then will it hardlye bee proued, that Paule, after this Epistle written, sent for Timothie, to come to him
from

from them, whom so earnestly he desired to tary with them? Well, yet at the most, in th's abode with them, hee was but ^{Παῖς} *Παῖς*. And carieth not this woord as great a force of superiour dignitie, or rather of a certain Primacie or principalitie: as the woorde ^{Επισκοπος} *Επισκοπος* doothe: whe her yee call it Super-attendent or Ouerseer?

But (I praie you) who expoundes this woord in the same place, and saithe ^{αντιστευς} *αντιστευς*, (id est Antistitem,) vt vocat Iustinus? The interpretation of Gelenius calls him, *praecipuum fratrem*: and *Præsulem*, and *præpositum*.

Beza his owne confession that Timot. was B. of Ephes.

Which woord *praesul*, and especiall ye Beza his owne woord *Antistes*, is in Latin (as I take it) the verbe selfe-same. that wee commonly call in Englishe a Bishop: so that the Office at the least, and superiour dignitie of a Bishop beganne to bee peculiar vnto one among his felowe bretheren, and pastorall Elders, euen in S. Paules time, by this reckoning. Though this one that thus had the matter befoze, beganne a little after, that is to wit, about Iustines time, to be peculiarlye called Bishop.

Nowe, if the matter were peculiar to one befoze: what neede so great adoo, though the name folowed to be peculiar after: this name ^{μεγιστος} *μεγιστος*, beeing indeede a greater and a bigger title. Insomuche, that it is applyed vnto Magistrates, and princes, as well as to these superior Bish. As where Plato, epist. 7. saithe: ^{μεγαλης αρετης πολιτης} *μεγαλης αρετης πολιτης*, the Praefecte, Prince, or Magistrate of the great City, &c. Now if this appellation were giuen to one ouer the Pastorall Elders, (as Beza saithe) in the Apostles time; which appellation notwithstanding is often vsed in the Scriptures, and applyed to Elders and to Bishoppes: as, 1. Tim. 5, ver. 17. euen but 2. verses before this note of Beza: ^{οι αρχαις αρετης προσβιτασις} *οι αρχαις αρετης προσβιτασις*, Those Elders (or Priestes) well Rulers, or that behaue them-selnes well, in their praefectshippe (or principalitie:) let them be counted worthie of double honour: chieflie they that labour in the word and doctrine. Out of which wordes you gathered befoze pag. 21. saying: Which place also testifieth of an other kinde of Elders, of whom we shall haue occasion to speake more heare after: whose office consisteth onelie in gouernment and not in publicke teaching. (the reuerence reserued of all those famous men, from whom ye take this obseruation) me thinks, the wordes there, inferre no such distinction, but seeme rather to be referred to those ^{αρετης} *αρετης*, such principall or praefect Elders, as, for al their godly paines & travell in this Gouernmēt of other Elders, and rule of the Chur. discipline intermit not ^{αρετης} *αρετης* labor of the word and doctrine, any moze then do their fellow brethren Elders, that are not such ^{Παῖς} *Παῖς*, where all generally are to bee honored: they, both for their dignity and good behaviour in the same, be- sides that, for their labour in the worde and doctrine, (as the others do)

S. Paules words. 1. Tim. 5. 17. seeme rather to inferre Bish. then not teaching Elders.

The resemblance of an house & the Churches gouernment.

more than any other, as they haue a double & greater care, deserue a double or a greater honour. And this rather seemeth to my simple iudgement, (howbeit vnder all correction, and without all contention) to be a good exposition of that place.

And of this Superiour gouernement in the vse of this word, (which is vsed also, I graunt, in many meaner matters,) he gaue before an example to be a Bishop in the gouernment of the Bishops owne children and familie, by comparison to the gouernment of Gods Church, 1. *Timoth.* 3. 4. *ὁ κύριος οὗτοῦ οἴκου ὡς ἐν ἐκκλησίᾳ* which gouerneth wel his owne house, hauing children or seruants in subiection with all honesty. For if he cannot rule (or stand as chiefe, or be principall) of his owne house, howe wil hee care for the Church of God? But in euery house there may not be many Soueraignes, and chiefe Rulers, but one principall ouer all the other, nor yet many stewards, &c. And therefore, by the force of this worde and similitude, the Church being compared a little after, ver. 15. to the house of God, though we be all fellowe seruants in respect of Christ, and all Pastors fellowe stewards of Gods mysteries: yet in respecte of particuler Churches, and the externall Ecclesiasticall pollicy and Gouernement thereof, as it is also aptly compared to particuler families, though there be diuers Pastors in the same: Yet must one be a *κύριος*, a Prouost, a principall, a chiefe bayliffe vnder Christ, that must there gouerne all his fellowe seruants and all the children, within the Region, Diocese, or city limited vnto him: and keepe them all in an orderly subiection, euen as a Father doeth his children; or else the Ecclesiasticall pollicy is disturbed. And the same that here is attributed to him ouer his children and house is attributed also vnto him, for this his principall rule, ouer the particuler Church of God, 1. *Theß.* 5. 12. *ὑμεῖς ἀλλήλους ὡς κύριος ἐκκλησίας* We beseech ye brethren, that yee acknowledge them that labour among you, as *κύριος ἐκκλησίας* &c. And them that are chiefe ouer you in the Lord, and admonish you.

The good change of the name *κύριος* to *ἐπίσκοπος*, & the iniquity thereof.

Now if this were the name whereby he was called, that had the Superiority not onely ouer the people, but ouer his fellowe and brethren Pastors in any assemblies, while the name Bishop was yet indifferent to them all and that the name Bishop began to become peculier to one, (as Beza saith) while there was such a *κύριος* among them, the as the name was very well changed from *κύριος* to *ἐπίσκοπος* from one that had a principall being or standing office ouer them, to a Superintendent or overseer of them, which was a lower title of superiour dignitie, and therefore not given or taken of any ill purpose: so withal, it argueth the antiquity both of the matter, and of the appropriating of the name *Episcopus* more peculiarly vnto one, then before it had bene, to be either in or immediatly following the Apost. times, euen by Bezacs owne testimony, out of Iustine and by examining of this worde and title in the Scripture.

And

And, as Caluine and Beza here confesse the matter, so Gellius Sne-
canus also de *Disciplina Ecclesiastica*, pag. 440. speaking of the ministration
of the worde, concludeth out of 1. Tim. 5. uer. 19 20. Whereupon it
manifestly appeareth, that euen then a certaine order was ordayned at
Ephesus, *Cui Praefectus erat Timotheus*, ouer the which Timothie was the
Praefect. Whome Iustine calleth *episcopus*, and Beza translateth *Antistite*,
whome we call Bishop. All this being considered, with the subscription
aforesaid vnto Timothie, argueth that this name Bishop, (to become
peculiar vnto one aboue his brethren and fellow Pastors), was neither so
late, (as diuerse take it,) nor was meere and altogether mans inuen-
tion; and yet, if it had beene ordayned of man, being not other-wise pre-
scribed of God: it may well be called also euen Gods ordinance, as we
shall see after (God-willing) upon Peter.

The Centuriographers writing of the gouernment of the Church, The Eccle-
in the time next succeeding the Apostles, do say: *Cent. 2. ca. 7. pag. 125. and* siasticall or-
126. But as there was no certaine and prescribed number of Minist. ders and de-
of the Church, commaunded in the holie Scriptures: so according as the grees in the
necessitie of the Churches required, they had moe or fewer. And as a Church.
mong them, (to the intent that there should be some order, and that the
Ecclesiasticall offices shoulde bee better administred among many, by a
certaine reason or consideration, and that the succession of Ministers
might be made in order): necessity compelled them to ordayn and to
keepe certain degrees of persons. But in that matter, and also in this
age, the most part of the Churches, kept a small number, and a simpli-
citie. For, moe orders than these 3. that is to witte, Bishoprick, Priest-
hoode, and Deaconrie, are not found with approued Authors. And,
the offices which afterwards were distributed to dore-keepers, to Rea-
ders, to Exorcists, and to Acolyts, were al names ioyned to the office of
Deacon and Subdeacon. So in the French Church, (as appeareth by the
Epist. of the that were of Lions vnto the East churches), are reckoned vp
more Ministers of the Church, then Bishop, Priests, and Deacons: the
other are called brethren. *Euseb. lib. 4. cap. 1.* Clemens of Alexandria, in
the booke of him, that are at this day extant: maketh no where mention
of moe, then of Bishop, of Priestes, and of Deacons: except that in
some places hee adioyne Widdowes. Neyther yet doeth hee in playne
wordes, ascribe vnto them a Ministry in the Church, muche lesse a de-
gree. Also Hierome in his Epist. to *Euagrius* doth testifie, that in the
Church of Alexandria, there were no moe degrees, from Marke vnto
Dionise, then bishopricke, Priest-hoode, and Deaconship. And so pro-
ceeding to other Churches, and to Antioche, and Rome, where out of
Iustine they note, *unum perfectum super fratribus*, and certaine Deacons &
the other brethren. *Nicophorus, li. 3. cap. 29.* declareth that Eleutherius,
which

-call orders. which was taught the holy Scriptures of *Anicetus*, (or rather of *Anacle-*
cletus) was enrolled in the sacred number of the Cleargy. And in the 15.
yeere of his age, tooke the degree of Deacon, and three yeare after was
made Priest, and in the 10 yeere of his age, was chosen Bishop. Whereup-
pon may be gathered, what degrees were in Rome, vnder the raigne of
Hadrian, &c. It is woorthy memory, that of euery one Church, is onely
found a Bishop; in the Priestthoode, and in the Deaconship, are alwayes
found many, according to the necessity of euery place or Church. *Hie-*
rome testifieth in his epistle to *Euagrius*, that in the time of the Apostles,
the degrees of Bishops and Priestes were not distinct. but afterward for
remedie of schisme, one was chosen out of the Priestes, and placed in a
higher degree, and called bishop. Which onely in the office of ordeyning
should differ from the Priestes. Whereuppon it appeareth, that about
these times, this chaunge began in the Church, and the office of a bishop
higher then the degree of Priesthood, not so much by the institution of
God, as by humane authority, for bicause of good order, ædification,
and succession. Heereupon it is that *Irenæus* calleth *Soter*, *Anicetus*, *Hy-*
ginus, *Pius*, *Telesphorus*, Priestes: *Euseb. lib. 5. cap. 24.* And this indifferent
vsurpation of this worde bishop and Prieste, is also found with others.
Vnder *Traiane* as yet liued *Iohn* the Apostle, which was the chiefest foun-
der of the Churches that were in Asia, and which also was woont to goe
out of Ephesus, to the places neere adioyning, both partly to ordayne
bishops, partly to chose the Cleargie by lotte, as *Clement* telleth in *Euse-*
bius lib. 3. ca. 23. but he being dead: the Apostleship ceased in the Church,
bicause that vnto their doctrine and writings, God would haue the
Church at all times to be bounde. But the Apostles gaue Churches to
Bishops in euerye one place: as *Irenæus lib. 4. cap. 63.* doeth testifie. But
bicause the doctrine of the Gospel was to be published throughout ma-
ny nations, therefore the Churches were wonte to choose famous and
constant men, prest to trauell, and ready to teach and to suffer for the
Gospell, and to impose on them this office, that according to the imita-
tion of the Apostles, forsaking their goods, or disposing them: they
should trauel through many and farre places of the Gentiles, & preach
the Gospell. These were called Euangelists or Apostolicall men: and *Euse-*
bius testifieth *lib. 5. cap. 9.* that very many of them were yet vnder *Com-*
modus. In the number of whome is *Pantenus* reckoned, who was sent of
Demetrius Bishop of *Alexandria* into *India*, &c.

Out of these obseruations of these Centuriographers vppon the aunci-
ent fathers, concerning the gouernment of the Churches in this age, which
was partlie in the tyme and life of some of the Apostles, we also may note
these thinges appertayning vnto our controuersie. First, that there were
ordinarily but three degrees of the Ecclesiasticall Ministry: Bishoppes,
Priest

The obser-
uations of
the *Magde-*
-burgenses.

Priestes or Elders, and Deacons, by which Priests or Elders, they meane such Priestes or Elders, as were ministers of the worde: For they speak of those Priests or Elders, whose office at the first was not distinct from Bishops. So that, in the ordinary regiment of the most famous Churches in that age, and while some of the Apostles lived, and immediatly after their death, these vnpreaching Prelates, Preefts, or Elders that medled not with teaching, but were al in gouerning: were not accounted any offices or degrees of the Ecclesiasticall ministry. But they had onely three: as we haue, Bishops, Priestes, or Elders, that were teachers of the worde, & Deacons.

Secondly, and that which they call worthie memorie, that alwayes there was but one Bish. of one Church, and that the placing of Bishops one in euery Church, was the doing of the Apostles, while they lived. But alwaies in euery Church (meaning al the faithful of one Citie) there were moe Priestes or pastorall Elders, and moe Deacons: Ergo: These Bishops and these Priests or pastorall Elders were not all one.

Thirdly, that albeit at the first, in the Apostles times, Ierome testifie, they were not distinct degrees, & some other fathers take the name indifferently, of Bish. and Priest, as Irenaus that calleth so many Bish. of Roome, Priestes: yet this alteration of the name, and this setting of him to whom they gaue it in a higher degree, was done at þ furdest (if not in Pauls time) yet in the time of Iohn the Euangelist, & so continued. And therfore though these Bish. of Rome are by Irenaus called priestes, as Eusebius reporteth. (although indeede the words of Irenaus are not priestes, but bish. as is manifest in Irenaus him-self: in the translation that we haue extant, Lib. 3. cap. 3.

Although, in the Chapter before, hee generally calleth the Apostles successors. priests: and in Li. 4. cap. 44. &c.) yet it followeth not, that eyther Eusebius or Irenaus, tooke a bishop and a priest to be al one and of æqual dignity, though now and then, they vse the name indifferently, after this appropriating of the name: because the persons which they speak of, were both priests and Bishops. For though euery priest or pastorall Elder, (after the name Bishop was made peculier to one,) was not properly a bishop: yet euery Bishop was properlie a priest or pastorall Elder, and therefore might be well called by that name. And because they are now and then vñed one for an other: it rather argueth, we should not marke so muche, the interchaungeable vsing of the name, as whether the parties be all alike equall in degree of dignity, that many times communicate in like name. And then shall we finde, that these Bishops were not onely Superiours, in Dignitie, aboue pastorall Elders, but aboue all the Euangelistes remaining after the Apostles times. And that Bishoppe Alexander (as we shall afterward see) sent the Euangeliste Pantenus into India to preach the Gospel.

One Bishop in one Church.
How Irenaus vseth the name Bish. and Prieste indifferently.

Gods ordi-
nauance.

The appro-
priating the
name Bish.
to one in
some parte
the ordināce
of God,
though in
some part
the ordi-
nauance of
man.

So worthly, that this application of this name Bishop, to this one, placed in higher authority among the Pastorall Elders, though it were not so much done by any diuine institution, or ordinaunce of God, as by the authority of man: (as Ierome saith) yet these words debarre not, but it might be (though not so much) yet in some part so done: or, not cleane reiected from Gods ordinaunce. For although no such ordinance appropriating the name Bishop, be expressed in the manifest word of God: yet the ordinaunce of the matter is plainly expressed: as we haue shewed out of Timothie, Caluines, and Bezaes plaine confession of the same. And the name also applyed to Timothie in the subscription of the 2. epist. if that may go for Scripture. But, let the application of the name, be not so much the expresse ordinaunce of God, as of godly men, and those in the Apost. times. And now, the Apostles alius, being not unwilling thereunto, was this ordinaunce of man, good, or ill? First, that it was done to good purposes, here are plaine words, that it was done, for good order, & edification, and succession. yea, that very necessity did compell them so to do. Could there be any necessitie, good order, & edification, against the institution of Christ? It is then apparant not that it is not lawfull, because Christ gaue to or fro no institution of it: but because hee gaue none, and that there is no institutio of Christ against it, (which had it bene material to saluation, or had it beene of doctrine, no doubt had bene expressed and commaunded) but being none, this ordinaunce of man was a thing, that man might do. And, being done for so good and necessary purposes: it was requisite also that man should do. And so, though it be not expresse, so much the ordinaunce of God as of man: yet because it is not forbidden but allowed of God, it is in a sorte euen the ordinaunce of God also, and to be conteyned vnder Peters sentence, 1. Pet. 2. 13. 14. For, though hee apply it in particuler to Kings, and those that are sent of him: yet the words are generall *omni et singulis utitur* vnto all or euery humane creature, or ordinance: so that whatsoeuer good law is made by lawfull authoritie of man, not contrary to Gods worde, we are here bidden to submit our selues vnto it.

Arius his
impugning
the superio-
rity of Bish.

And therefore, either proue this law and ordinaunce of man (to make the name Bishop, more peculier to one, then to all the other, among a number of Pastorall Elders) to be contrary to Gods lawe: or else, except this law be as lawfully remoued, as it was made, I see not how we may lawfully disobey or contemne the same. Well may we now and than vse the word indifferentlie, as did the fathers: but to denie them, both the title and the dignity also: that none of the fathers (that I read of) did, until Aërius came. Who, holding other more perilous points than this and perceauing him-selfe ouer-matched with a Bish. as ill as himself: when he could not haue his owne will, began as a mal-content, misliking with the Superioritye of Bishoppes, to call this selfe-same matter into question. About the

about the p^{er} of our Lozde 340. And went about, vnder p^{re}tence of the first acceptation of these names Bishop, and Priest, v^{se}d at the first, indifferently in the Apostles times, to reduce them altogether there-unto, and in all respects to make them alike, and equall, euen for all the wo^{or}lde, as now our B^{re}thren would do. And although A^{er}ius opinion, (had it bene maintayned no furder of him, then that in the Apostles times they were sometimes v^{se}d for all one. and had bene, or still were, in the substance and nature of the office equall and all one:) had bene no matter wo^{or}thy such great contention. Yet, when he did simply condemne this anncient order of superioritie, instituted in the Primitiue Church, and in the Apostles times, for good order-sake among the Pastors: & stiffly with all contention maintayned his opinion: the question grew from b^{re}atvling to schisme: and not so resting A^{er}ius opinion was at length reiected and condemned for an herisie. And so stands, for any thing I know to the contrarye. Neither was it thus iudged of the Bishops onely them-selues, that might be thought partiall to their owne part, albeit we may not so iudge of all the holy Fathers that were Bish. in those dayes, which vniuersally condemned this opinion, that they did it for ambition, or partiality, or pride, or ignorance, which were too harde a iudgement of Epiphanius, Chrysost. Ambr. August. &c. Whose learning, as it was able to reache the depth of this question, or else (God wot) it had bene small: so they seeing the truth, would neuer be caried away against their consciences, for wo^{or}ldly superiority, in the which many of them were most humble.

But not only (I say) those holy learned fathers, that were theirselues Bishops, but those also that were no Bishops. yea Ierome that was much offended with some Bishops, and was a man also very passionate, where he tooke offence, when he saw this controuersie hote in his dayes, by reason of the insolencie of some Bishops, did he euer like and allow of this opinion, that Bishops and Pastorall Priestes should stil be counted as names indifferent, and their authoritie be alike equall in all things. And but all one? No, but alter and differ by tow^{er}nes, and on occasion of some p^{re}sent actiō, this Priest chosen to be Bish. or be Superiour to day, or at this assembly: and to morrow, or at the next assembly, another Superiour chosen, and no Superior standing: Did Ierome euer like of this? No, read al his wo^{or}ks ouer, and whersoener he writeth: as he often toucheth this matter & many times is very belement against bishops, and fauouring Priestes, himselfe being one: so he alwayes acknowledgeth, this difference of bish. and Priest, that though in substance of the Ministry they be both all one: yet in degree of dignitie, the bishop is superiour, and the Priest is inferiour to the bishop. Yea, where of purpose, most fauorably he setteth forth the Priestes authority, as in his epistle ad Euagriū, where he alleageth euen these examples here alleaged, 1. Phil. 2. & Act. 20. concluding thus:

S. Ierome's opinion of the superiority of Bish.

observatio. Wherein most manifestly it is proued, that a Bishop and a priest are the same: &c. *Pet.* euen there also hee determineth the matter, saying: But that afterwarde, one was chosen which should be placed before the residue, it was done for the remedie of schisme, leaste euerye one drawing the Church of Christ after him, should breake it. For, also at Alexandria, euen from Marke the Euangeliste, vnto Heraclas and Dionisius Bishops, the priests did alwayes name the Bishop, one chosen from out themselues, whom they placed in a higher degree, euen as if an army should choose a Chestaine. Or that Deacons shoulde choose from out of them, him whom they knew to be industrious & call him Arch-Deacon. For, what doth a Bishop, that a priest doeth not, except it bee the giuing of Orders?

The obser-
uation of
Ieromes
sentence of
Bishops ori-
ginall.

By which it appeareth, that howsoeuer the names were taken indifferently, and as all one, at the first originall of them, for a while in the Apostles time: though there were no institutio of the Lord, for the change hereof: yet, as it was done for a most excellent and necessary cause, so it was done in the time of the most of the Apostles, euen *S. Paule* and *S. Peter* and many other of the Disciples, as yet lyuing: Marke deceasing (as the same Hierome noteth) in the 8. yeere of *Nero*: *Pea*, if we shal consider Ieromes wordes further: we shall fynde this change both before, and also fully confirmed, and begunne vniuersally to bee practised in the Apostles times. And euen there also, where hee alleageth all these selfe-same examples and testimonies out of the Scripture, to the contrary of *ϕ*, which these our brethren and all on the other side, at this day alleage therein. As *Phil. 1. Act. 20. Heb. 13. 1. Pet. 5.* euen as though *S. Hierome* had led them to these places. And his wordes are their owne conclusion. Therefore a priest is the same that is a bishop, and before that by the instinct of the Diuell, studies (or factious pertakings) were made in Religion, & that it was saide among the people, *I am of Paule, I am of Apollo, but I of Cephas*: the Churches were gouerned by the common counsell of priestes, or pastorall Elders, (for so Ierome taketh the name *Presbyter*, and not for such Priestes, as onely gouerned and were not Teachers,) but after that euery one did thinke, those whom he had baptized to be his, not Christs, it was decreed in all the worlde, that one of the priestes beeing chosen, should be set about the reste, vnto whome all the care of the Church should appertaine, and the seedes of schismes shoulde bee taken awaye. And when he hath alleaged (for p^{ro}se, that Bishops and priests were first all one,) al our brethrens exam^{pl}es afo^{re}-said: he concludeth againe, saying: These, to this purpose, that we might shewe, that among the ancients, priestes were the same, which all were bishops. But by little and little, that the plants of dissensions might be plucked vp: all the careful provision was giuen vnto one,

As therefore priestes know, that they by the custome of the Church *seruation,*
are subiect vnto him that is placed ouer them: so let Bishops know, that
rather by custome, than by the verity of the Lords disposing, they are
greater than priestes. And that they ought to gouerne the Church in
common, following Moses, who when he had in his power to rule the
people of Israell alone, he chose 70. with whome he would iudge the
people. *There is your former example also, Numb. 11.* but not as you al-
leage it, that the office of the Eldership in the one, is an imitation of the
Eldership of the other, meaning there the Ministers of the word and Sa-
cramentes. *For,* these offices are nothing like: the one being mere tem-
porall, the other mere Ecclesiasticall. *Neither like your other, not Tea-*
ching Elders, as we shall after see. And yet, if they were alike, it would
cleane beat down your equality of dignity. *For,* though Moses took these
to be assistants in Government to him, yet were they not equall to him,
but his inferiours. And thus the Bishop should haue his assistant priests &
Minister of the word and Sacramentes, in preaching and ministring the
Sacramentes, in ordeyning Ministers, and in making any Ecclesiasticall
constitutions, and so, rule in common: but not that euery Minister, or
those that were chosen to be assistants, should be hayle fellow wel mette,
equall and all one in dignity with him: or else there is no imitation, but
manifest breach of the example of Moses, and the 70. Elders, his coadiu-
tors in the burthen of the government.

The Bishop
among the
Pastors, com-
pared to Mo-
ses among
the Elders.

Thus equally in this controuersie then, did Ierome beare him selfe,
both to the Bishops and to the priestes, being himselfe a priest, and fauou-
ring their cause, and pleading for them, so farre as possibly he could. *Nei-*
ther would these testimonies (being not taken by the way, but of set pur-
pose thus set downe) be sleightly considered. *For,* (if we list not to be con-
tentious) it may bee a notable paterne vnto vs. *Like wee see this contro-*
uersie so hote, in these auncient and holye Fathers dayes, that were
nearer the time of the originall of this change then we are, what was their
opinion (that were the best learned, and holiest Fathers) thereon: & what
reasons and resolutions moued them thereunto, to be the more perswaded
to follow their iudgement: or at least, to be ware, how far we stirre & moue
factions and scismes for the same, as then Aërius and his sectaries did, to
the disturbance of the Churches quiet in those dayes. *For* our Brethren do
still alleage this sentence of Ierome against Bishops; but they still passe o-
uer all those thinges that should open the grounds, the causes, the meaning
and all the necessary obseruations thercof.

Now, out of this sentence of Ierome, first we may plainly see, that al-
though he say Bishops and priestes were at the first all one: yet they were
not so all one, that they had any lawe or institution of God, so to remaine
all one, for then could they neuer haue beene changed.

Five things
to be obser-
ued out of
Ieromes
sentences.

And

seruation.

And therefore, being chaunged by these so holy and so auncient fathers, it is apparant, that they al iudged it, not to be any whitte of the substance of the order and office, that they were all one: but a mere accessory and changeable thing, to be made different, as the Church should see most expedient.

Secondly that this change was made, not onely while the Apostles were aliue, but that it dyed faste vpon the time, after that those factions, mencioned by S.P. 1. Cor. 1, & 3. began to disturbe the Church of Corinth. wher it is said Silas was p Bish. & it may wel be: for it is said of Silas, A&. 15. 22. that he was one of those, that the Apostles appointed to send to Antioch. *Καὶ οὗτοι ἐπορεύοντο εἰς τὴν ἀντιόχειν*, Men that were principall Rulers among the Brethren. Whome, being left at Bercea, A&. 17, 14. Paule being at Athes sent for, ver. 15. Who came vnto him at Corinth, where after these factions hapned, it is little inough he was made Bishop, being commended in the Scripture for such an able man, to be a *chiefe gouernour among his brethren*. Neyther is it vnlikelie, that he or some such other was ordained there, where Ierome saith the occasion thereof did spring. But whosoener was there, or in other places, the first Bishoppe so ordained: this change was not very late, ere it began in the Apostles times.

Thirdly, the occasion arising by reason of these factions, that sprang in the time while the name Bishoppe was yet indifferent to euery Priest or Pastorall Elder, and while al among them were alike and equal in dignity, if that such and so many factions arose so soone at that time, while the Apostles liued: what would it haue done, if this equality had continued longer? What would it haue done, if it had continued after the Apostles dayes? If it had continued in all the ages following? especially in these our factious and licentious times? When the very beginning to renue this equality by Aërius, in the time of these so reuerend fathers, did breed such troubles in the Church of God, as scarce Theodoret, Epiphanius, S. Augustine, S. Ambrose, Chrysostome, Hierome, and other holy and learned men, could expresse. And it is likelie, if it were nowe admitted, and that all were reduced to that first equality of name and dignity, that we should nowe be cumbered with no factions? When as the very motion of it brings withall in question, so many points of question, and it is so eagerly begged, and so peremptorily cried vpon, as though all discipline were losse, all doctrine professed in vaine, yea, we are no true Church of Christ, without it? If the beginning to reduce it, make vs thus to leane the battaile of the Lord against the open enimie, and fall to byting and be-facing thus one another, that are brethren: verily (I feare) were it set vp againe, we should finde farre more perillous factions in these dayes, then euer those fathers either felt or feared, when they first made this ordinance.

And

And as of the occasion, so, of the ende wherefore, I (specially) note on these words of Ierome, that the cause why they did it was good, and necessary. It was not directed to any tyrannie, to any pride, to any ambition, or to any ill purpose, but cleane contrary. Especially, to pull vp those factions that were byed: and to pzeuent, that other shoulde not so easilyspring, and spread in the Church of Christ. To which good purposes, nothing in very deepe is better, than to haue one in moderate order, without oppression and vsurpation, to be ouer and vnder another. As wee see how it was enen at that time in Ierusalem, when factions and questions began to arise, and that they could not decide them at Antioche, and other places, where this equallity yet remayned, when they came or sent vnto Ierusalem to the Apostles, those that were the pillars and chiefe among their fellowe Apostles, did call them and all the Elders of the Church together. Which they could not haue done, had they had before no superiour authority ouer them. Neither read we of any giuen them, at any time after they were assembled. And therefore, it plainly argueth (though it be not plainely set downe) that their superiour authority was standing and continuing in them. By the orderly direction and determination wherof, all their controuersies and affaires were the speedilier dispatched, and the easilier composed, and they after ward continued the freer from all suche factions. But who did that among them, and in what manner, we shall see after wards.

4. The good and necessary ende and effect thereof.

Lastly, I note vpon these words of Ierome, that these considerations and causes didde so moue them, that it was liked generally on all sides. Neither any Pastor did refuse (in respect of the publike benefite offered to the Church) to become an inferiour, to leaue their equallity, and surrender their title of Bishop vnto one, that should be chosen among them, and submit them-selues to his superior dignity. Yea, that it was so well liked that by little and little, it was approued and decreed in all the worlde. Which, if it were so: (as, why should we not credite these learned fathers affirmation, so many hundred yeres neuer to the doing of it, then wee are?) then (no doubt) but as it was in the Apostles times, which by many proues (I hope) I haue clearely euited: it must needs be done by the assent and approbation also of the Apostles: and may safely be accounted among those things, whereof S. Augustine saith *Lib. 4. cap. 24. de Baptismo contra Donatistas*. That which the vniuersall Church doth holde, neither is instituted in the Councils, but hath bene holden alwayes; is moste rightly beleueed, not to haue bene deliuered, but by the authority of the Apostles.

5. The approbation of it.

Augustines rule of generall observations.

And more at large in his *Epistle ad Iannarium: Epist. 118*. Which Iannarius, had moued a question vnto Augustine, concerning the obseruation of Customes, Rites, and Ceremonies. To whome Augustine answered

swereth

Swereth, saying: to those things that thou hast demanded of me, &c. First therefore, I will that thou hold, that which is the heade of this disputation: that our Lord Iesus Christe, even as he speaketh in the Gospel, hath sette vs vnder a gentle yoke, and a light burthen. Whereupon hee hath bounde together the society of the new people, with Sacramentes in number moſte few, in obseruation moſt easie, in signification moſte excellent. As is baptisme consecrated in the name of the Trinity, the communicating of his body and bloud: and if there bee anye other thing that is commended in the Canonical Scriptures. Those things excepted which burdened the seruitude of the old people, according to the congruence of their hart, and of the propheticall time, and which are redde in the fīue bookes of Moyſes. But those things that are not written, but that being deliuered we keepe, which are indeede obserued throughout the whole worlde: are giuen to be vnderſtoode, that they are to bee retayned, as either of the Apostles themſelues, or of plenary (or general) Counſels (whose authority is moſte holeſome in the Church,) they are commended or decreed vpon. As, that the paſſion of the Lord, and the reſurrection, and the aſcenſion into heauen, and the comming of the holy Ghoſt from heauen, are celebrated. And if any ſuche other thing ſhall occurre, which is kept of the vniuerſall Church, whither ſoeuer it ſpreade abroad it ſelf. As for other things, which are varied by Coaſtes of Countries, and by regions; as is that, that other faſt on the Satterday and other not: other euery day communicate the body and bloude of the Lord, other doo receaue but certaine daies: ſomewhere no daye is left of, in which there is not an offering made, ſomewhere on the Satterday onele, and the Lordes daie; ſomewhere onely on the Lordes day. And if any ſuch other like thinge may bee noted, this whole kynde of things, hath free obseruations. Neither any diſcipline in theſe thinges is better to a graue and prudent Chriſtian, then to do after that ſort, after which he ſhall ſee the Church doe, unto the which he ſhall happen to come. For that, which is enioyned, neyther againſte the Faythe, nor yet againſte good manners; is to bee holden indifferentlye: and to be kept according to the company of them, among whom men liue.

By this cō-
cel of Aug.
this ſuperi-
ority is al-
lowable.

So that, according to this fatherly aduice and ſounde iudgement of S. Augustine conferred with theſe and other circumſtances, for the uniting of this name Biſhop vnto one more peculiarly, then to other his fellowe brethren, it being neither againſt the faith, nor againſt good manners: though there had bene no mention at all thereof, or of that whiche might inferre it, in the Scripture: and though diuerſe Countries had one cuſtom of Gouvernement and we another: yet were not ours to be diſobeyed, but ſtraungers comming to vs, are to conforme themſelues (as occaſion requir-
eth) to ours, and muche more our ſelues not to deſpiſe the ſame. But now

nowe, it beeing suche an vniuersall order, that it hath alwaies continued ^{clulsion a-}
 euen from the Apostles times, and all ouer the Church in euery place, ^{gainst Bi.}
 without alteration: nor any age or people haue beene knowen, or can bee
 named in al Christendome; where this pretended equality, since the Apo-
 stles times hath beene maintayned: but that there haue bene Bishoppes,
 good or bad, that haue beene superio^{rs}, thonghe not in the office of their
 Order, yet in the office of their Dignitye: albeit wee could not shewe in
 the expresse scripture, the time, the place, the manner of the institution, &
 beginning thereof: yet maye we safely with S. Augustine conclude, that it
 was not nor could be done, without the Apostles. Especiallye, when wee
 can shew, (as we haue showed, euen in the plain words of the Scripture,)
 the verie matter it selfe, not among Priestes in the old Lawe, among
 whom they had an highe Priest, ouer them, and all the Leuites, Princes,
 and Rulers of the Leuites; as our Bretheren reason, from the Prophecie
 of Esay: that God would take of the Gentiles, to be Priestes and Leuites, to ful-
 fill this Prophecie, by proportions of our Pastors and Doctors: but wee
 stande (for the originall practise of it) on the manifest examples in the
 newe Testament.

The Apostles, (and that not in respect they were Apostles; for so they
 were sent abroad, and not resiant in a place, but as they were resiant, &
 so Pastors,) had some higher then the residue; some that were Pillers and
 chiefe among them. And like-wise had the other brethren ^{Some supe-}
 that were guides and Rulers among them. And Timothie the Pastor of ^{riority a-}
 the Church at Ephesus, (as Caluine saith,) was the chiefe Ruler (saith ^{mong the}
 Beza) of all the Pastors there. Yea, the verie plaine subscription ^{Apostles}
 of the Epistle it selfe, calleth him plat and plaine, *The firste Bishop of E-*
phesus. Sithe therefore, both the gift of this superior dignity, and the ap-
 plication of the name: had such auncient originall in the Apostles times
 when it began; had such vrgent occasions where it sprang: had such godly
 purposes where-to it tended: had such plausible allowance and authority
 of all the worlds decreeing to confirme it: (among whome, I hope at least
 were some good men,) And lastly, sithe it hath had such vniuersall and con-
 tinuall practise of it, among whom also, such a multitude of holy & learned
 fathers, haue taken them this peculier title and superiority: shall we now
 yeld to Beza his proceeding on this example, *Phil. 1.* What this was the ^{Beza in Phil.}
 chiefe occasion of all the mischief following? Here-upon (saith Beza) be-
 gan the Diuel to lay the first foundation of his tirannie in Gods church ^{1.}
 as though all the administration of the Church, were together with the ^{Bezaes}
 name translated vnto one. Al this, and that which followeth in Beza, here-
 upon (be it spokē with al dutifull reuerence to so woorthy a man, & vnwoorthy ^{wrong con-}
 affection with in these matters, to be so caried away) is unnecessary colle-
 cted on the sequels here-of, howbeit directly, indeed, no sequel at all. ^{clulsion a-}
 it is. ^{gainst Bish.}

Bezaes co-
elusion a-
gainst Bi.

Sequels of
direct and
indirect oc-
casions.

it is, that of any neuer so good a thing, the Diuell indirectly may pick occa-
sion to worke mischief. But that can not be properly abolved, that it com-
meth from thence. For (as S. James saith) *doth a fountaine send out at one
place sweete water and bitter* and directly (as Christ saith) *a good tree bringeth
forth good fruits*. If therfore, so good an act, done for so good purposes, haue
not had so good a sequell: it is not to be imputed to the matter, but to other
ill occasions afterwarde. When the good householder had sowed wheate:
the enuious man, (on occasion of the seruants sleeping) sowed Darnel.
When God had sent Christe into the worlde, to be the corner stone of the
building, by the occasion of mans malice, he was called, and was indeede
to many, the stone of offence and stumbling. But what of that, shall we
take offence also? or, conclude, that Christe is not the God of peace and
loue, because warre and discorde followes, while Sathan stirres occasions
to make sects and diuisions, where the Gospell is preached and receaued?
if that were proued to be the very necessary and proper occasion, and those
euils following, to be the direct & natural sequels: it were a good argumēt
ab effectu. otherwise, on euery accident, you may condemne all things.

Bezaes mis-
pre supposal

But all this runnes on this supposal, that the whole administration of
the Church, together with the name, is heereby translated vnto one. If
this sequel did consequently followe: then indeed we might wel conclude,
that hereupon the Diuell laid his first foundation of his tyrannie in the
Church of God. But when Beza comes in with a bytwise presupposall, as
though it were so: who seeth not, hee dareth not, nor indeede can saye,
it did or doeth so: may not euery one still so; all this order, reteyne all the
administration of his office, both in preaching Gods worde, and admini-
string his Sacraments? neither is all gouernment taken away from al,
though a moderate superiour gouernment be giuen of all to some: and not
yet of al in al the Church to one; but to one ouer some in severall parti-
cular Churches. And this orderly superiority, beneficial vnto al & church,
iniurious and tirannous vnto none, as on the fore-said originals it sprang
euen from the Apostles: so, howsoeuer the wicked abused the same, yet ver-
ry many most godly, excellent, & holy fathers, being lawfully called ther-
unto, did accept it, & acknowledge the state & challenge to be both lawfull,
and to be a high calling, not so much of Superior dignity, as of Superiour
charge in gouerning of Gods Church. And they trauelled painfully, and
faithfully & fruitfully in the function thereof, God blessing and prospering
their good labours. And so, we that reape the benefite of these Bish. travels
looke with an awke eie, rather on the hurt which we surmise may come, or
hath come by sinister occasion, or by euil possessors of this good dignity. And
I like not (which we rather should) with a single eie on the meruelous good
it may do, yea, it hath done, & euer will do, if they & enjoy this superiori-
ty, do not abuse it, but vse it according to this first institution of it.

We must ra-
ther looke
to the right
end & vie of
a thing, the
to the
wrong occa-
sions and a-
buse it.

But

But note that we haue seen Beza his censure on this example, Phil. 1. till he proceeds from Bishops to Archbishops, &c. let us see what these auncient holy fathers Bishops themselves, write also, otherwise then Beza hereupon. And from them, come to the iudgement of the best learned, of our owne late or yet liuing Bishops, concerning Bishops, & their exposition of this place.

And first Ierome that before (as we haue heard) cited among other this testimonie, Phil. 1. to shew that Bishops and Priestes were sometimes all one: when he commenteth of purpose thereupon, doeth say: Here we vnderstande Bishops for Priestes. For there could not be manie Bishops of one Citie. But this is had also in the Actes of the Apostles. So that Ierome in both these places, vnderstandeth the worde Bishoppe, to be not properly, but improperly spoken. And hee rendereth the reason aforesaide: because that Paule writing this Epistle, when he was prisoner at Rome, and so be-like after this order was begunne: There could not be manie in one Citie, to whome this name properly could be giuen.

The auncient Fathers iudgements of the name Bishop. Phil. 1. 1.

Ieronimus in Phil. 1.

And to shewe, that it was but spoken in a generall and vnproper vnderstanding, our Bishops also will perhaps at length confesse it. For whereas they distribute all into foure offices, and heere are but onelie two reckoned vp: and Beza sayth, that Paule here setteth downe the most beautifull distribution of the Church: It eyther followeth, that then there must be but two offices, Pastors, and Deacons, taking Bishops and Pastors but for one: or else, if as Beza deuises it, he vnderstande by Bishops, who-so-euer are ouer the worde and gouernement, as Pastors, Doctors, and Priestes or Elders (vnderstanding them for Priests Gouernours onelie) of the worde to ouer-see, because they must be as watchmen to enquire of the doctrine and manners of the flocke committed to them. Act. 20. 28. whome nowe and then by a generall name he calleth Priestes or Elders, as there verse, 17. and 1. Tim. 5. 17. And so including both these Lay Priestes whom you call Gouernours, and including Doctors, whom you distinguish likewise, from your Gouernours, and from your Pastors: it followeth, that the worde Bishop heere, and also in other places, Act. 20. is not taken properly, but in a generall sense. And if this worde Bishop heere, bee so properly taken, that it comprehendeth neyther these Lay Priestes (whom ye call Gouernours, nor yet your Doctors (which yee make the first and chiefest officers) but onely Pastors, vpon whom here ye treat distinctlie from the other: howe is this the most beautifull description of the parts of the Church, when neyther of these are mentioned: but belike there was no such most beautifull distribution of the Churches offices, in the Church of the Philippians, in those dayes, as Beza and our Geneva

The name Bishop Phil. 1. 1. vnderstood vnproperly.

interpreta-
tion.

quaters did imagine. And you do well to relect this so generall vnderstand-
ing of the worde, that Bishop and Pastorall Elder or Priest, were here
taken, and so still must be, for all one office.

Chrysost. in
Phil. 1.

Chrysostome writing on this place, Philip. 1. with the Bishops and
Deacons: what (sayeth hee) is this? Were there manie Bishops of
one Citie? No. But so he called the Priestes. For at that time they did
nowe and then communicate (or parttake) in names, and a Deacon
was called a Bishop. Wherefore writing to *Timothie* hee sayth fulfill thy
Deaconship. When as he was a Bishop, for he saith vnto him, because he
was Bishop: lay handes hastely on no bodie, and that, which was giuen
to thee with the laying on of the handes of the priesthood or Eldership.
But Priestes or Elders layde not their handes on a bishop. And againe,
writing to *Timo*, he sayth: For this cause I left thee in *Creta*, that thou
shouldest ordayne Priestes (or Elders) in euerie Citie, as I appoynted
thee, if anie be blamelesse the husbando of one wife, hee speaketh of
a Bishop, and when he had sayd these thinges, he straight waies this set-
teth vnder it: for a Bishop must be blamelesse as the steward of God.
Not froward. Therefore, euen as I haue said, Priestes in the old time were
both called the Bishops and the Deacons of Christ. Whereupon now al-
so the most parte of Bishops doe write: To his consenior (or fellowe
Elder) to his Commminister (or fellowe minister): Howbeit, for all that,
euerie one hath his owne name seuerally by himselfe, giuen vnto him, be
he either Bishop, eyther Priest. What can be plainer spoken than this:
that here, & in the other places by our Brethren quoted, to proue, by the
indifferent taking nowe & then of the names & the offices that they were
equal & all one, it is not so ment, but y these names were there taken im-
properly: whereas properly they are separate, and neither all one, nor
equall. And that also is here proued by good reasons alleaged for the diffe-
rence of the offices in the matter.

Theoderet
in Phil. 1.

Theoderet likewise vpon this place, writeth thus: Hee sendeth
to all at once, as well to those that had receaued the Sacerdotal priest-
hoode, as to those that were fedde of them. For hee calleth them
that were vouchsafed in baptisme, Saintes. But the Priestes or Elders
he calleth Bishops. For at that time they had bothe names. And that al-
so the storie of the Actes declareth. For when S. Luke had sayde, that
the diuine Apostle had called to *Maiores* the Elders of the *Ephesians*,
he telleth also the thinges that were spoken to them, for sayth faith he,
looke to your selues, and to the whole stocke, in which the holie-Ghost
hath placed you Bishops, to feede the Church of Christe. He named the
same men both Priestes & Bishops. So also in the Epistle to blessed *Timo*
therefore haue I left thee at *Creta*, that thou shouldest by the Citie or-
daine Priestes or Elders, as I haue disposed vnto thee. And when he had
tolde

tolde what manner of men they ought to be, that are ordayned: he ad-
deth vnder it, for a B. must be without crime, euē as the steward of God,
Moreouer, he sheweth this here also: for he ioyneth Deacons vnto Bish.
whē as he had made mention of Priestes. Otherwise it could not be, that
manie Bishops should be the Pastors of one Citie. Whereupon it comes
to passe, to wit, that they were Priestes, whō he called Bishops. But he cal-
led in his Epistle the blessed *Epaphroditus* their Apostle. For your Apostle
(saith he) and the helper of my necessitie. Therefore he plainly taught,
that the Episcopall dispensation was committed vnto him, when as he
had the appellation of Apostle. Thus also plainly saith Theodoret,
that although the other Pastorall Elders were called by the name of Bi-
shops, yet the matter which he calleth the Episcopall dispensation, was
committed ouer all the other but to one.

And with these accordeth Theophylactus, saying: Hee calleth the
Priestes Fellow-bishops, for there were not manie Bishops in one Ci-
tie, for as yet the names were not distincte, but that also Bishoppes
were called Deacons and Priestes. For writing to *Timothie* beeing a Bi-
shop, fulfill (sayth hee) thy Deaconship, that is, thy Ministerie. And
again, that which was giuen thee by the laying on of the hande of
the Eldership, that is, of the Bishops: for priestes or Elders did not
ordaine a Bishop. Again, Priestes were also called Bishops, as those
that looke also vpon the people, and bore a care of them, to cleanse,
and to lighten those whom it was needefull. Thus doth Theophylact
with all the other agrē, that it was but a partaking of the name im-
properly, as the name of Deacon was vsed, till they were more pro-
perly distinguished. But all that while, the matter and office was not
so confounded, as one or equal, but distincte and one Superiour and infe-
riour to another.

And howsoeuer Ambroses iudgement on these wordes, is lightlie cast
off by some of our *Wethzen*, because he taketh these wordes, with the
Bishops and Deacons, not for such Bishops and Deacons, as were among
the Pphilippians to whom he wrote, but for him-selfe and Timorhic and
other with them: yet is hee plaine also of this opinion with the residue.
For (saith he) he wrote to the people: for if he had writtē to Bishops and
Deacons, he would haue writtē to their persons, & he should haue writtē
to the Bishop of that place, not to 2. or 3. euē as also he wrote to *Titus*
and to *Timothie*. So that he verely thought, there was but one Bishop of
that place, to whō when he wrote, he expounded these wordes of *S. Pauls* sa-
lutation: with the Bishops, &c. to be vnderstande of ioyning him-selfe and
Timothie, &c. in the participation of the grace and peace that he wished
to them. Thus do the auncient, holy, and most learned Fathers agrē, & all
other (that I reade of) before these, from the Apostles times, not only such

Theophila-
ctus in
Phil. 1.

Ambros. in
Phil.

ches pra-
ctise.

as were Bishoppes their-selues, but also all other Pastors and Doctors that the name of Bishop, was properlie peculiar but to one Pastor, that had superiour dignitie, gouernement, and authoritie, ouer the residue of the Pastors in the Churches, Cities, and Diocesses, assigned to them :

The vniuer-
sall practise
of the primi-
tiue Church.

And that this was the practise of the primitive Church, from the Apostles age, vniuersally both for times and places: the Fathers owne testimonies conferred with the auncient Ecclesiasticall hystories, doe suf-
ficiently recozde. Which, as we haue seene it begunne, in the practise a-

Euseb. lib. 2.
cap. 1.

mong the Apostles and Disciples themselves, at the first Metropolitani-
call or Mother Church of Ierusalem: so, for confirmation thereof, Euse-

James B. of
Ierusalem by
the testimo-
nie also of
Clem. Alex.

b. lib. 2. cap. 1. citeth Clement of Alexandria, to proue that James
was Bishop there. Euen this selfe same James, I saye, (sayth Eusebius)
which of the auncientes was surnamed the Iust, by the woorthinesse
of his vertues, and priuilege of his notable life. The stories haue de-
clared that he obtayned the first seate, (or, was the first, which recea-
ued the seate) of the Church, that is at Ierusalem, as Clement he spea-
keth not of Clement Bishop of Rome, whose wordes are manifestlie for-
ged and fathered in his name; but he speaketh of Clement Priest, Doctor,
and Pastor in Alexandria) in his 6. booke of Informations, affirmeth,
saying: For Peter (sayth he,) and James, and John, after the ascension
of our Sauour, although they were preferred before all, notwith-
standing they claimed not to them-selues, the glorie of the Primacie,
but they ordayne James that was called the Iust, the Bishop of the A-
postles.

Ieroms testi-
monie of E-
gesippus for
James to be
B. of Ieruf.

Which wordes of Eusebius, living within thre hundred yeares after
Christe, are yet not so much, as this testimonie that her allegeth out of
Clement Alexandrinus, that liued in the verie next age to the Apostles,
and therefore could not lightly be deceaued in this point. Neither doeth
he onely ascribe vnto James, the Episcopall office, but he calleth eyther
him the first, or, the seate the first, as a Primacie, ouer all his fellowe A-
postles, and Bretheren in that seate. Whose Bishoprike is also con-
firmed by Ierome, citinge Egesippus, more auncient than Clement
thereunto.

Hieron. in ca-
talog. illustris-
simorum,

Eusebius reckoneth by diuerse Bishops of Ierusalem, succeeding James,
till he come to Narcissus and Alexander, who were both at once Bishops
there, and it is noted for a rare example, and fell out when this Clement
came thether. Of whom, and of this Alexander, saith Hieron. in Catalog.
illustr. virorum.

There is extant an Epistle of Alexander Bishop of Ierusalem, who to-
gether with Narcissus ruled the Church, &c. In the ende of which Epi-
stle he setteth downe these writings. My Lordes and Brethren, I haue
sent

sent vnto you, by Clement the blessed Priest (or Elder) a man renowned and approved, whom ye also knowe, and now ye shall more fully reacknowledge. Who when he came thither according to the providence and visitation of God, he confirmed and encreased Gods Church. Which sheweth, that this Clement being Presbyter, as also Ierome calleth him a Priest or Pastorall Elder of the Church of Alexandria, and yet with all (sayth he) *καταξιος διδασκαλος*, the Doctor of the teaching or Catechising, in the Ecclesiasticall schoole of Alexandria: it appeareth, that those offices, which our Brethren make to be distinguished, were not distinguished. And these offices that they make not distinguished but all one, were distinguished. For, Clement was a Doctor or teacher, and yet withall, a Presbyter, a Priest, or Pastorall Elder. And though he were a Pastorall Elder, yet was hee no Bishop. Neither was his Pastorall Eldership so tyed to one place or folde, but that he travelled abroade, to instruct and confirme other Churches. Nevertheless, both in other and in his owne, though other wise for learning, he was one of greatest authoritie in his age: yet liued he in all Ecclesiasticall obedience vnder his Bishop Demetrius, who made him Priest or Elder in that Church, and also Doctor or publique teacher in that schoole; and before him the famous Pantenus, Clementes Master; and after him, Origene, Clementes Scholler, were all vnder Demetrius this Bishoppe of Alexandria. And to proue that this Clement flourished vnder Commodus within 80. yeares after the Apostle Saint Iohn: not onely Eusebius testifieth *Libr. 6. cap. 11*: but Clement him-selfe inferreth it. *Strom. lib. 1.* saying: This booke is not for ostentation, with scripture gathered together artificially: but monumentes, (the helpe of forgetfulnesse) are gathered vnto me, for mine olde age. Verely, an image and shadowe of those manifest and liuely speeches, which I was vouchsafed to heare, of those blessed men, that indeede were of highest price and estimation. The one of them was in Greece an Ionian, the other in Greece the great (or Apulia.) The one was from *Calesyria*, the other from *Aegypt*. And other there were from the Easte, and one of those an *Assyrian*, the other an *Hebrue* in *Palesine*, of high pedegree. But when I light vpon this last, albeit in power he was the first, I staid in *Aegypt*, hunting after those thinges that were hidden from me, euen as a verie Bee of *Sycilia*, sucking the flowers of the Propheticall and Apostolicall meadowe. He ingendreth a certaine syncere and incorrupt knowledge, in the mindes of them that hearde him; but hee was such an other, as indeede kept the true deliuerie of the blessed doctrine, euen streight from *Peter*, and *Iames*, and *Iohn*, and *Paule*, and the holy Apostles, the sonne receauing them of the Father, (howbeit, fewe sonnes are like their Fathers) these haue by the will of God come also to vs, who will lay vp those Apostolicall seedes, that wee haue receaued

The offices that our Brethren make al one, were distinguished: and those that they distinguished, were al one.

Pastors teaching in other Churches.

Howe neere Clem. Alex. that testifieth of Iames his Bishopricke liued to the Apostles.

ceased of our ancestors.

Eusebius testimo-
nie of
Pantanus D.

Wherein, as this auncient father declareth his sinceritie and diligence, in following the Apostles: so withall, howe neare he was to the Apostles times, and so notable a scholler picked out such notable Maisters, but the Maister, whom in the Doctorship hee succeeded was Pantanus.

Of which Pantanus, Eusebius saith, *Lib. 5. cap. 10.* (to whom also accoꝝdeth Ierome) when at that time Pantanus the most Noble man in all learning, had the rule of the Ecclesiasticall Schoole, and of the office of a Doctor, from whence the custome with them from the old time was deliuered (as Ierome also sayth, according to an auncient custome in *Alexandria*, were Doctors alwayes from *Marke* the Euangelist) it remaineth yet vntill this day that in the Ecclesiast. Schoole, there are to be had Doctors of diuine Scriptures, (as we call them, Doctors of diuinitie) most choise men in science and learning. Of this office therefore, the man of whom before wee spake, was counted a certaine author, and a chieftaine verie famous: as one that also among those Philosophers, which are called the *Stoicks*, had before that time noble flourish. Whose studie towards God worde and great loue is reported to be so muche, that of the seruencie of faith and deuotion, he went to preach the Gospell to all the Nations that are hidden in the vttermost corners of the East, & that he came to the hether *India*, preaching the woorde of God. For there were yet in those dayes manie Euangelists, who according to the imitation of the holy Apostles, traueling in diuerse partes of the worlde, by the grace of God, and the vertue of their minde, brought the worde of God, and the faith of Christe, to euerie of those Nations that knewe it not.

Euangelists.

Whereupon say the Centuriographers, It hapned that the *Indians* moued with the renowne of the Church of *Alexandria*, & perhaps with the fame of the same *Pantanus*, did by certain their legates, request of *Demetrius* the Bishop of that Church, that he would sende a Doctor fitte and founde, which might more fully instruct them, in the true doctrine of the Gospell, and winne other vnto Christe, that as yet were rude and ignorant of the Gospell. What is doone? *Pantanus* the moderator of the holy schoole in his Church, is before all chosen of *Demetrius*, and appointed vnto that vocation. *Pantanus* heere dooth not drawe backe, nor is terrified with the labours and perilles: but forth-with obeyeth this vocation, as it were Gods vocation, and setteth on the iourney, although it were long and sharp. To become after the Apostles, the Euangelist of the *Indians*.

Thus are these Doctors, and Pastorall Elders, chosen, ordeyned, and appointed by their Bishop, which in authoritie of learning, was farre inferiour to them, but in authoritie and dignitie of place, farre their superiour.

superiour: yea, although they were Euangelistes, yet were they subiect to *perioritie.*
the Bishops.

And as this Bishop Demetrios, had this superiour gouernement ouer all the Doctors and Preachers in his time, which was the 11. Bishop of Alexandria: euen so had all before him. Who are all sayde to rule and gouerne the Church, notwithstanding there were diuerse notable Doctors and Pastors, besides the Bishops in Alexandria, and had so continued euen from the very Apostles times, yea, from S. Marke himselfe, which was the first planter of the faith of Christe among them, both Paule and Peter being yet liuing. Hierome calleth Marke, the Doctor of Alexandria, and saith, that Philo Indæus had friendship with Peter and for this cause did also set forth with prayses, the Church of *Marke*, the disciple of Peter, and his followers at Alexandria. Among which prayses of Philo Eusebins saith thus: He describeth diligently the degrees of them that exercised the ecclesiast. functions, which excelled the one the other, also the ministers of the Deacons. And finally the chiefe and principall honour of the Bishops office.

Doctors & Pastors vnder the B. gouernment.

Euseb. lib. 2. cap. 16.

And as it was thus, euen from the Apostles times, in the Church of Alexandria: so likewise was it in manie other places. Polycarpus (saith Hierome, in *Catalogo scriptorum Eccl.*) the disciple of Iohn the Apostle, being of him ordayned Bishop of *Smyrna*, *Titone m. Antiochensis* 312m, was *Princeps* (which is Ieromes stune word) the Prince, that is, the chiefe Prelate, or as we more moderately call it, the primate of all Asia. For he had many of the Apostles and them that had seene the Lord to be his Maisters, and had seene them.

Hierom. in catalogo scriptor. eccl.

Polycarpus primate of Asia.

Eusebins Lib. 3. cap. 36. sayth of Ignatius: Moreouer Ignatius notorious in the renowe of fame, euen to our times, obtayned the Bishoprike of Antiochia, by the seconde succession after Peter; not that Peter was Bishop there; but that Peter beeing there, made *Euodim* the first Bishoppe of *Antioche*; after whome succeeded this Ignatius, that calleth him-selfe the Scholler or Disciple of Saint Iohn. Which Ignatius going to his *parturdom* writeth thus in his Epistle to the Antiochians:

Ignatius;

Remember the rightye moste blessed *Euodim* your Pastor, which was the first Bishop ordayned vnto you, euen of the Apostles? And anon after, speaking to the Priestes or Pastorall Elders, that he left at Antiochia behinde him, hee sayth: Ye Priestes or Elders feede the flocke that is committed among you, vntill God declare who hee shall be, that shall be the Gouernour among you. As for me, I nowe make haste that I may gayne Christe. Let the Deacons acknowledge of what dignitie they be, and studie to be vnreproueable, that they may be the followers of Christ. Let the people be subiect to the Priestes or Elders, &c.

Ignatius ad Antiochenos.

The Pastoral Elders had a Bishop their Gouernor.

perioritie.

And after he hath saluted manie, and doone salutations from manie, both Bishops, Pastors, and Deacons, &c. that accompanied him: for, he was of highe estimation ouer all Asia: I salute him (sayth he) which in my place shall be-come your Prince, (Primate, or chiefe Prelate) whome I haue also begotten in Christe. Which hee meant of Heron that did succede him in the Bishoprike, who was a Deacon in the Church of Antioche.

Howe farre
the credite
of Ignatius
Epistles stret
cheth.

These Epistles, (of what credite euerie thing conteyned in them is,) I will not pleade for them. But thinks verillie, that there are some Popish foystringes crept into them, as also is founde out, in the woordes of other famous men. But, that the whole Epistles should bee utterlie denied, or suspected, especially those that are not onely mentioned, but parts of them also worde for worde set downe, according to their manner, by other Ecclesiasticall writers, both by Ierome, that was verie curious in finding out forgeries, and also by Eusebius, that was within two hundred yeares of Ignatius: yea, Irenæus that was Polycarpus Scholler, to whome Ignatius writeth one of these Epistles, and diuerse other ancient fathers of greate credite, make mention of some of the woordes contayned in them: it can not bee that they should all be forged, especially this point, for the distinction of the Bishops from Priestes, or Pastorall Elders, and the superioritie of the Bishoppe ouer them, being concordant with all the other writers. And especially, to bee obserued almost in euerie one of these Epistles. In the Epistle *ad Trallianus*, hee sayeth: I knowe yee haue an vndefiled minde, and without deceite in perseuerance, not on doubtfulnessse, but on the possession of sayth, as *Polybius* your Bishop hath signified to mee, who came to *Smyrna* by the will of God the Father, and of Iesus Christe his sonne, by the working togeather of the holie-Ghoste, and did so congratulate vnto mee, beeing bounde in Christe Iesu, that in him I might see all fulnesse. Receauing therefore him according vnto GOD, I haue by him acknowledged your beneuolence, finding you to bee the followers of Iesus Christe our Sauour. Bee yee subiecte to the Bishoppe as to the Lorde, for he watcheth for your soules, as he that shall giue account to GOD. For which thing yee shall seeme vnto mee, not to liue according to the fleshe, but to liue according to Iesus Christe, who dyed for vs, that wee beleeuing in his deathe, might (by baptisme) bee made partakers of his resurrection. For it is necessarie that you shoulde doe nothing nor take ought in hande (he meaneth concerning Ecclesiasticall causes) without the Bishoppe. But submitte your selues to the Priestes (or Elders) as to the Apostles of Iesu Christe our hope, in whome abiding, wee shall be founde in him.

You

you must also therefore by all meanes please the Deacons, which are for *Bishops su-*
the Ministerie of Iesus Christe. For they are not ministers in meate and *perioritye.*
drinke (he alludeth to the Tables whereon they attended) (but they are the
Ministers of the Church of God. Yee must therefore obserue that which
they commaund you, euen as if it were fire burning. As for them, let
them be suche. And as for you, reuerence ye them, euen as the Lord Iesus
Christe. For they are the keepers of his place. Euen as the Bishop is the *The Bishop*
forme or type of him that is father of all. But the Priests euen as the as- *distingui-*
semblie of God, and the coniunction of the Apostles of Christe, &c. And *shed frō the*
again, after he hath warned them to take hede of Scismes, of Seducers,
and those that are puffed vp with pride: and exhorted them to humilitie,
he saith, and yet reuerence your Bishop, euen as Christe, according to
which, the blessed Apostles haue commaunded you. For hee that is pla-
ced betwene the altare (which word altare, is often used of the auncient
Fathers for the Lords Table, and is here meant, for the participation
of the holye Communion,) he is cleane. For the which, obey your Bishop,
and Priests or Elders. For he that is placed without the altare, is dooing
somewhat without the Bishop, the Priests, and the Deacons. Hee that
shall be suche an one (that is, excludeth him-selfe from the participation
of the diuine misteries, deliuered by the Bishop, the Priests, and Deacons)
is polluted in his conscience, and is woorse then an Infidell. For what is
the Bishop, but one holding a principallitie and power ouer them all,
thus farre forth, as becommeth a man to holde, that is made the fol-
lower of God according to vertue? What is Priesthood or the Elder-
ship, but a holie institution of a counsellor and confessor of the Bishop?
What also are the Deacons, but the followers of Christe, ministring to
to the Bishop, as Christ to the Father, and working vnto him that cleane
and vndefiled worke, as S. Stephan to the most blessed Iames, and Ti-
mothee and Linus vnto Paule, and Anacleus and Clemens vnto Peter. There-
fore he that shall be disobedient to these, shall be altogether without
God, and wicked, and contemning Christe, and an abaser of his ordi-
nance. And in the next Epistle of Ignatius, to the Magnesians: Howbeit, *Ad Magn-*
I deserued to haue seene you by the worthie in God your Bishop *Damas,* for
and the worthie in God, your Priests or Elders, to witte *Bassus* and *Ap-*
~~pollonius~~, and my ghest *Socius*, whome I haue nourished, bicause he is sub-
iect to the Bishop, and to the Priests, in the grace of G O D, and in the
lawe of Iesus Christe, and it behooueth you also not to contemne the
age of the Bishop, and according to God the Father, to giue him all re-
uerence: according to which I haue also knowne the holye Priests to
haue yeelded it him. Not thinking him to be contemned for the age that
appeareth in him, but in the wisdom of God to obeye him. Sithe that,
not the auncient in yeares are the wisest, neither the old men vnderstand
prudence,

The Priests
reuerenced
the Bishop.

Rome.

Ad Thar-
senses.

Ad Phila-
delphios.

Our Priests
obeye the B.

prudence, but the spirite which is in men, &c. And in the next Epistle ad Tharsenses: Yee Priestes or Elders, be subiect to the Bishop. Yee Deacons, to the Priests, yee people to the Deacons. And in the Epistle to the Philadelphians: Yee Princes be subiect to Caesar, or to the King. Yee Souldi-
ors, to the Princes, Deacons, and to the Priests or Elders, as to the admi-
nistrators of the holye things. But let the priests and the Deacons, and
all the cleargie, together with all the people, and with the souldiours, and
with the princes, yea, and with Caesar also, obeye the Bishop, and the Bi-
shop Christe, as Christe the Father, and so is an vnitie kept by all. What
can be plainer spoken, bothe for the difference, and for the superioritie of
these ecclesiasticall offices? I vage not these Epistles, as approving all
things in them, nor avouching the credit of them, and therefore passe over
the rest, serving also to this purpose. Neither yet dare I discredit them
in all points, namelie in this, for the distinction of these three offices, Bi-
shop, priests and Deacons: and for the superioritie of the Bishop, in any
citle over all the cleargie there. Because these things accord with all the o-
ther writers, and state of that age, immediatlie following the Apostles.

Papias saint
Iohns disci-
ple, Bishop.

The Bishops
succeeding
the Apostles

Egesippus te-
stimonie of
the Bishops
sinceritie.

The superi-
tie of Bish.
no alteratio
dissenting
from the
Lords ordi-
nance.

In Asia also about the same time, was Papias, of whom Ieremie saith: Papias the hearer of Iohn, the Bishop of Hieropolis in Asia, and diuerse other
famous Bishops of that age, of whome saith the Euseb. lib. 4. cap. 20, &c. At
Antiochia about the same time, Theophilus helde the Bishoprike of the
Church, being the sixt from the Apostles, where Cornelius was the fourth
after Heron (Ignatius successor) whome in the 5. degree Heron succeeded.
At the same time also was Egesippus holden famous, of whome wee haue
spoken before. And Dionysius Bishop of Corinthe, & Pimitus was the most
noble among the Bishops of Creta. Phillip also, and Apollinaris, and Me-
lito, Musanus and Modestus. And the cheefest of all, Irenaeus, of which men,
most excellent monuments of the Apostolicall faith, and sounde doc-
trine, are come euen vnto our age. Egesippus in the firste booke of his
Commentaries (where hee sets downe the sentence of his beleefe, with
most full prooffe) declareth also this: that when he trauelled to Rome,
hauing conferred in speech and amitie, with the Bishops in all places, he
founde them all Preachers and Teachers of one faith, and also in the
Epistle of Clement, written to the Corinthians, he mencioneth somthings
that I thought necessarie to insert into this worke. He saith therefore:
And the Church (saith he) of Corinthe, euen vntill Primus the Bishoppe,
whome (saying to Rome) I sawe, and abode with him at Corinthe manie
daies, being delighted with the sinceritie of his faith: but when I came
to Rome, I abode there, vntill Soter succeeded Anicetus, and Eleutherius
succeeded Soter. But in all these their ordeinings, or in other things that
I sawe in other cities, all things were in such sorte, euen as the law from
of olde had deliuered, and the Prophets had iudged, and the Lorde had
appoin-

appointed. Moreouer, the saide partie recordeth certaine such sayings, *perioritie*. also of the Heretikes, that arose in his time. And after (saith hee) that James called the Iuste, was martyred, euen as the Lorde also himselfe, bare witness to the truthe: *simon* the sonne of *cleopas*, the vnckle of Christe, was by the diuine election ordeined Bishop, chosen of all, in re- garde that he was the cousine of the Lorde, the Church then was called The Bish. a virgine, bicause that as yet shee was not defiled with the vndermining *superioritie* of the adulterous worde. But one *Theobatus*, for that he deserued the re- pulse of a Bishoprike, began euen in the beginning to disturbe and cor- rupte all things, &c. no defiling of the church.

Where we see againe by Egesippus, that liued in Iustines time, (not by the suspected Egesippus, that we haue, but by the fragments of the true Egesippus, taken out of Eusebius,) another firme testimonie, that James was Bishop of Ierusalem, and Simeon after him. *See* Eusebius Reckoneth bp. lib. 4. cap. 5. 25. Bishops of Ierusalem, one succeeding another, from the Apostles times, vntill that destruction of Ierusalem, vnder the Empe- ror Adrian; besides all the other Bishops in other places; and yet, that the Church continued still vndefiled. So that, this *superioritie*, was no defi- ling of the Churches discipline, but the godlie gouernment of it, and (as Egesippus noteth) euen the appointment of the Lord, being practised and approued by the Apostles. And that all the disturbance and corruption entred indeed (as Beza and our *Bethzen* note) on occasion of striving for this *superioritie*: but yet, this *superioritie* was not the cause, but their diuillish ambition and pride, as in this *Theobatus*, and *Simon Magus*, and *Diotrephes*, &c. who could abide no rulers ouer them, but would them- selues be rulers ouer others: and when they had repulses, then (as the for dispaisted the grapes) they brake out into schismes and heresies. So that, this rather confirmeth this *superioritie*, then makes against it. And these godlie fathers, that gaue not this offence, though other take it, con- tinued this order of *superioritie* in Bishops, and were the greatest defen- ders of Gods truths and Church, against these *sectinathikes*, *Heretikes*, and disturbers of it.

How cor-
ruption and
disturbance,
entred a-
bout this
superioritie.

But nowe at length (saith Euseb. proceeding ca. 23.) we must come to the mencioning of the blessed *Dionysius* Bishop of the Church of *Corinth*, whose learning and grace that he had in Gods worde, not onelie those people enioied, when he tooke vpon him for to gouerne: but those also that were farre off, to who he gaue his presence by his Epistles. There is extant an epistle of his, concerning the Catholike faith, written to the *Za- eodemanians*, in the which most flourishingly, he treateth of peace & concord. And an other to the *Athenians*, wherein he mooueth the to beleeve of the Gospel, & stirreth vp the sluggish, & withall reprooueth certaine, as al- most false fro the faith, whe as their *B. Publim* had suffered martyrdom.

And

perioritie.

Publius and
Quadratus
Bishops of
Athens.

And also he mencioneth *Quadratus*, that in the Sacerdotall Priesthood succeeded *Publius*. And he telleth, how that by his labour and industrie, a certeine reuiuing or quickning warmth of faith was renewed in them. Here this *Quadratus* is said by this *Dionysius*, to succeed *Publius* in Sacerdotio, in the Sacerdotall Priesthood, not that the Priesthood and the Bishoprike, was equall and all one, for then hee had not succeeded him, being a Priest or pastorall Elder in *Publius* time. But that which *Ruffinus* translateth, in Sacerdotio, *Eusebius* himselfe calleth *Monitus*. And *Publius* that was Bishop befoze him, he calleth *episcopus*. This *Quadratus* was also a Prophet, as saith *Euseb.* lib. 3. cap. 37. For hauing reckoned vp *Ignatius* and *Heron*, that gouerned the Church of *Antiochia*, he saith: Among them flourished *Quadratus*, who togithee with the daughters of *Philip*, was most famous in the grace of prophesieng, and also manie other Disciples of the Apostles were aliue at that time. Who vpon the foundations of the Church laide by them, did build vp moste worthie buildings, increasing in all things the preaching of the worde of God, and scattering more abroade through all the earth, the wholesome seeds of the kingdome of Heauen. To conclude, manie of them (kindeled with more feruent desire of the diuine Philosophie) did consecrate their soules to the worde of God, filling vp the wholesome precept of perfection, that distributing their goods to those that had moste neede, they might be made readye to preache the Gospell, if that perhaps they should preache in anye prouinces, where the name of the faith was not knowne. And laying among them the firste foundation of the Gospell, and committing the Churches that they had founded, to some certeine chosen of them to the office of gouerning the Church, that they themselves hastened to other nations, and to other prouinces, and exercised the office of Euangelists, so long as likewise the effect of diuine tokens, and the grace of the Holie-ghoste, did followe, as it did the Apostles in the beginning. Insomuch, that at one preaching, whole peoples were brought to the worship of the diuine religion, and the hearers faith was not more slowe, then were the Preachers wordes. But bicause it is impossible to reckon vp euerye one of them, whose were after the firste successions of the Apostles, in the Churches that are through-out the worlde; either the princes, (he meaneth the Bishops that were the cheefe Ecclesiasticall Gouernours, or primates of the Church) or the Euangelists, or the pastors: let it suffice to haue onelie remembred those; the monuments of whose faith and preaching, set downe in bookes, haue come euen to vs, as of *Clement*, and *Ignatius*, and of other, of whome we haue before made mention.

Thus (as *Ruffinus* translates him) saith *Eusebius* there, on occasion of this notable Bishop *Quadratus*, whereby (noting withall the distinction of

of all these Bishops, to be the cheefe rulers, ouer the Pastors, euen from the firste planting of the faithe, and founding of the Churches throughout the worlde : it plainelie appeareth, that this Quadratus was long before he was Bishop, a pastor of the worde, bothe at Athens, and at Corinthe, as the Centuriographers note, saying : It is out of controuersie, that hee was at Athens, and there with singuler faithe and dexteritie, deliuered the Euangelicall doctrine . But whether hee were also an Athenian by countrie, or in what place, speciallie in the beginning, whether he taught in the Church, or in the Schoole, it is verie obscure . That he was furnished with learning, with faithe, with an excellent libertie of reprehension, and with all giftes that becom a successor of the Apostles, is cleere, bothe by the testimonie of Eusebius, and by the things themselves that he did . Yea, he was famous in the gifte of prophesie, as also at the same time were Philips daughters, It appeareth : that before he entred into the function of a Bishop (although we may not auouch that for certaintie) he had offered his writing for the Christians vnto Hadrian, and therevpon gotten himselfe an excellent fame . By this (also) it is most manifest, that Publius was aline Quadratus continued vnder him, and was not Bishop although he were so famous a Priest or pastorall Elder, yet so long as this there no2 his equall . So that, although a Bishop was a Priest or pastorall Elder, yet was not euerie such Priest, a Bishop, though other wise he were neuer so famous a Priest or Pastor .

But to returne to Dionysius of Corinthe, in Eusebius lib. 4. cap. 2. And this he noteth in that Epistle, that Dionysius the Areopagite, which being instructed of the Apostle Paul, beleueed in Christe, according to those things that are noted in the Acts of the Apostles, was of the said Apostle ordeined Bishop at Athens . And so reckoning vpon other Epistles of this Dionysius, and in them commending Philip, Bishop of the Gortinians in Creta, and Palmas a Bishop of Pontus : vnto these (saith he) is ioyned another Epistle to the Gnosians, in the which hee warneth and beseecheth Pinus their Bishop, that hee should not laye vpon the neckes of the Disciples, heauye burdens, nor impose a necessitie of a forced chastitie vpon his bretheren, in the which the weakenesse of manie should be endangered . Wherby it appeareth, that he would haue enforced the Priests vnder him, to haue abstained from mariage (for it cannot be vnderstood, that he went about to haue so enforced all the people) but as the papists after ward did enforce the Priests, or pastorall Elders, whome he calleth his Disciples and his bretheren . Which plainelie argueth (though he abused the same) his superioritie ouer them : for had they bene his equals he could not haue done it . Pertie to whome, Eusebius reckoneth, Theophilus Bishop of Antioche, an excellent writer . Whome Maximinus succeeded, the 7 (saith Eusebius) after the Apostles, in the Sacerdotall Priesthood

Dionysius B.
of Corinthe
in the Apo-
stles daies.

Philip Bishp
of Gortinea,
his superio-
ritie ouer
the Pastors.

Theophilus
Bishop of
Anti.chia.

of

perioritye.

*Irenaus the
scholer of
Polycarpus.*

of the Church of Antiochia. By which tearme againe he meaneth the Bishoprike, and not the Pastorall Eldership or Priesthood. As shall yet more plainelie appeare, euen in the next example of Irenaus, which was the moste singular instrument of God in all that age, a scholler of Polycarpus, Bishop of Smyrna, who after comming to Lions in France, where liuing with Photinus their reuerend Bishop, hee was made Presbyter, a Priest, or pastorall Elder of that Church. And when troubles grew in the East parts, about Montanus, Alcibiades, and Theodorus, troubling the Church with a new kinde of prophesying: which Montanus (as noteth Euseb. li. 5. cap. 16, was inflamed with too great a desire of primacie: the Church of Lions sent Irenaus to them, to pacifie the same. And by the waye, sent him also (saith Eusebius, lib. 5. cap. 3.) to Eleutherius Bishop of the citie of Rome, warning him of the Churches peace. Who also commended (to the foresaid Bishop of the citie of Rome) Irenaus, being then as yet a priest or Elder of the Church of Lions. Yeelding a testimonie of his life, which the wordes vnder written doe declare: we wish you (O Father Eleutherius) in all things, and alwaies in the Lord, well to fare. We haue requested our brother and fellow Irenaus, to beare these writings vnto you, whome we beseech that you will haue recommended, as one that is zealous of the Testament of Christe. For if wee knew, that any mans degree would get and purchase righteousness, as in that hee is a Priest or Elder of the Church, which also this man is; certeinlie we would haue commended this cheefelie in him. By which testimonie, it appeareth (especiallie being sent in such waightie affaires) that hee was a great and famous Preacher at that time, and yet was no Bishop in that Church.

*How long
Irenaus was
Priest be-
fore he was
Bishop.*

Yea, it should seme, that hee had bene a Pastorall Elder, or Priest, a good while before he was Bishop. For Eusebius in his Chronicle, maketh the persecution in France to be in the seauenth yeare of Marcus Antonius, which belike lasted long, and Photinus Bishop of Lions, being yet aliuie: and the prophesying of Montanus & his fellowes, being in the eleuenth yeare: he is not reckoned there as Bish. till the 3. yeare of Commodus. So that he was Priest before he was Bishop, about a dozen yeares by this reckoning, if not more. Yea the Magdeburgenses, that say, there are which affirme, that in the 13. yeare of Marcus Antonius, hee came to his Bishoprike, about the yeare of our Lorde 176. But vnder Commodus hee flourished most of all. The contention for Easter when it was hoattest, Eusebius in his Chronicle placeth, in the fourthe yeare of Severus, that is the yeare of our Lorde 199: other referre it to the fifte yeare of Severus.

Therefore, he should haue beene in the ministerie, especiallie in his Bishop-

shoprike, about 23. yeares. To the which, if wee adde the yeares of his Priesthood or Eldership, perhaps it will runne to 30. yeares. And so at the least, by their computation, he was seauen yeares a Priest, before hee was Bishop.

And this also did these Centuriographers confesse before, saying: *Pho-*
sinus being cruellie murdered in the persecution, for the confession of the truthe of the Gospell: *Irenaeus* hetherto being but a Priest or Elder in the same Church, was substituted in his place. Whereby it is mooste euident, that Presbyter and Episcopus, a Priest or Pastorall Elder, or minister of the worde, and a Bishop, were not all one and equall, in this holie and singuler learned *Fathers* dayes, so neere vnto the Apostles, that hee was scholler to Polycarpus, which liued in the Apostles times.

And euen in *Irenaeus* time, he telleth, that neither the giftes of healings, nor of speaking with strange toongs, were yet ceased. Although (I graunte) we shall not see and then finde, where (when he speaketh of Bishops) he calles them Priests or Elders: as lib. 4. cap. 43: wherefore wee must hearken to those priests or Elders that are in the Church, those that haue their succession from the Apostles, as wee haue shewed; who with the succession of the Bishoprike, haue receined the certeine gifte of the truthe, according to the good will of the Father. And in the nexte chapter:

But those that are indeede of manie beleueed to bee Priests or Elders, and serue their pleasures, and preferre not the feare of God in their heartes, but vexe the residue with reproches, and are lifted vp with the puffed of sitting highest, and secretlye doo euill, and saye, none shall see vs: shall be reprooued of the worde, that iudgeth not according to glorie, nor lookes on the countenance, but on the heart, &c. From all suche therefore we must absteyne, but cleaue vnto those, that (as wee haue saide) keepe bothe the doctrine of the Apostles, and the sounde worde, with the order of their Priesthood or Eldership, and expresse a conuersation without offence, to the information and correction of the residue, &c.

Suche priestes or Elders the Church nourisheth, of whome the prophet saith: And I will giue thee princes in peace, and thy Bishoppes in righteousness. Although in these and suche like places of *Irenaeus*, the worde bothe Priest and Bishop, maye be taken, the one for the other indifferentlie: yet dooth not this debarre, but that as *Irenaeus* him-selfe was a Priest, for a while, before he were a Bishop: so lib. 3. cap. 3. hee there speaketh, all of the succession, vntill his time, of the Bishops of the Church of Rome, that cannot bee vnderstood of euery Priest there.

The name of Priest & Bishop, now and then taken indifferently.

And

Rome.

The Bish.
of Rome.The succes-
sion of the
Bishop of
Rome, till
Irenæus
time.*Irenæus lib. 3.
cap. 3.*

And indeed among all other that were Bishops, I haue chéerlie forborne the naming of these, not so muche for any corruption in this point, that at that time was in them, more than in other Bishops, (for I take them rather to haue bene as sincere as any of all the other) but that their successours since those times, vpon the hono^r for their vertue and sinceritie giuen to them, of this first age, and for the dignitie of the place, and for the number of them that then were martyrs there, and with-all, for the memorie of Paule and Peter, supposed there also, to haue suffered martyrdom, and to haue established the Church there, and to haue ordeined a Bishop also ouer them: bicause (I say) their successours waring insolent, and abusing all these good occasions, haue also abused the memorie and names of those good auncient Bishops of Rome, with a number of forgeries fathered falslie on them: I haue therefore mencioned none of them. But bicause Irenæus (as they were then the mirro^rs of other Churches, and Bishops excellling in synceritie of doctrine, in good order of discipline, and integritie of life) bringeth in all the Bishops of that se, vntill his time, to confute the new deuises of the heretikes errors, by their constant continuance in the truthe: I will therefore also set downe, some parte of Irenæus words, for our further confirmation of this matter.

The tradition (saith he) therefore of the Apostles, is made manifest in all the worlde. It is present to beholde in the Church, for all that will heere the truthe. And wee haue to reckon vp them, which haue bene ordeined Bishops in the Churches from the Apostles, and the successours of them, vntill our daies. Who haue taught no such thing, neither haue knowne how these men doate. For if the Apostles had knowne any such hidden mysteries, which they taught those that were perfect by themselves and priuile: they would most especially haue taught them vnto those, to whome they committed the Churches themselves. For they would haue them to be verie perfect and vnreproouable in all things, whome they would also haue to be their successours. Deliuering to them euen their owne places of maisterhip that they had, who behauing themselves without faulte; great profite might come thereon; but offending, great calamitie. Howbeit, bicause it is verie long in such a volume as this, to reckon vp the successions of all Churches: therefore of that Church which is the greatest, and most auncient, and knowne to all to be founded and ordeyned, of the two most glorious Apostles, Peter and Paule, declaring that tradition that it hath of the Apostles, and faithe published vnto men, comming euen vnto vs by the succession of the Bishops, we confound all those, which by any maner of meane, or by their owne euill selfe liking, or by vaine glorie, or by blindness and euill opinion, doo gather otherwise than they ought to doo. For vnto this Church, bicause of the more mightie principalitie, it is necessarie that

euerie

uerie Church agree. That is, they that are faithfull euerie where, in the which alwaies of those that are euerie where, the tradition that is from the Apostles, is kept. The blessed Apostles therefore, founding and instructing the Church, deliuered vnto *Linus* the Bishoprike of administering the Church. Of this *Linus*, *Paule* mentioneth in those Epistles that are to *Timothie*: but vnto him succeeded *Anacletus*, after whome in the third place from the Apostles, *Clemens* obtained the Bishoprike. Who also sawe the Apostles them-selues, and conferred with them, while as yet he had the preaching of the Apostles sounding in his eares, and their tradition before his eyes. For (not hee alone) manie at that time were yet alieue, that were taught of the Apostles. Vnder this *Clemens* therefore, no small dissention falling out among the brethren that were at Corinth, the Church which is at Rome, wrote most forcible letters to the Corinthians, gathering them together vnto peace, and repaying their faith, and declaring the tradition that they had euen of fresh received from the Apostles. Which tradition declared, that there was one God Almighty, the maker of Heauen & Earth, the former of man, who brought on the world the generall flood, who called Abraham, who brought the people out of the lande of Egypt, who spake vnto Moses, who disposed the lawe, and sente the Prophets, who hath prepared fire for the diuell and his angels. That this GOD should be declared of the Churches, to be the Father of our Lord Iesus Christe, they that list maye learne, euen out of the Scripture it selfe, and vnderstand it to be the Apostolicall tradition of the Church: sithe that it is a more auncient Epistle then these are, which nowe teach falselie and feigne, that there is another God aboue: the *Demiurgus* (or speaker to the people,) & the maker of all these things that are. But to this *Clement* succeeded *Euaristus*, & to *Euaristus*, *Alexander*, and then *Sixtus*, the sixte, ordeined from the Apostles, and from him *Telesphorus*, who moste gloriously suffered martyrdom. And then *Higinus*, after him *Pius*, after whome *Anicetus*: but when *Soter* had succeeded *Anicetus*: nowe in the twelue place from the Apostles, *Eleutherius* hath the bishoprike. By this ordeining and succession, hath the tradition and publication of the truth, which is from the Apostles, come vnto vs.

Thus saith this auncient father *Irenaeus*, of the Bishops of Rome, from the Apostles times, vntill his daies. Which sentence, howsoeuer the Papists snatch thereat, to abuse the simple with the name of tradition, of succession, of agreement with the Church of Rome, of Peter and Paule as the first Bishops there, and as the head and principall Church of all other: as it maketh nothing for them in any of all these things; so notwithstanding for this point, that all Priests or pastorall Elders are not equall, but that one more peculiarie then the residue, called the B. of that church, had

How the Papists wreste this sentence of Ieromes.

Rome.

This superiority no matter of vnwritten & necessary doctrine or tradition.

How farre & wherein Irenæus pleadeth on succession.

The B. of Romes plea in these dayes.

Counterfeit workes in Clements name.

had a superior and especiall gouernment of the same. though not absolute and tyrannicall, yet, in iurisdiction aboue the rest of his brethren, & fellow priests or pastorall elders there: & that this was so ordeined of the Apostles, and so continued from them till Irenæus time: is by this testimony of Irenæus, as clere as any thing can be: that it maketh no whit for any popish tradition, either of doctrine or of discipline necessary to saluation, besides the manifest published and written word of God: if a man would wish he cannot finde a better place then this in all the fathers: for all the papistes vrging and wishing of the same. And therefore this argueth, that this episcopall superiority was then accounted, to be no such vnwritten and necessarie doctrine, but a matter of wel ordered gouernment, practised vsually in the Apostles times, and ordeined by the Apostles in many places, and sufficiently apparant in the scriptures.

And as for the succession that Irenæus speaketh of: true it is, that he fetcheth it from the Apostles, and in a playne line without interruption till his time. but he neither maketh a general and perpetuall rule thereof, nor stretcheth it any further then he did reckon it, nor did, nor could make promise of further continuance, nor standes on that time neither for the time sake, nor for the persons sake that did succede: but onely and altogether for the doctrine, which is the tradition that he speaketh of, and in respect that they succeeded one after another, not so much, in the place as in the doctrine, without alteration or interruption of the same, for which cause he mencioneth the succession of them. But now, whereas the Bishops of Rome proceede further then these here reckoned vp, to those that after ward added any other doctrine, besides that which the Apostles in the scripture did deliuer, or any other tradition superstitious and hurtful, or any other discipline, as necessary to saluation: this place of Irenæus doth nothing in the world help them: and they alleadging this place in such a generall sort, do manifestly wrest it, and abuse Irenæus, and all those that beleene them, on the credite of this auncient Father. Yea, this place of Irenæus, if it were to be measured no further then the personall succession of the B. doth not only ouerthrow that succession, which they pretende from Peter to Clement, but also the workes that go in Clements name to be mere counterfeit. Yea, this succession hath had sauing about the reckoning of it, even in Ieroms days, who saith in his catalogue, that Clemens was the fourth B. of Rome after Peter, for the 2. was Linus, the 3. Anacletus. Although the moste of the latine writers thinke Clement was the 2. after Peter, and Hierome take this opinion from Eusebius, and Eusebius (as him self confesseth) from Irenæus. But none of them reckoned Cletus in this number, which Dammasus, Pletina, Onuphrius, and others doe. So intricate and doubtfull is also the verie personall succession of these Bishoppes: and yet all these 3. later writers, agreeing with these three aunciente Fathers, that Clements did not

successor Peter: and all these three Fathers speaking also of Cle- Paul's
mens workes, and mentioning this his notable Epistle to the Corinthi- Bishops of
ans, which we haue not, and not mentioning any such workes, as are now Rome.
thrust vpon vs in Clements name: it is a manifest argument that the Bishops
of Rome that now are, and long haue bin, haue altered the tradition that
their predecesso: Clement here alleadged, and haue thrust out the true
Clement, and brought in a false and counterfeit Clement, and so, though
they could agree vpon the persons to be successors, yet haue they agayne
broken the plea of this succession, that is here urged by Irenaeus.

The corrup-
tion of the
B. of Rome.
Irenaeus
plea of suc-
cession bro-
ken off.

Neither doth Irenaeus in pleading on this succession of these 12. Bishops
(whome our aduersaries make 13.) reckon Peter or Paul themselves to
haue bin in the number of the Bishops, as all our aduersaries doe, and the
Popes make their chiefeest crake thereon, that Peter and Paule were the
first Byshop; there: but onely saith Irenaeus: The Church of Rome was
founded and constituted of them: as in the end of the same chap. he saith
the Church of Ephesus was founded by S. Paul. And yet these words al-
so, cannot be simple vnderstood. For, albeit Paul was more among them,
euen by the manifest tradition of the scripture (which both Clement &
Irenaeus here do pleade vpon) then can stand with any trueth, that Peter
had such continuance there, as Paul had: yet was the church founded and
constituted at Rome, before not only Paul did come among them, but be-
fore he wrote his Epistle to them. Nevertheless, it may in some sense, be
safely sayde, that when as S. Paul came to Rome, and founde the Church
there, neither such in multitude, neither such in ripenesse of knowledge, as
the same went of them, and as he hoped of them, when he wrote vnto them
Rom. 1. ver. 8. Your faith is published throughout all the world, and yet
at S. Pauls first comming to them, they were such a slender, and especial-
ly so raue a company, as appeareth Act, 18. Yet, with the text testifieth,
ver. 30 & 31. And Paule dwelt two yeeres full in his own hired house, & recei-
ued all that came in vnto him, preaching the kingdome of God, & teaching those
things that concerne the Lord Iesus Christ, with all confidence, no man forbidding
him: all which was before his first arraignment at Rome, & he had much
more leysure and freedome after his deliuerance and before his second ar-
raignment & condemnation: he might wel deserue this commendation of Ire-
naeus, to be the founder, constituter & instructor of that Church.

How Paule
and Peter
were found-
ers of the
Church of
Rome.

Pauls con-
tinuance
two yeeres
at Rome.

And as for Peter it might be wel also, if he came thither after ward. for
there is no likelihood of his being there before, when the Iewes & were so
willing to hear Paul said vnto him, Act, 28. ver. 21. 22. we neuer receiued let-
ters out of Iury concerning thee, neither any of the brethren that came shewed or
spake any harm of thee, but we wil heere of thee, what thou thinkest for as concer-
ning this self, we know, that euery where it is spoken against. Wheras if S. Peter
had bin among them, especially their B. it could not be, but they should of-
ften and fully at least haue heard thereof. But (as I saide) it may bee

Bishop of
Rome.

The likeli-
hood of the
causes of
Peters com-
ming to
Rome.

that Peter also travelled to Rome after wards, desirous to see the faithfull there, and to doe some good among them, as Saint Paule also confesseth of himselfe, that he likewise was desirous, saying, Romans. 1. verse, 10, &c. *Praying alwaies in my prayers, that by some meane, at the last, I might take a prosperous journey, one time or another, to come vnto you: for I long to see you, that I might bestowe among you some spirituall gifts, that yee might bee established. I would yee should knowe (brethren) that I haue oftentimes purposed to come vnto you (and haue bene let hether to) that I might haue some fruite also among you, as among other of the Gentiles. And no lesse cause had Peter of the like good desire, for those that were of the circumcision, of whome there were manie at Rome, & desirous to heare (as they called it, vnto S. Paule) of that Sect. And many godly men came to Rome, on such good desires, as Origen, &c. yea euen Irenæus himselfe, that ioineth Peter with Paule in these actions: or else, if Peter had no wil, (as Paul had) of travelling thither: yet it might be, that Peter being of so great fame among the Christians, and accounted one of the cheefe pillars of the Church, was vpon some occasion, carried thither, (as Christ said) whither he would not haue gone, and brought prisoner to Rome (as S. Paule was) & many other were, though not recorde.*

Christs pro-
phetic of
Peters death
fulfilled.

And most likeli it is, that he suffered there also, from whence Neroes persecution sprang. Which though it be not mentioned in the Scripture, yet the Scripture mentioneth these wordes that our Saviour Christe said to Peter, Iohn. 21. verse. 28. & 29. *Verelie, verelie, I say vnto thee, when thou wast younger, thou girdedst thy self, and walkedst whether thou wouldest: but when thou shalt be elde, thou shalt stretch forth thy hands, and another shall girde thee, and carie thee whither thou wouldest not. This spake hee, signifying by what death he should glorifie God. And therefore, since this was Christes owne prophesie of Peters death: this is most certeine, that he died not a naturall death, but suffered martyrdom for Gods glorie. And whye should we denie, without any profe, that which all the annient Fathers, so neere Peters time, on so great likelihood, haue with one full consent, so vniuer sallie affirmed, that Peter suffered at Rome? If it be saide, that this maye confirme their opinion, that saie, Peter was Bishop there: although that followeth not of any consequence; yet lithe that opinion arose not all of nothing, it is the more likeli, that he glorified God by his death there: at least-wile, that there he had bene, and not bene idle nor vnfruitfull, in that Church: when they grew so farre, as to say, that he was there also the first Bishop. For my part, (vpon the deeper consideration of these things, being matters whereof the dissent is no preiudice to our faith), I am not of their opinion, that saie Peter was neuer at Rome at all. I suppose rather, that bothe he was there, and that for some time of abode, he taught there also: and that as Saint Paule suffered there, which his wordes there written, 2. Timothy. 4. 6, doe in a manner plaineli declare, where he prophesied of his owne death,*

death saying: for I am now readie to be offered, and the time of my dissolution is at hande: and as Ignatius and other famous men, were fetched thether to suffer death; that euen so, was Peter caried thether; (to vse of Rome. Christs owne wordes) and that being at Rome prisoner, before he dyed, Irenæus (who flourished about the distance of fourescore yeares after Peters death, which is no great time, and little more than manie a mans age, and therefore it is verie likelie, that Irenæus could tell somewhat of it) did know, that Peter and Paule had bothe bene there, and done bothe of them so much good there, that he thought, he might worthilie bestowe these titles vpon them, that they were founders, constituters, and instructors of that Church.

This testi-
monie of I-
renæus, was
within 80.
yeares after
Peters deah.

For although they were not bothe of them, yea neither of them, the Bishops of Rome their selues: yet the Church there growing great, they had not onelie instructed them: but set downe suche Ecclesiasticall orders among them, as whereby their Church was then gouerned. And as Irenæus saith, *Lino Episcopatum administranda Ecclesia tradiderunt*, they deliuered the Bishoprike (or office of the Bishop) for the administering of the Church vnto Linus: not deliuering the same to Clemens, as that puppet which counterfeits him selfe to be Clement, mosse impudentlie vaunteth in a forged letter to Iames Bishop of Ierusalem: that Peter made him Bishop of Rome: but this place of Irenæus being autentike, doth notabllye conuince that shamelesse forgerie, and shameth all the Popes and Papists, that build their successio, & manie other risse-rasses ther vpon. Neither doth Irenæus ascribe the action of making Linus the B. of Rome, to Peter alone: but to both the Apostles. And although this be a good record of Irenæus, being almost of the same age, & living not farre from Rome, yea, hauing bene himselfe at Rome, and so, searched out the matter more exactly, or euer he durst put it in writing, and make argument thereon to confute the aduersaries: which, had it not bene so, would quicklie haue taken him tardie, and triumphed on the aduantage: yet is not his testimonie alone, for he also might else (as he was in some greater points) be by others de- ceined: but Euseb. likewise citeth other as auncient as Irenæus, to the same purpose. For saith he, *lib. 2. Eccl. hist. cap. 25*. Nero therefore, as he professed him selfe an openemie of the Godhead, and of godlinesse, so before other things, hee thirsted for the death of the Apostles themselues, because they were the Capteines and stander bearers among the people of God. And verelye he beheaded Paule in the citie of Rome it selfe. As for Peter, he condemned him to the gybbet of the crosse. I thinke it superfluous to seeke abroad other-where, the testimonie of these things: sith that, notable and most cleere monuments of them, remaining euen vntill this daye, doo testifie the thing to haue bene doone. Notwithstanding a certeine auncient writer *Cass.* writeth of these matters,

Clemens E-
pistles con-
uincied.

Eusebius tes-
timonie of
Pet. death
at Rome.

of Pet. &
Pan. death
at Roome.

Eusebius
his confir-
mation out
of Caius

An other
confirmatiō
out of Dy-
onisius Bish.
of Corinth.

The Testi-
mony of Ie-
rome for
these 2. wit-
nesses.

How neere
Irenæus was
in place and
time to the
doing of
these things

Who, with *Zephyrinus* Bishop of Rome, disputing against one *Proculus*, a Cataphrygian, mencioneth these things, of the places of the Apostles. (This *Zephyrinus* succeeded *Victor* whome *Irenæus* reprobued as we shall see afterwarde. I (saith he) haue the tokens of the Apostles, which I will shewe. For, if yee goe in the Kings high way, that leadeth to *Faticanum*: or in the way that leadeth to *Ostia*, you shall see the tokens pight, which being sette on either part, the Church of Rome is established. But that they suffered at one time, *Dionisius* Bishop of Corinthus, when he was placed in the Citie, and disputed of the Scripture (or in writing) saith thus: But you also hauing had warning of *Peter* and *Paule*, haue ioyned together the planting of the Romain, & of the Corinthian church for both of them comming together, did teach also in our Church of Corinthus, & throughout all Italy, & teaching together in this Church were together at one and the same time crowned with Martyrdome, These thinges haue we rehearsed, that the storie which is in the opinion of all men, might be more confirmed.

This *Dionisius* here mentioned, liued also in the time of this *Irenæus* and wrote (saith *Ierome*) an Epistle to the Romaines, which he wrote to *Soter* Bishop there, next before *Eleutherius*, to whome *Irenæus* being but Priest, was sent, and of whome he saith here, which now hath the Bishopricke in the 12. place from the Apostles. Of this *Caius* also *Ierome* mencioneth, and of his famous disputation. And *Eusebius* also lib. 6. cap. 16. although his words here, should rather make *Caius* to bee himselfe the Bishop of Rome, next to *Victor*. But I follow here *Ruffinus* his translation, bicause he was so neare to *Eusebius* owne time. Of which Bishops of Rome, *Irenæus* himselfe, that reckoneth by the succession of them, and flourished in the time of *Eleutherius*, and had sene the face of some of them, and had himselfe in his youth, bene a scholler vnder *Polycarpus*, the Disciple of *S. Iohn*, as *Eusebius* lib. 5. cap. 20. noteth out of *Irenæus* owne wordes, in an Epistle that he wrote to *Florinus*, howe hee did freshly remember, where *Polycarpus* satte, his gesture, his words that he spake of *Iohn*, how he wrote them not in paper, but in his hart, and layed them vpp, &c. And how that, if *Polycarpus* had liued till then to haue heard *Valentinus* heresies: hee would haue cryed out, O good G O D vnto what times, haste thou reserued mee, that I should heare suche things?

Is it now likelie, *Irenæus* writing thus in a matter so notorious, and reckoning by twelue Bishops, neither sparing *Victor* the 13. that succeeded *Eleutherius*, when *Victor* abused his authority, but reprobued him: that if this superiority of one ouer his fellowes, and this peculiaritie of the name Bishop to that one, had bene a new and strange thing, and not so ordained in the Apostles times, and by the very Apostles themselves: that

that Policarpus would not also haue cryed out against it : **Q2** that Irenæus would haue commended all these Bishoppes : or durst haue fathered the ordayning of them on the Apostles ? **Q2** could haue made any argument at all thereof : when in Rome, so great a Church, in all these Bishoppes times, there were other besides them, that were Pastoral Elders, as well as they ? And how then goeth the argument of the succession of one, and none of all the rest mentioned: if al of them were all one, and equall with that one Bishop, in the Episcopall dignitie and authority ? So, he could not do this with any reason: except this succession which he deriueth from the Apostles, be of this peculiar title and authoritie of Bishop vnto one, and that in superiour dignity of the Churches Government, ouer and aboue the residue of his brethren Pastors in that Church.

Bishop of Rome.

How Irenæus argues to proue the superiority of one Bishop ouer all the other Pastors in that Church.

I knowe that both Eusebius in his Chronicle, and Ierome with others, in not thoroughlie considering these wordes of Irenæus, gather further, and vnnecessarily, that Peter also him-selſe was Bishop there. For so go Ieromes wordes, that Clemens was the fourth Bishop of Rome after Peter, for the second was *Linus*, and the third, *Anacletus*. But the very wordes of Irenæus, are otherwise.

Eusebius & Ieromes escape in misunderstanding Irenæus.

The blessed Apostles therefore, founding and instructing the Church, deliuered to *Linus* the Bishopricke of the Church to be administered. Of this *Linus* Paule mencioneth in these Epistles that are to Timothy. But vnto him succeeded *Anacletus*.

Post eum tertio loco ab Apostolis Episcopatum sortitur Clemens, qui, & vidit ipsos Apostolos, & contulit cum eis, &c. After him in the thirde place from the Apostles, *Clement* enioyeth the Bishopricke, who also sawe the Apostles, and conferred with them.

In which wordes he both not include as Ierome gathereth, Peter to haue beene the first Bishop : but maketh the reckoning, beginning firste with *Linus*, and so to *Anacletus*, and the thirde to be *Clemens*, proceeding till he come to the Bishop in his owne time, saying.

Nunc duodecimo loco Episcopatum ab Apostolis habet Eleutherius. Nowe in the twelfth place, *Eleutherius* hath the Bishopricke from the Apostles. So that, will bee excludeth the Apostles, from being in the number of these Bishops them-selues, but onely maketh them to be the Founders, Constitutors, and Instructors of that Church.

And this (he saith) was knowne to all men. So that except we wil vtterly cast of Irenæus for a notable lyar herein, or, that notoriously he erred, and all other Bishops : And also his spaiſter Polycarpus : I see not but howe it manifestly falleth out, that this name of Bishoppe, to bee made peculiar and proper to one, more then to all the residue of the

Pastors

Bishop of
Rome.

pastors, and the same one Bishop, to haue a superior gouernement and authoritie in that Church, aboue all the other Pastors in the same: is not onelie the practise of the Primitiue Church, nexte after the Apostles: but the verie founding and ordeining of the Apostles themselues. Neither is there any point of poperie, or of the popes pretended claime, from succeeding Peter, here established. And many Churches had Bishops in them befoze Rome had any.

Irenæus own
acquittance
for our dis-
agreement.

And although here be mentioned, that all Churches ought to agree with the Church of Rome: yet he noteth, that this agreement must be in this doctrine, that is here set downe. Let the Church of Rome that now is, agree in that: and then let them call for our agreement with the Church of Rome. But, since the Church of Rome, that now is, differeth so notoziously, and in so manie great points from that, yea, is cleane contrarie thereto: we must needs differ from the Church of Rome, that is now, that we maye agree with the Church of Rome, that was then. And for this our disagreement now, we haue our placarde also, even from this selfe-same father Irenæus. For, when Victor (which followed this Eleutherius) did contrarie, or went beyond his bounds: Irenæus that so highlie commended his good predecessours, did as sharpelie reprove him their euill successor. And he that said befoze, all Churches must agree with the Church of Rome; euen he, and his Church, and manie moe Churches, did by and by, dissent therein, from the Church of Rome, and from the Bishop thereof. Whereupon Erasmus, or Grineus, maketh a good caution in the margine, on these wordes, All Churches ought to agree with the Church of Rome. What and howe muche is to be giuen to the Church of Rome, if so be, it hold the doctrine of the Apostles. Neither yet doth Irenæus mention, in this agreeing with the Church of Rome (whatsoever superioritie the Bishop had there, among his owne cleargie and people) any obedience of all Churches, or of any other churches thereto. So, although he alleage a mightie reason, that All Churches should agree with the Church of Rome, for the more mightie principalitie of it, then other Churches had. For euen at that time, it was a mightie Church, and one of the principall churches in the world. And yet the might consisted not in worldly might, nor in anye claime of principalitie ouer all churches; nor Peter, nor Paule, were then pretended to that purpose, but it was mightie, in constant defence and maintenance of the sincere faith of Christe, and lesse defiled with Schismes and heresies, then other Churches at that time were. And therefore, as it was more in light so was it more looked upon, honoured, and renowned in the world, then other lesser, or more distracted Churches were.

Wherin the
might and
principalitie
of the
Church of
Rome consisted.

Neither was this more mightie principalitie giuen to the Bishop, but to the church; for although he had a principalitie in some respects ouer all the
Clergie

Clergie in his Church: yet had his whole Church, in other respects, a mightier principallitie about him, yea, enerie Pastorall Elder in some respects, was his equall and all one with him. But the most mightie letters that were written by the true Clement to the Church of Corinthe, are not by Irenæus called Clements: but, vnder this Clement, the church that is at Rome wrote most mightie (or effectually) letters to the Corinthians, &c. And therefore sayth both Eusebius, and Ierome: he wrote, as of the person of the Romaine Church. So that here was a superioritie, but no Tyrannie. The Bishop did it, by the obedient consent, and readie approbation of the Church. For although these Bishops by Irenæus are afterwarde called also, *Sacerdotes* or *Presbyteri*, sacerdotall or Elderly Priestes, as were the other ministers of Gods woorde: as appeareth in his Epistle, cited by Eusebius, lib. 5. cap. 24. which he wrote to Victor Bishop of Rome after Eleutherius, for his rash excommunicating of the Easterne Bishops dissenting from him in the controuersie of celebrating Easterday: yet giueth he not the gouernement of the Church of Rome, to all the Pastorall Elders there alike, but to one only ouer them all, euen where hee calleth him also by the name of Priest or Elder. Which still, moze confirmeth this our question.

I will not reckon out of Damasus, or other after him (though auncient records) howe manie Bishops and howe many Priestes or ministring Elders, and howe manie Deacons, such and such a Bishop of Rome made in those dayes: but, when Eusebius (whome I dare better credite therein) setteth it downe, then dare I make an argument on it. And euen about the same time Eusebius noteth, lib. 5. cap. 15. that in the Citie of Rome, one *Florinus* a certaine Priest in degree, fell from the Church. Shall we say now, that this *Florinus* was a Priest at Rome, or pastoral Elder: therefore he was Bishop of Rome also? It is plaine therefore, that though in degree of Priest-hood, they were equall and all one; yet in dignitie and gouernement of the Church there was great difference. Which appeareth better by that Eusebius noteth, for the pacifying of this controuersie of Easterday. For Eusebius hauing reckoned vp (lib. 5. cap. 22.) Victor succeeding *Eleutherius* in the Sacerdotall Priest-hood (or Bishoprike): and *Demetrius*, succeeding *Julianus* at Alexandria; and *Serapion*, ordained the eight Bishop from the Apostles at Antioche; *Theophilus* at Cesarea of Palestine; and *Narcissus* in Ierusalem: *Bacchus* at Corinthus: and *Polycrates* at Ephesus, being counted Noble among the Bishops: and manie other excellent Sacerdotall Priestes at that time in other places: hee proceedeth, saying: cap. 23. While these gouerned the Churches in that time there arose no small question in the prouinces of *Asia*, arising as it were of their auncient custome, because they thought that in any case, the Feast of Easter must be kept the 14. day of the monethe, to witte, when

The Bishop
of Rome
not vniuer-
fall Gouver-
nour of all

When the Iewes were bydden to offer the Lambe. Auouching it as ne-
cessarie, that whensoever the 14. daie of the moneth did come: they
should leaue off to fast: when as altogether in no other churches suche a
custome was euer wont to be obserued. For which cause, Assemblies of
Bishops & Councilles, through all the Prouinces are called together. And
sending forth their Epistles, one to another: they all of them, out of e-
uerye their seuerall places, confirme one Ecclesiasticall decree. That it
should not bee lawfull at any time to celebrate the Lords mysterie of
Easter, except on the Lords day, in the which the Lorde arose from the
deade, and on that onely day, the fasting should be broken vp. To con-
clude, there remayneth euen to this day the decree of the Councell hol-
den at *Casarea of Palestine*, in the which *Theophilus B.* of the same *Casarea*
was the chiefe, and *Narcissus* the Sacerdotal Priest (or Bish.) of Ierusalem.
Another like decree, is also had in the Councell of the City of Roome,
ouer the which Bishop *Victor* is said to be the Gouvernour, and *Palmeas*
of the Prouince of Pontus. There was likewise an assembly of the Priests
of the French, assigning *Irenaeus* to bee their guide. And *Eacchilus* Bi-
shop of Corinth for Achaia. Who, all of them out of diuers places, set
forth one and the same sentence of their iudgement.

All which as it confutes apparantly the Bishop of Rome, that hee was
not the onely head and chiefe ruler ouer all: but euerye prouince had at
that time, a Metropolitane Bishop, to bee President, or chiefe Ruler, a-
mong them, concerning the Gouvernement of this present action, and sessi-
ons in these seuerall Councels: so, while all these assemblies were made,
did the Bishops leaue their owne Churches and Cities, in all these great
Prouinces, destitute of Pastorall Elders, to teach the word, and mini-
ster the Sacramentes? It is not likelie.

The Chur-
ches not de-
stitute of Pa-
stors in the
Bi. absence.

And yet, notwithstanding, though all and euery of these Bishops as-
sembled, are indifferently called Elders or Priestes; yet are not the other
(whome no doubt they left behinde them, being Priestes also) any of them
called Bishop of those Seas, or in any one of those places, sauing only Ie-
rusalem, that had then 2. Bishops together in one Citie. Which fell out
vpon a strange occasion. & is noted as a rare accident. And yet, in euery
of those famous places, they had many, (at least moe than one) that were
Pastorall Elders, that preached, & ministred the Sacraments in the Bi-
shops absence: which againe plainly convinceth, that there was a great
difference, in the ordinary Gouvernement of the Churches, besides the
extraordinarie government of the Councels, betwene a Bishop, and a
Prieste or Elder: In the one, the Bishop, being alwaies the Superiour,
in his particuler Diocese: In the other, some Bishop being chosen the
Superiour or President, ouer the other Bishoppes, in that prouinciall as-
sembly.

And

And to shew this yet more playne, and not only this, but to measure *about East.*
 this matter, being but a matter of government, (if it had beene diuersely
 vsed in diuerse Churches, and not vniuersally alike in all) to declare by
 this matter, here in question, how far forth we ought, and no further, (at
 the furdell) to strue against it, without making schisme or diuision of the
 Churches peace, and vnitie: Let vs see the collections of Eusebius, and Ie-
 rôme, about the trouble and pacification of this question; for it fitlye ser-
 ueth to our purpose. But the Bishops of the coastes of Asia (saith *Eusebius*
lib. 5. cap. 24.) did rather confirm the custom deliuered them from their
 auncientes, Amongst whome, *Polycrates*, (which seemed to beare the *Polycrates*
 Primacie, among them, writing to *Vicfor* Bishop of the church of Rome, *letter to the*
B. of Rome. noteth in these wordes, the manner of the auncient tradition, continu-
 ed euen to his owne time. We therefore, (saith hee) do celebrate the
 inuiolable day of Easter, neyther adding nor diminishing any thing.
 For, the great lightes in Asia, the chiefe and choise men are fallen a-
 sleepe: whome the Lorde in his comming shall raise, when hee shall
 come from heauen in glory, when he shal call for all his Saintes. Among
 whome, is *Philip* the Euangelist, which fell a-sleepe at Hierapolis, and
 also his 2. daughters, which waxed olde beeing virgines, and another
 daughter of his, replenished with the holy Ghoste, which fell a-sleepe at
 Ephesus.

And *Iohn* also, which leaned on the Lords brest, who was the
 chiefe Sacerdotall Priest, and wore the pontificall (or golden) plate: (he
 alludeth (as I take it) vnto the High-Priest among the Iewes, signifying
 the chiefe dignity and estimation he had in Asia,) which was a Martyr &
 a Doctor of the Church, who also is fallen a-sleep, or died at Ephesus.
Polycarpus also at Smirna, both Bishop and Martyr, and likewise *Thra-*
seas Bishop at Eumenia, but by martyrdome he died at Smirna. What
 shall I name *Sagaren*, beeing no lesse a Priest and Martyr, which resteth
 in peace at Laodicea. More-ouer, *Papirius* and *Macarius* (or rather) *Pa-*
prius the blessed, and *Melito*, but an Eunuche for the kingdome of
 God, and filled with the holye Ghoste, who lieth in the Citie of Sar-
 denias, expecting the comming of the Lorde from heauen, to rayse a-
 gaine the dead. Al these therefore, obserued the Easterday on the 14. day
 of the Moneth, according to the Gospell. Dooing nothing at all o-
 therwise without it, but by all thinges and in all thinges following the
 rule of faith.

Yea, and I *Polycrates* also, the leaste amongst you all, doe ob-
 serue it according to the tradition of my Fathers, these onely whome
 I have followed euen from the beginning. For, seuen of my Pa-
 rentes haue beene Bishoppes by order, and I the eight, who haue
 also thus obserued this daie, that it mighte agree with that daye,
 wherein

ſie of Eaſter wherein the people of the Iewes remooued the leauen . Wherefore (moſt deere brethren) I am now (in the name of the Lorde) three ſcore and five yeares olde, hauing alſo moſt full vnderſtanding of manie Biſhops through-out the worlde, and intentiueſly marking the Scriptures, I will not be mooued by thoſe thinges, which are ſet out to make men afraid: ſithe that mine-elders haue alſo ſayde , wee muſt obey G O D more than men . And after a fewe wordes , he ſetteth theſe vnder it, concerning thoſe Biſhops that were preſent with him : But I could alſo make mention of thoſe Biſhops, that your ſelues deſired I ſhoulde call forth, as alſo I haue doone. Whoſe names if I ſhould write, it is too great a multitude . Who all knowing my buſineſſe, haue confirmed thoſe thinges that we write with their conſent, being perſwaded that we haue not carried graye hayres to no purpoſe, but haue bene alwayes conuerſant in Chriſtes diſcipline.

The Biſhop
of Romes
authoritie
ſtretched no
further then
his owne
prouince.

Thus wrote this reuerende Biſhop of Ephesus againſt (ſaith Ierome) the Biſhop of Rome about this matter: but I followe Eusebius as he is tranſlated by Rufinus. In the which Epistle, we may againe perceane, that the Biſhop of Rome had no ſuch ſuperioritie ouer theſe Biſhops, as he nowe pretendeth. Onely he in the name of his Church, or of thoſe Biſhops that were likewiſe at Rome, aſſembled, ouer whome Victor was the Preſident, had requested this Biſhop of Ephesus, (it being ſo great and famous a ſea, aboue all the Biſhoprikes of thoſe partes of Asia the leſſe) to aſſemble and call for the Biſhops of that prouince, to debate and giue their iudgements on this queſtion . And yet this argueth, that not onely this Polycrates called ſuch a great multitude, from ſeueral places, of ſuch onely as were Biſhops in the ſame: but alſo, that as theſe Biſhops were called from their owne Cities, for the deciſion of this controuerſie: not onely there appeareth a difference, betwene a Biſhop and the Priests or Paſtorall Elders left at home, to miniſter the worde and Sacraments: but alſo an ordinarie ſuperioritie of this Biſhop of Ephesus, ouer the other Biſhops of that Prouince, to call and aſſemble them together to a certaine place, and to propounde this petition of the Italian Biſhops vnto them: or elſe, that he vſurped it and encroched vpon them; or elſe, that the Biſhop of Rome had ſome authoritie ouer him and all them, to will him ſo to doe. But ſithe it is apparant, that the Biſhop of Romes authoritie was neuer (no not when it was greateſt) there acknowledged: it followeth, that not onely Biſhops were then Superiors vnto the ordinarie ſort of Paſtorall Elders; but that euen at that time, there was an ordinarie ſuperioritie, in that and ſuch other principall places, ouer the ordinarie ſort of Biſhops alſo.

The autho-
of an Archb.

How neere
Polycrates
was to Saint

And no doubt, he being the right Biſhop there, and by the count of his age, hauing liued within 40. yeares after Iohn the Euangelist, and in the time

time of Policarpus, whom he also mentioneth, and all of them beeing so precise, that they would not go one iote, neither in adding to, nor taking from the scripture; no, not in so much as the alteration of a day, nor would varie in anye thing from their forefathers, nor anye of their forefathers from the Scripture: howe is it likely, but that they take this order, both for one Pastorall Elder in a Citie, to be superior in dignitie to his fellow Elders, to whom this name Bishop should moze properly belong: yea, and in that Citie, the Bishop to haue a superioritie also ouer other Bishops: to be the verie order of the Apostles, and to be sufficiently testified by Saint Pauls Epistle to Timothie, the first Bishop there: or else, Polycrates would neuer haue taken these thinges vpon him, nor he could euer (euen for shame of all the worlde, and the testimonie of his owne conscience) haue anouched such precisenesse in his Epistle.

John, & how precise in a nic thing not allowed by the Apostle.

But (sayth Eusebius) Victor the Bishop of the Church of Rome, behauing himselfe more frowardly for these thinges, goeth about to cutte off from the fellowship of the communion, the Churches euerie where of all Asia, and of the prouinces adioyning, as though they declyned into Heresie, and sendeth out letters, wherein he separateth all without discretion, from the Ecclesiasticall bonde of peace. But all the Bishops liked not this, but rather on the contrarie, writing vnto him, they commaunded him, that he should doe those things that pertayned to peace, and that he should studie for concorde and vnanimitie. To conclude, their letters also are extant, in the which they rebuke Victor more sharplie, as one that doth vnprofitablie regarde the benefite of the Church. For Irenaeus also with other Bishops of Fraunce, (ouer whome hee was chiefe) doth in writing indeed confirme, that the mysterie of the Lords resurrection should be celebrated on the Lordes day: notwithstanding he reprooueth Victor that he had not doone well, to cut off from the vnitie of the bodie, so many and so great Churches of God, who kept the custome deliuered to them of olde. Neither onely (sayth hee) the controuersie is handled of the day of Easter, but also of the forme of fasting. For some thinke, that the faste must be kept one day only; some two dayes; but other, moe daies: many also 40. dayes, so that they make the day, by reckoning the houres of the daye and of the night. Which varietie of keeping the faste, beganne not first nowe, nor in our times, but long before vs, of those (as I thinke) who not holding simplie that which was deliuered in the beginning: did fall afterwarde into an-other custome, eyther by negligence, or by lacke of knowledge. And yet notwithstanding for all that, all these, yea, though they differed amonge themselves in their obseruation, haue alwayes beene and are at peace with vs. Neither hath the discorde of the faste, broken the concorde of the Faith.

The Bishop of Romes frowardnes.

Eusebius lib. 5. cap. 24.

Irenaeus reprehension of the B. of Rome.

And

prehension
of Victor.

And after this, he inserteth a certaine storie, that for the fitnes thereof ought not to be omitted. To conclude (saith he) and all those priestes or Elders before Soter, which helde the sacerdotall (or sacred) priesthood of the Church, which you now gouerne, I meane, *Anicetus*, & *Pius*, and *Higinus*, and *Telesphorus*, & *Sixtus*, neither did they theselues hold it thus, neither they that were about them. And yet notwithstanding while they obserued it not, they had peace alwaies with those Churches, which kept this manner of obseruance, yea, euen when it seemed contrarie vnto them, that other did not keepe it also in such like manner as they did. Yet were they neuer repulsed from the societie of the Church, or such as came from those coastes not receaued. Yea rather, all the Priests or Elders also that haue beene before you, haue solemnely sent the Eucharist (which vnder correction, I take not here in this age, as manie do, to be the mysteries of the holie communion it selfe; but rather of an auncient custome of honour and courtesie, to sende the bread and the wine (as they say) vnto them at their comming to the towne, and the worde Eucharist may well beare it, *Comitas, gratitudo*, or as Ierome calleth it, *gratiositas*, which we call thankfulness or courtesie) to all the Priestes or Elders of other Churches, not obseruing it as they did. When the blessed *Polycarpus* came to the Citie of Rome vnder *Anicetus*, when as they had some little iarre betweene them in manie other thinges, and neuerthelesse ioyned themselues streightwaies togeather in peace: they so handled the matter for this question, that neither of them defended his opinion, with anie obstinate contending for it. For neither *Anicetus* could perswade *Polycarpus*, that hee should not obserue those thinges, which he had knowen that *Iohn* the Disciple of our Lord, and the other Apostle (with whome hee alwaies had beene) did obserue: neyther againe *Polycarpus* perswaded *Anicetus*, to forsake those thinges which he sayde he had kept after the manner of his auncestors. And while these thinges were thus betweene them, they did communicate together. Insomuch that *Anicetus* graunted to *Polycarpus*, at the onelie contemplation of doing him honour, to exercise the function of the sacerdotall ministerie. And so in full faith, and entire peace, and stedfast charitie, they parted a-sunder, that all Churches whether they keepe the Easterday so, or not so, notwithstanding shoulde keepe concorde among them. These thinges writeth *Irenaeus*, performing the woorke that his name importeth, to wit, procuring peace to the Churches of God. Neither onelie vnto *Victor*, but also in like manner vnto diuerse Gouernours of Churches, by his Epistles hee affirmeth, that no dissention ought to arise in the Churches of God for this question.

Thus farre collected by Eusebius, out of this auncient father Irenaeus

neus. All which verie little serueth also vnto our question. For if our question of the manner of the Churches gouernement, be of necessitie, we see then, howe wee should condemne all these holie Fathers manner of Ecclesiasticall Gouernement, which was of one Priest or Pastorall Elder, to haue an ordinarie superior gouernement and Iurisdiction ouer his fellowe ministers, and the name Bishop to bee moze peculier vnto him, then to them. For, we manifestlie heereby doe see, that thus had they, not onelie Victor, Irenæus, Polycrates, and the Bishoppes of that age: but they also that were before them, both Anicetus Bishoppe of Rome, with his predecessours, euen vnto the Apostles times and also Polycarpus Bishop of Smyrna that knewe Saint Iohn, and some of the rest of the Apostles, was conuersant with them, marked their orders, as here Irenæus noteth of this Polycrates, that he would not obserue anie other thing, then that hee had marked to be approoued of them. And therefore howe soeuer they differed in other things, as in the obseruation of these Feastes and fasts: yet neither of them differed, in the superioritie of Eccl. gouernment, from the orders, which they had both of them receaued from the Apostles. Some that Victor began to abuse his authoritie to rigorously, which not only Polycrates with the Easterne Bishops being of contrarie opinion; but Irenæus and the Bishops of France also, that were of Victors owne opinion, doe vtterlie mislike, and thus sharply reprove in him, & disallow his censure. For, this superioritie of Victors clergie at Rome, stretched not then either Eastward or westward, ouer them. They mislike therefore, not his lawfull & auncient superioritie; but his new insolent over-reaching the same. So that, if we make our question for the forme of Eccl. gouernment, to be a matter of necessitie: either wee must of necessitie condemne it in them, which were next vnto, yea, and in the Apostles daies: or else, they vsing such an ordinarie superioritie, that so narrowly marked the Apostles, and the Apostles againe, (as we may well suppose) no lesse narrowly marking them: How can it be, but that of necessitie, we must needs allowe it, that one among the pastorall Elders, should haue a superior dignitie and gouernment, to whom the name of Bishop should be more proper and peculier than to the residue, as Anicetus, Sixtus, Telesphorus, Higinus, Pius, Irenæus, Polycrates, Polycarpus, and other mentioned had.

If now, on the other side, this be not a matter of necessitie, but such as may be varied, being but a forme and manner of Ecclesiasticall gouernment, as the obseruation of this Feast and these Fastes, were of accustomed order, not of necessitie: then, so long as it is vsed in moderate sorte without tyrannie or pride, nor any thing contrary to the proportion, of Faith and Goodnesse of lyfe, necessariely maintayned thereby: (to) otherwise, if those Fastes, or this Feast had ben vsed to be kept superstitiously

of necessity
or of no necessity.

Howsoever
this B. differed in other orders, yet in this of B. superioritie receiued from the Apostles they all agreed.

What they mislike, and what they mislike not in Victor.

This question of gouernment whether of necessity or no.

If of necessity we must needs haue it as these fathers had.

Fastes.

The vse of
feastes & fasts

Though di-
uersity may
be in diuers
states of
Churches,
yet in one
state one v-
niformitie.

The exam-
ples of the
Doctors &
Pastors obe-
dient know-
ledge to
their Bishop
Origene.

Heraclas.

superstitiously, it had been so farre-forth to be condemned) there is no rea-
son, why we should breake the bonde of peace, and make such trouble in
the Church of God, to reiect the Government, that in the nature thereof,
is as much indifferent, as the solemnizing this or that day, the memorizall
of the Lordes resurrection. And yet, we celebrate the same on the Sunday
onely, as those Bishops of Rome, at that time did. Which I hope we doe,
without all offence, though we haue no precept in Scripture for it. And
therefore, as Polycarpus and Anicetus, differing in that point, notwithstanding,
did not violate the peace and vnitie of the Church: so according
to Irenæus rule, while no such excessive superiortie is maintayned of vs,
as the Pope since that time hath vsurped, but such as we finde practised in
the primitive Church, and in the verie Apostles age: wee ought neither
to condemne, or speake, or thinke euill, of other good Churches, that vse
an other Eccl. gouernement, than we doe: neyther ought they to doe the
like of ours. For, that euerie person in one and the same Church, should
vse this libertie of difference, without controlement and restraint of the
superior in that Church, wherein he liueth. For, though it were lawfull
for one Church, to differ from an other, being not so tyed to vniiformitie,
as to vnitie: yet, is it not meete, for one Church to differ from it selfe: but
to be both in vnitie, and be ruled also by vniiformitie. Especially, where
Law bindes them to obedience. Which argueth, that the Bishop of Rome,
had not the Government and direction of all other Churches: for then, he
would haue brought them vnto his bent. But he in his iurisdiction, & they
likewise in theirs, had such seuerall superiorities: that those which would
not obey their orders, being thus disposed, continued, and established, be-
fore their times, might woorthily be punished for their contempt, & should
well deserue as sharpe, if not sharper reprehension, of euerie good Poly-
crates and Irenæus, than did Victor.

Now, as this was the state of Bishops then, euen from the Apostles
times (till Victor beganne to disturbe the same) as we haue seene alrea-
die, in Pantenus and Clemens of Alexandria, that were Doctors or Tea-
chers in the schooles, and withall, Priestes or Elders pastorall in the
Church, and yet, not Bishops: so likewise, in Origene, Heraclas, and Ter-
tullian, &c. it is no lesse, if not a great deale more apparant. For, when
Origene for his singuler reading and preaching, beganne to growe so fa-
mous, that he was of many desired to come to their Churches: and that
a Prince of Arabia had sent to his Bishop Demetrius, to haue him come
and preach there: of this briefly saith Eusebius lib. 6. cap. 15. being intrea-
ted, he went thether; he taught them, they beleueed; he returned. How-
beit, before he went, he left Heraclas in his place, of whom he him-
selfe testifieth, as Eusebius noteth: Heraclas that now beautifieth the chayre
of Priest-hood or Eldership at Alexandria: and yet at that time Heraclas
was

was not Bishop, but chosen after Demetrius. But after a small time, ciuill warre arising at Alexandria,, while other went to other places, he (to wit Origen) withdrew himselfe to the parts of Palestine, and taried at Cæsarea, where the office of disputing in the Church, and expounding the diuine Scriptures was enioyned vnto him of the Bishop, even while as yet the order of Priest or Elder was not bestowed vppon him, as we fynde recorded in the epistle of Alexander writing againe vnto Demetrius, reprobuing these things long after. But he writeth in this manner: As for that yee added in your letters, that it was neuer heard of or done at anie time, that lay men should dispute, where Bishops were present. I know not why ye would auouche so manifest an vntrueth. Since that the custome is this, that if anie where such men bee founde in the Church, that can enstruete the brethren, and comfort the people: they should alwaies be inuited or bidden thereunto of the holy Bishops, as *Euelpius* was of our brother *Neon* at *Larandos*, & *Paulinus* of *Celsus* at *Iconium*, & *Theodorus* of *Atticus* at *Synnada*. Neither also it is doubted, but that very many likewise in other places, if there be any that competently can fulfill the worke of God in the word and doctrine, they shoulde bee inuited of the Bishops,

Nowe, Origen thus travelling in preaching, before he was ordeyned a Priest or Elder, and being requested (saith Eusebius lib. 5. cap. 18.) of the Churches that are at Achaia, to come thether, and conuince the heretikes, that in those places were growne vp more at liberty: while he was travelling thither, and of necessity must passe by Palestine, hee was ordeyned a Priest or Elder at Cæsarea, of the Bishops of that Prouince. The Bishops that made him Priest were (saith Ierome) *Theodotus* B. of Cæsarea, and *Alexander* B. of Ierusalem (who had (say the Centuriographers) the cheefest authority in those parts. Which dignity, (meaning of Priesthoode and Eldershippe) when it brought great admiration vnto Origen, and that he was euery where in great authority and reuerence with all men for his learning and wisdom: *Demetrius* enuying his glory & fame, did grieuously and bitterly accuse those Bishops that had promoted Origen vnto priesthoode. &c. Being certified therfore in his absence of the enuie and euill will of *Demetrius* against him, he abode at Cæsarea, and there taught, leauing *Heraclas* his successor at Alexandria. At what time (saith Eusebius lib. 6. cap. 19.) among the bishops of the nation of Cappadocia, *Firmilianus*, of the city of Cæsarea was bountifull, he bore such reuerence for wisdom and Learning, still towards Origen, that he was euer constraining him to stay with him. And he also, forsaking his Church, made speede to come to him. And he vsed a certaine religious recourse, while now and then he called him thither, for the instruction of his Church, now e and then, he to edifie himselfe, would

When, how
& of whom
Origen was
made priest.

How other
B. honored
O-igen.

Tertullian goe to him, and day and night sitte by him while he taught. Yea, and Alexander also, whom we shewed before to gouerne the Church of Ierusalem, and Theoctistus which gouerned the Church of Cæsarea (of Palestine) did euen captiuate almost all the time of their life to heare him, and yeelded vnto him alone, the soueraignty of Maisterhip or Doctorship in the diuine Scriptures, and Ecclesiasticall doctrine. **Whereby** it appeareth, that the office of a Priest or Elder being a Minister of the word and Sacramentes, howsoeuer the party excelled, and were in admiration for his learning: yet in dignitie, he was distinguished from, and was farre inferiour vnto him, that was the Bishop of the Church. And that (as appeareth also in many places of Origen's woorkes), bishops, Priestes and Deacons, were 3. degrees superiour and inferiour one to an other.

The succession of the B. of Antioche.

And euen at the same time or befoze it Zebeus being hishop of Antioche, (as Ierome noteth) Gemnius, or, (as Eusebius calleth him Gemianus) a Priest of Antioche flourished. **Which** againe argueth, that a bishop and a Priest is not all one. **Which** bishop being dead, Babilas (saith Eusebius lib. 6. cap. 16) receaued the principall gouernment of the church. These bishops so continuing (as the Magdeburgenses note them), succeeding one after another, from the Apostles, vntill Paulus Samosatenus the Heretike was chosen bishop, against whome, Malchion a Priest of the same Church of Antioche disputed befoze all the bishops there assembled so singulerly, that the disputation was written and published with great admiration of the same, and after ward vnder Cyrillus bishop there, the Magdeburgenses reckon Dorotheus, a learned Priest of Antioche, who after Cyrillus was made bishop. So that still Bishop & Priest was not all one. Befoze which time, vnder Zephirinus next bishop of Rome after Victor, Tertullian a Priest or Elder of Rome did flourish.

Tertullian.

Who in his booke de Baptismo saith: *Supereſt ad concludendum. &c.* It remayneth to conclude the matter, to giue warning of the obseruation, both of giuing baptisme & of receiuing. The right of giuing hath *Summus Sacerdos*, the sacerdotall Priest that is the chief (or highest) which is the bishop. and then the Priestes (or Elders) and the Deacons: howbeit not without the authority of the bishop, for the honor of the Church. Whiche remayning intier, the peace is safe. For otherwise, there is a righte vnto lay men. It may be giuen equally, except now the bishop. or the Priestes or the Deacons be called, saying: the word of the Lorde ought not to bee hid from any. **I** defend not Tertullians opinion, that lay persons may baptize: but I note that which he setteth downe for the order in his time of the degrees of the Clergie: that the bishop was superiour to the Priestes, as well as to the Deacons: which also appeareth in his booke *De Monogamia*. **Wherein**, though he slipt into the error of Montanus, yet in this distinction of a Bishop, of a Priest, and of Deacon: he swarued not from the

Bishops prerogative above priests and Deacons

conti-

continually approued custome of the Church. And in his booke, *De fuga in persequutione*. But when the very authors themselves, that is, the very Deacons, and the Priests, and the bish. do flee; how shall the lay people vnderstand in what sense it is said, *Flee from Citie to Citie*? By which & other places in Tertullian you may see the difference of these degrees in his time.

Which more manifestly appeareth in a matter, that fell out a little after, though before the foresaid condemnation of Samosatenus, as appeareth by Eusebius lib. 6, cap. 33. At what time Nouatus a Priest of the Church of Roome, puffed vp with a certaine pride, vtterly bereft the that fel of al hope of saluation, although they worthely repented. Whereupon also he became the chiefe of the Nouatians heresie: who being separated from the Church by a proude name, called themselves *καθαρῶν*, that is to say, puritans. For the which matter a most famous sacerdotal Councell was called, to the number of threescore B. and as many priests with a great many Deacons. Besides this also, through euery seuerall prouince, with great deliberation had vpon this matter, it is by decrees signified what was needfull to be done. It is therefore decreed that Nouatus being puffed vp with a proude minde, with all those that followed him, & whosoever should fall into that cruel opinion, keeping no whitte of brotherly loue, should be excommunicated out of the Church. But those that in the conflict had fallé should be healed with brotherly mercy, and be helped with the fomentations of repentaunce. Vpon this matter also, Cornelius the bishop of Rome, writeth to the Church of Antioche: declaring to Fabian the B. thereof, what the councell assembled in the city of Rome had decreed, What also the Italians, the Africans, & other Western churches thought, &c. And an other epistle of Cornelius written to Fabian bish. of Antioche is extant, shewing a l things concerning Nouatus, who he was, of what manner life and conuersation, & how he fell from the church of God. In which epistle he declareth, that hee fell into all these things, euen for the desire of a bishopricke. which secretly he nourished in himself. But chiefly he was puffed vp in that, that he had taken vnto him certaine excellent men, of those that were confessors, to be in the beginning his companions, among whome was *Maximus* a certaine priest of the church of Rome, & *Urbanus*, which remained among them that were confessors (of faith in persecution). Yea & *Sidonius* & *Celerinus* which were very famous among those, that were holden for confessors because they had overcome all kinde of torments. but these (saith he) when more diligently they had perceaued that he delt al by deceites, by lies & periuries, and that he counterfained holines to this onely purpose, that hee might bleare the ignorant, they forsaking him, or rather cursing him to the church, with great satisfaction returned. And confessed to the bishoppes, (being present,) and also to the laye men

Nouatus the author of a sect of Puritans.

The author of the Puritanisme dissimbling that hee would bee Bishop.

How hee suddainly started out a new kinde of Bishop.

first their error, and then his fraudes and deceauings.

Moreouer, in this epistle he addeth these thinges, that whereas he was alwaies wonte to sweare to his brethren, that he desired not at all to bee a bishop: vpon a sudden and vnitwittingly, (as though hee had beene a thing newly formed) he started forth a bishop. Euen he forsooth, that challenged the discipline and the decrees Ecclesiasticall: hee also tooke before hand, a bishoprike vpon him, but such as of God hee had not receaued, For, hauing gotten from an out part of Italy, 3. bishops, moſte simple mē, & altogether ignorāt: or rather, they being deceaued of him

How he abused some simple Bish.

with subtile circūuention, he wringeth frō them an imagined rather thē lawful imposition of hands vpon him. Of whom notwithstanding, one forthwith returned to the Church, confessed his sinne, and was receaued into the communion or fellowship of the Laitye. Yea, the people making intercession for thus much But into the place of the other twain, that laid their handes vpon Nouatus, were other bishoppes ordeyned and sent. He therefore that claimed to himselfe the Gospell, knew not that in the Catholike Church, in the which he saw there were 46. priests, and seauen Deacons, and seuen subdeacons. (or inferior Deacons) 42. acolytes (or wayting seruants,) Exorcistes and Readers, with Dore-keepers 52. Widowes with needy persons, 1500. all whom God nourisheth in his Church) that there ought to bee one bishoppe or ouerseer of them.

How manie Priests in Rome besides the B.

What can be playner to shewe the difference and superiortie betwene priest or pastorall Elder, and bishop, then this story? I stand not vpon their diuersitie in the offices then, whereof I haue spoken befoze out of Reminitus against Trident Councell: But to the present purpose, of these 2. degrees now in question, bishop and priest in that age, while the bishop of Rome tooke not vpon him, any such supreme authoritie, as now he claimeth: but onely, as bishop of Rome, or as chiefe bishop in those parts of Italy about Rome: what a number of priestes or Elders he had vnder him, how he called them and other bishops and priestes or Elders, when this controuersie fell, to consult with them vpon the matter: how he in the name of his Church, and of this Prouinciall Councell, sent about to other chiefe Bishoppes in other Prouinces, to shewe what they had done, not prescribing nor commaunding, but brotherly requesting them to do the like in their Prouinces. Which sheweth, that as he at Rome, so all other chiefe or inferiour bishops, had likewise authoritie ouer their priestes or Elders. And so long as this order was thus maintained, their was neyther tyrannie in this superiortie, but verie good & necessary order: nor such schismes, errors and heresies, nor such Hypocrites as were the bzoachers of them, coulde peepe out, but streight they were founde, examined, and (so much as could be) were suppressed.

I graunt

I graunte, they could not utterly suppress them in those dayes, whē theyr selues were yet suppressed by Heathen Princes. And among these bishoppes also, that had this superiour dignitie, in some places some simple & ignorant bishops did creepe in. As, what age was ever free? no, not the Apostles times. And this Superioritie did tickle some also, that had not the feare of God, by suche ill practises as heere Nouatus vsed, to attaine by newe deuises to this dignitie, vnder pretence of reformation of Ecclesiasticall discipline, of the puritie and sincere profession of the Gospell, and all this geare: and that there shoulde bee moe Bishoppes, than one, in one church. Yea, as Nouatus did: of whom saith the former Epistle: that in the time of persecution, when hee hidde him-selfe in a litle cell, & was by the Deacons, according to the māner, requested, to come and helpe at their departure, those that were learners of the faith: hee, fearing to come forth, denied him-selfe to bee a Priest. And that, when hee deuised the Sacramentes vnto the people, hee would holde faste the handes of the receauers, nor suffer them to take it; before that euerye one of them had sworne by those thinges, that they held in their hands: that they should neuer (forsaking him) returne to Cornelius. Though counterfeite Puritanes were then, and some suche might euen nowe also, disturbe the peace of the church of Christe, and good order of gouerning the same: and by these practises deceaue many, euen such as haue beene moste earnest Confessors of the Gospell in the time of persecution, and are most zealous of Gods truth and glory; Yet, if good Bishops followe Cornelius his steps, that at that time was bishop of Rome, and was also a most constant Martyr, when the time of trial came, suffering death for the Gospell, and yet retaining with good conscience, (as nothing against the Gospel,) his right of his calling, in Superiour dignity and iurisdiction ouer all his people, and his Cleargie: he shall finde out these imagined Bishops, (made in corners, pretending puritie), well enough. And al the godly zealous, that haue beene, or bee deceaued by the, wil (I hope) on better aduising of them, and of the matter, forsake them, & acknowledge their fault, as Maximus, Vrbanius, Sidonius, & Celerius here did: yea, although they had bowed, and sworne, and receaued the sacrament of the holy Communion thereupon, to the contrarie: and returne to the due obedience and acknowledgement of their lawefull Bishoppe. Although (this by the way) I must confesse, that the Bishops then of Rome were worthely punished in this man: for hee was made Priest, all of affection, and beyond all order. For Nouatus, hauing beene vexed in his yout hewith an vncleane spirite when hee had consumed sometime with Exorcists fell into so grieuous a sickenes that his health was past hope: and euen for necessity lying in his bed, he was baptized, he had so long deferred the time of Baptisme. But afterwarde recouering, when hee

Ignorant
Bishop.

The Author
of this Puri-
tanisme dee-
meth him-
selfe to be a
Prieste.

The Bishop
worthilye
punished
for making
such Minis-

was of priuate fauor so loued of the Bishop, that hee would make him Priest: albeit all the Cleargie, and verie manye of the Laitye stopped it, saying: it is not lawfull for him to bee a Clerke, which in extremity receaued grace lying in his bed. Yet the bishop besought them of a speciall fauour, that this might be graunted vnto him for this man onely. So that he whome the Bishop so extraordinarily aduanced and made so much of, he of all other revolted from him, and caused the people also to disobey him. And though he differed not from his bishop Cornelius, and other true beleeners, in matter and substance of faith and religion: yet vnder pretence of reforming discipline, and reducing all thinges to the Purity of the Gospell, he bredde this faction and schisme in the Church, that afterward brake out into foule heresies. And therefore, let all Magistrates Bishops, and all the people that feare God, take heede to this matter. Wee must not onely abstaine from that which is euill, but from all shewe of euill, so neere as God shall geue vs grace thereto.

A caueat to
all B. Magi-
strates and
people, in
this matter.

The very God that is the authour of peace, sanctifie you throughout, that your whole spirit, and soule and body, may be kept blamelesse vntill the comming of our Lord Iesus Christ.

1 Thess. 5.

Thus haue I runne through the most part of this Primitiue age, from the very Apostles times, ere ever the bishop of Rome vsurped any such supremacie, as he now most falsely challengeth: saue, one ouer rashe communicating, which Victor pronounced, not, for that he claymed any iurisdiction, gouernment or authority ouer those bishops, whom he excommunicated: but because they dissented from his opinion in those matters.

Wherein we haue seene, how all this while, in all partes of Christendome, at least, wise. in the most famous parts at that time, this peculier applying of the name, and this superiority of bishopps in dignity & authority, ouer such Presbyters Priestes or Elders, as were Ministers of the word and Sacramentes, (whom our brethren cal Pastors,) was with one consent, allowed and practised, without any interruption, reclaimeing, or misliking of any person, either of the Cleargie, or of the people, by a continuall succession from & in the very Apostles dayes. To the which purpose, I haue not bzged such authours, as are suspected to be forged, in those holy and ancient fathers names: but such as euen our brethren themselves do acknowledge, to be the true authours of those booke and stoxies, whence I cite them.

As for the holy fathers following, Cyprian, Athanasius, Cyril, Basil, &c. doe not onely all of them agree heereto, and for the most part were such bishops themselves: but also vpon anie occasion offered in their times, to defende and maintaine by the authoritie of the worde of God, this su-

perior

perior dignity and authority that they had and exercised, as shall yet further (God willing) appear in that which followeth.

But here, because our brethren may seeme already to haue answered al that can be alleaged, out of the ancient fathers: I am now to craue licence of the reader, to set a-lyde for a while our brethrens Learned discourse, that we may heare and marke for our further satisfaction, what our other Learned brethren answered hereunto. And firste they answered to all this, by distinction of the order of bishoppes, in a little booke late come forth, called: The iudgement of a most reuerend and Learned man from beyonde the Seas, concerning a threefold order of bishops, &c. Which answered beeing so briefly and plainely perused, as may satisfie: and conferred with the resolutions of our other brethren from beyonde the Seas also: we shal the readier returne to this Learned discourse of these our brethren at home, for the titles and equalitye of the Pastors.

(*)

X. 4

The Argument of the 4. booke, aunswering
that parte of a Booke, late come foorth, called *The iudgement*
of a moſte reuerende and Learned man from beyonde the
Seas, &c. that concerneth the ſuperiour Authority of the Biſhops.

THis Booke contayneth a diuiſion of three kindes of Biſhops, to wit, of God, of Man, & of the Deuill. With Daneus proues of this triple diuiſion. Treating firſt, of the lawfull uſe, & honorablenes of the name B. Of Daneus and the moſte reuerend mans Definitions, and their confuting the definition of the Biſhop of man: Of the power that the moſt Reuerend yeeldeth vnto: Of the continuing Aſſemblye at Ieruſalem, vnder Iames: Of their office, that are called the Angelles of the Churches in the Revelation, and of the churches Moderators Of the greatneſſe of Peter, notwithstanding the rendring account of his doings; and of one going before the other Paſtors Of the impugnyng and defending the argumentes of Epiphanius, againſt Acrius: And of the Fathers report, that Timothy was Biſhop of Ephesus: with the ſhiſte for his beeing an Euangelist: and what the word, Elderſhippe, importeth: Of the Order and authority of one laying on of handes: and of the differences betweene ordayning & electing: with the prerogative of one euen in the elections: Of one or moe Biſhoppes in one Citie: and of the ſchiſmes in the auncient Churches, where moe haue bene: and withall, of the lamentable ſchiſme by the Meletians: Of Cyprians defence for Biſhops to ſucceed the Apoſtles: and Jeromes defence for the originall of B. ſuperiority in the Apoſt. times: and of the Apoſtles remayning ſuperior although they ioyne other with them in their actions, as Paul Soſthenes: and that one was ſuperiour in excommunicating: and that all this ſuperiority of Biſhops, was no priuy cuſtome, but the continuall and vniuerſall practiſe of all Chriſtendome.

This

This booke intituled, *The iudgement of a moste reuerende and learned man from beyonde the Seas, &c.* beginneth vvith this prefixed distinction.

WE must needs make three kindes of Bish. { of God.
of Man.
of the Diuell.

The
most re-
uerend.

Bridges.



VVith this most reuerend and learned man should be, sith his name (for what purpose I knowe not) is not discovered by our Brethren: I minde not to pull off his visour, but with all due reuerence both to his person and learning, I may take the aduantage (with lesse enuie, in a namelesse person) the better to consider the reasons of his iudgement. Howbeit, bicause the reuerende and learned Danæus professing openly his name, doth vse also this selfesame distinction, from whence this namelesse moste reuerende man, might seeme to haue borrowed it: I would therefore a little higher beginne with him, that began befoze with this distinction, and so one answere serueth both.

Danæus in his Christian introduction 3. parte, cap. 8. (after he hath brieflie referred vs for the dignity and office of Pastors to Bernards sermons on the Canticles, 41. & 77.) saith on this wise: *Hæc breuissime, de- rum iam latin. Episcopi, &c.* These things briefly, but now more at large. bishops and Pastors are one, in the holie Scripture. 1. Pet. 2. 7. 25. 5. 2. Wee at this daye, name them Ministers of Gods worde, because men haue now long since abused both the name and dignity of bishops. And at this day, the name *Episcopatus*, of a bishoprike or bishops office, is esteemed to be the name of honor onely and of gaine, but not of burthen and of labour. Albeit, contrariwise, Augustine in the 9. booke of the Citie of God, chap. 19. saith: The name of bishop is of worke, not of honor. For, of the office of a Bishop, or bishoprike, which in Paules time was one and Euangelicall, was afterwarde made a threefolde bishoprike, that is to wit, a Bishopricke Euangelicall, Humaine, and Sathanicall. Euangelicall, where is greatest equalitie among all the pastors of the Church of God, Humaine, when vnto some one of the Pastors a power and prelatie (or preferment) not indeeda the greatest, howbeit some power, is giuen ouer the other men of the same order: that is to say, ouer other pastors and Elders. Sathanicall, when vnto one pastor is giuen vppon other Churches, an Emperors or Dictators power, as, in popery are bishops, Archbishops, the Pope.

Danæus in
Christ. 1580
3. par. lib. 2.
cap. 8.

of Bishop
honorable.

We it spoken with protestation of all duefull reuerence I wonder at so renowned and learned a man. How zeale (against the corruptions of Popery) maketh now and then such a notable man also, and yet but a man (*Homines sumus, labi possumus*: We are all but men, and may ouerslippe) to confounde and carrie things awaie in presupposals, cleane from their right course and places, euen where they woulde moste preciselye distinguish and dispose them. Howe bishops and Pastors are all one in the Scripture; wee haue seene alreadye at large, though not yet out of that place of *S. Peter* here quoted, which (because our brethren Discourers) doo afterwards mention: we shall (God-willing) in order come thereto.

For the name of Minister of Gods word, vnderstand both for Pastor & bishop: it is a good name, and a good reason. But, that we should so call B. and Pastors, ministers of Gods word, that wee should cleane exclude either the dignity or the name of bishop: it is no reason at all. The Doctor both is, and may as well be called a minister of Gods worde. And yet will you (brethren) distinguish a Doctor from a Pastor, whome you call a Minister, as we do. Yea, the Deacons name in the naturall signification thereof, signifieth a Minister: and yet, wee commonlye call not the Deacon, a Minister.

The name
of Bishop
not to be
abolished
though it
haue
beene abu-
sed.

But, that the name bishop should not be shunned, and turned to Minister, because the name and dignity hath beene long time abused: If this reason were good, we may take awaie the name and dignity of Doctor too, and the name of pastor would not be farre behinde. Yea, the name both of Church and Gospell. Yea, the name of Iesus: and the names of many things else, haue beene both as long, and as much abused, as euer the name and dignity of bishop hath bene. But since Danæus, hath here graunted, that there is a name and a dignity of it in the Scripture: we thinke, it were good reason, that we should rather seeke, to retayne both the dignity and the name, in such order as is not contrary to the Scripture, and so (without the abuse growne since) to vse both the dignity and the name of the Euangelicall bishop, that is of God: than thus cleane to cast off, both dignity and name of bishop, for the abuse of them. But what now is this so long and great abuse.

A bishops office is counted at this daie, for a name of honor onely & of gaine, but not of burthen and of labour.

The name
of Bish. as
well of ho-
nor as of
burthen.

That it is of honor, I aske no better witnesse, then Danæus himselfe vpon *1. Tim. 3. ver. 1.* Who after he hath saide that priestes, or Elders & bishops are all one: he saith: Deacons are heere distinguished and plainly seuered from bishops. The name of priest is in Greeke *ἱερεύς*, and therefore it is a Greeke word. But this word *ἱερεύς* and *ἐπίσκοπος*, differ as in Latine do *verum* and *senex*.

For *honor* is a name of age, and *honor* also of dignity, as may be gathered out of Plutarke in Nicea. If now *honor* and *honor* bee all one, how is not the name of Bishop, a name betokening an office of honour? yea, the very Etymologie of the name, signifying an Overseer: who saith not it conteyneth an honor and preferment? yea Hierome also to whom Danæus alleageth, in his Epistle *ad Euagrium* saith: A Priest and a bishop, the name of the one is of age, the name of the other is of dignity.

But to say as Danæus heere doth, that the office of a Bishop is counted at this day, a name of honour onely and of gaine, but not of burden, & of labour, or paine: I know no Papistes, much lesse Protestants) so carried away with honor and gaine, that ever said it, or (mee thinkes) can thinke it. S. Augustine saith (I graunt) it is a name of worke not of honor: yea God saith *I will haue mercy, not Sacrifice.* Such negatiues are not simple, but comparatiue. God requireth both, howbeit, the one more than the other. As he saide of iustice and of tithing, *Hac oportet facere, illa non omittere.* And if Elders & bishops be al one: doth not S. Paule say, 1. Tim. 5. The Elders that rule wel are worthy of double honor, chiefly that labor in the word doctrine? But what saith he? (saith Chrysost vpon 1 Tim. 3.) If any (saith hee) desire a bishoprike: I reprove it not, I disallowe it not: for it is a worke of gouernment. If any therefore desire this, not with the pompe of principallitye and lordlines, but with the care of gouernment, and affection of Charitie: I improoue it not, for hee desireth a good worke. For Moses also coueted that matter: howbeit he sought not such power and ambition of gouerning: but he sought the matter so, that it was saide vnto him: *Propheta made thee a Prince and a Iudge ouer vs.* If anie therefore desireth it so he desireth it well. For thereupon is it named a bishoprike, because hee looketh vpon all men, and vieweth all thinges. But of what bishop did S. Augustine speak, when he said A bishops name is of worke not of honor? spake he it not of such a bishop, as had a superior dignity and gouernment ouer pastorall Elders, as all the holy bishops long before his time had, and himselfe also? No, did he condemne the all, and himselfe, and his calling, when he so said *I marvel much* (bee it spoken still with meete reuerence of so Learned a man) what Danæus and our brethren meane, so often to alleage the Fathers, Ambrose, Augustine, Hierome, Theodoret, Cyprian, Bernarde? For, all these Danæus alleageth in this chapter, and approueth their sayings, for the name and office of bishops. And yet all such of these as were bish. yea, Archbishops, blessed theirselues, this superior dignity and authority ouer pastors.

This sentence of Augustine (heere also alleaged) *Epistola ad Valerianum.* 143. There is nothing in this life, especially at this time more comfortable and acceptable vnto man, than is the office of a bishoppe of a priest, and of a Deacon, if the matter bee handled sleightely, and

and flatteringly: but then, before God, nothing is more miserable: and also in this life and chieflie at this time, nothing is more hard and dangerous, than the office of a bishop. But with God, nothing is more blessed, if we go to warre, as our Emperour, that is Christe, would haue vs. **Is not here by the way, a plaine distinction of al these 3. offices, bishops priests and Deacons. Again, Ambrose (saith Danzus) doth say, that in a bishop is the power of all the Ordinations. And (as saith Cyprian) a bishop is sette to bee a watchman ouer all. Did they meane hereby that they had no more authoritie than all other Ministers of the worde had? No; not rather, that they had a greater, then they all. But now to come to our triple distinction, that must aunswere al that is alleaged in all the fathers.**

In the Gospell they are all one.

The Bishop
Euangelical
or bishop of
God.

I denie that. In the Gospell, is mention of Bishop for Apostle, and in that kinde of Bishoprick, all the Apostles were Bishoppes. But in the Gospell (I meane in the recordes and state of the newe Testament) some were Bishops that were not Apostles: And therefore all were not all one. And doth not Beza, and the Gencua translation, take the name of Bishoppe (euen in the places cited by our Learned discoursing Brethren) for those vnpreaching Prelates, or Elders not teaching, whome they call Gouvernours? And if it bee so: then againe, all the Euangelicall Bishops are not all one. And if the difference laye onely, in the pride and vitious life: were all Bishops good, that are mentioned in the Gospell, and by S. Iohn in the Reuelation?

But the Euangelicall bishoppe is, where there is moste greate equality among all the Pastors of Gods Church.

Neither can that be. For, if it shoulde: either there must neuer assemblies and Councils, such as were at Ierusalem among the Apostles, : for then, their selues confesse, there can not bee equalitye.

The equali-
ty among al
the Pastors,
maketh not
the Magist.
Bishops.

Wee confesse (say the Learned discourfers pag. 114.) that in euerye assemblie or company, some one of necessitie must haue this prerogatiue, to order and dispose the same with reason. So that, if one muste haue preeminence aboue the residue: then is there not so much equality, as befoze, and after. And so, for that time. wherein of all other they shoulde bee moste Euangelicall, by this moste greate equality among them, beeing left off: they should not bee Euangelicall at all. And therefore, they may be Euangelicall well inough, both in suche assemblies, and without them, hauing not suche most greate equality, as is here imagined.

Neither can I see how this *summa equalitas*, this most greate equalitye can at anie time, consist among the Pastors, For, if Caluines reason bee good

good, vpon Galath. 2. ver. 'as we haue heard (that greater honor (spea- of Man.
king there of the honor of dignity) should be geuen to those Pastors that
haue greater gifts: and all the Pastors in one Citie haue not giftes alike:
then not onely this, inequality of dignity must bee of the Pastor, to the
pe ople; but also of the in equality of the Pastors, ariseth an inequality of
the honor in dignity among the Pastors.

The reasons that our little English booke of the iudgement of a most The humane
reuerend and Learned man, &c. alleageth for the Bishop of God to bee B. or B. of
all one with Pastor, are the places cited already by our owne Learned dis- man, and
coursers alleaged, as *Ephes. 4. 11. 1. Tim. 3. & Phil. 1. 1.* and therefore, I his definitio
passe them ouer to the places, where they are answered, & come to the 2.
kinde of Bishop, the Bishop of man; for, on him lyeth now all the contro-
uerse.

The humain (saith Danzus) is when vnto some one out of the pastors,
there is giuen vpon the residue of the men which are also of the same or
der, that is, vpon other pastors and priestes of the Church, a power or
prelacy, which is not indeede the chiefe; but some it is.

If the bishoprick of man, be no worse than this definition maketh it: I
see not, but that it is a good bishoprick: yea, why may it not be counted all
one with the Euangelicall bishopricke? Shall I say, as much? nay, more
then that, which is most equall with all the pastors? For, this wee haue
shewed by manifest p^{ro}oues, out of the word of God it self, even in the ex-
ample of Tim. & by the example of Iames, *Act. 15. & 21. & Gal. 2.* & euē
out of Caluine & Beza: and by the exposition of manie the auncient and best
approued Fathers, & by the track of the vniuersal practise from & in the A-
postles times: & by the testimonies of more than 2. 02. 3. most auncient &
credible witnesses: that the bishop of man (as he is here defined) is the ve-
ry bishop of God also. As for the 3. bishop of the Diuell, let him go to the
Diuel from whence he came. We haue (God be praised) nought to do with
him. And howsoeuer our B^y. might warble at the bishop, if any were so
euil a man, that he might be called the Diuel himself, as Christ called Iu-
das: yet was his bishoprike of God. We haue none to whome is giuen y^e
summa potestas. We acknowledge it to be only in Iesus Christ, which is the
only high bishop of our soules. If he be the bishop of the Diuel, to whom
alone is giuen ouer other churches *imperatoria & dictatorial potestas*, an im-
periall & dictatorial power: then be our bishops in England, no bishops
of the Diuel; which haue no such most high imperial or dictatorial power
Who soeuer should so say of them, should most manifestly slander them, &
of whom a slanderer: is that, let the Etymology of the name *Diabolus* tel
you. As for our bishops, they are of the number of those bishops of God,
Of whom this most reuerend man saith: That the same were subiecte to
Magistrates thought prophane: appeareth not onely by the example of
Christ

The definiti-
on of the B.
of the Diuel

Our Bish. in:
England
haue no
such power.

mans pow-
er.The superi-
or authori-
ty that Da-
næus allow-
eth to a Bi-
shop ouer the
Pastors.

Christ the highest Priest, and of the Apostles, but also by the expresse words of Paule, 1. *Tim.* 2, & *Luke* 12. 13. and such (God be praised) bee our bishoppes, and such were all these holy and auncient bishops that I haue mentioned. Howbeit, though the Pope may go in this crewe, whether this definition suffice for all Popish Arch-bishops, and Popish Bishops I doubt mee of it. For they haue no such highest power, though they would. But they are rather his slaues that hath it: & so it comes all to one reckoning for them, so long as they like it and maintaine it in him, and serue vnder him, and as nere as they can or dare, aspire to some part of his tyrannicall pride, and diuelish usurpation. But, (God forbid) that we shoulde so thinke (when we cannot so say, except we say amisse) of any of our Reuerend Fathers, bishops ouer vs, that haue renounced him, nor taken anie such power on them, ouer either prince, pastor, or people, in their gouernments. But to answer Danæus with the iudgement of as reuerend and learned a man as is himselfe: Let Danæus his selfe answer himselfe, what manner of superiority he alloweth in Bishops. For writing vnto the 5. chapter of the 1. *Tim.* ver. 22. Vnto whome the election of a pastor doth belong: After hee hath taken it from prince, from patrone, from prelate, neither yet that it pertaineth to all the Church alike, (whiche were to disturbe all thinges) neither to anie one, because none in the Church saue only Christe, is the gouernour by himselfe alone, (but of his arguments of election, we shall see God willing afterwarde:) at the length he saith: *Neque etiam obstat.* &c. Neither also doth this let it, that the Bishop is of of the fathers called *episcopus*, President, as though hee onely might order the whole Church after his fancy: and therein aduance whome he pleased: for that worde *episcopus*, a President, declareth onely an order, that he which was called the Bishop, ought to sitte among his colleagues and fellow Priestes or Elders: but it giueth not vnto him a kingly or a chiefe and Pretor-like power, vpon the Church. Ambrose in *lib. de dignitate Sacerdotum cap. 6.* doth confirme that which we saye. *If thine eye shal be simple: thy whole bodie shal be cleare.* that is, If that the B. which deued to rule the bodie, be bewitched with holy simplicitie and innocencie: all the Church shineth with the brightnes of the light. But if thy eye be euil, &c. That is, if the B. which seemed to giue light to the body subiect to him, be shadowed with the blindness of wicked behaviour: what shal the other members do, that are bereft the light of the eyes? That is to say, what shall the secular multitude do, when with vnlawfull actions forbidde, the B. shal prouoke the multitude to the like gulf of mischiefs. For what other thing should a B. be interpreted to be, but an Ouerseer: chiefly, when he siateth in a higher seate in the Ch. and so looketh vpon al, that the eyes of all may looke on him.

So that here at least, the bishop is made a President, that sitteth, though among them, yet higher then all his fellowes. And is this sitting higher, only

onely to looke on them? or this beholding and looking on them, so ^{of mans} no governing of them? But let Ambrose tell his whole meaning: who, after ^{power.} he had highly commended the honor and dignity of the high calling both of Bishop and Priest, both about the prince and people, in his spiritual function, cap. 2. and shewed the daunger if their life were not answerable thereunto, cap. 3. Therefore brethren (saith he unto the Bishops & Priests under him,) as the Roab setteth forth the Senator, as the tillage the Husbandman, as the Barbarian his armour, as the skill of sayling the shipman: and the qualite of euery Artificers worke declarereth the Authors: So nothing betokeneth a Bishop, but a bishoplie worke. That he might be knowne rather by his good woorke, than by his profession: and more to be a Bishop by his wel deseruings, than by the name whereby he is so called. For, (as wee haue saide) there is nothing more excellent then a Bishopp: so nothing is more wretched if the Bishop be in hazard of his holy life. And as it is lightner to runne on the plaine, so is it more heauye, when one falleth from highe dignitie. For the ruine that is from an high, is frushed with the more waigh-ty fall. Indeed, the bishoply honor before men, is renowned, but if it sustaine a fall, it is a great grieve. For how much the degree of a bishoppe is higher than others, so much the more greuous is the fall, if that by negligence he should slippe. A great height, muste haue great heede. The greater honor, must be enuironed with the greater circumspection. To whome more is of trust committed, of him (as it is written) is more demaunded. For, the thinges that are mingled, are with the worste. And in an other place, *The mightie shall suffer more mighty tormentes. And to him that knoweth the Lawe and doeth it not, the sinne is heighnow. And the seruaunt that knoweth the will of the Lorde, if he shall not doo it, shall bee muche beaten.* For, it is another thing that God requireth of a bish. and another, that of a prieste, and another that of a Deacon: and another, that of a Clerke, and another that of a laie man, either else, of euery singuler man. And albeit GOD shall examine in his iudgement the workes of all men, yet shall more bee required for of him, to whome more is committed. For he shall suffer greater punishmentes, to whome a cure hauing greater multitude of people to bee gouerned, shalbee committed. Thus muche saith Ambrose in that Chap. of this matter, not onely for the honor and charge of a bishoppe, moze than other; but also of the seuerall and distinct degrees, of bishoppe, of priest, of Deacon, of Clerke, and of the Laye people. In the Chapter following, he describeth the properties of a bishoppe, out of S. Paule to Timothy. And in the 1. Chap. he inueigheth most against the Arch-bi. in his time, that made bishops for money, and the bishops also for money, made priests & Deacons. All which as it sheweth their abuses: so it necessarilie inferreth, both their degrees, and also their dignities, to bee different:

and

and euen confuteth that, that Danæus in the same place principally defendeth.

Last of all S. Ambrose commeth to this sentence by Danæus cited: For thou art called of all men a Bishop without doubting. Especially, when thou art esteemed by the very name, if so be that the action agree to the name, and the name associate it selfe vnto the action. For what other thing doth he interpret Bishop, but an ouer-looker vpon? chiefly, whē he sitteth in a higher seate, and so looketh upon all men, that the eyes of all men also do looke on him. This is in very dede, both the sentence and meaning of S. Ambrose, that he is set in a higher seate, than other in the Church, because of his higher dignity in the Church. And that his action should so aunswere to his name, that as he ouerlooketh (whereon he hath his name,) so should he ouer-rule them in the discipline of the church. And therefore he is called *presbiter* a president, or one that sitteth highest. as Hierome confesseth in his epistle *ad Euagrium*. For also at Alexandria, from Marke the Euangeliste, vnto Heracius and Dionysius Bishops: the Priestes doe alwaies take one chosen among them-selues, whome, being placed in a higher degree they called the Bishop. Whereby withall, it manifestly appeareth, that this Bishop of man (as they tearme him) is of good antiquitie, euen from Marke the Euangelist, and so an Ecclesiasticall Bishop: so that, if he could pleade for his higher chayre, no better title, but onely so faire a prescription from S. Marke: mee thinketh he should be delt too hardly withall, to be turned out now.

The chaire
of S. Iames
at Ierusalem.

Neither was this first begunne at Alexandria from S. Marke. There is yet a moze auncient recoorde than Ieromes testimonie. For (saith Eusebius lib 7, cap. 15.) To conclude also, the Chayre of Iames, (who was euen of our Sauour himselfe and of the Apostles in Ierusalem, elected the first Bishop in the earth, & whom bookes do note to be the brother of the Lord) is yet to this day there kept. And in the same chayre do all they sitte, which vntill this present time, do enioy the sacred Priesthood of that Seate. It is kept therefore with great diligence, as a memory of holinesse deliuered from the auncestors, and is had in due reuerence, either in pretence of the antiquity, or of the first sanctification of the sacred Priesthoode.

Neither doth Eusebius write this, of the common estimation of the people, and his owne assertion; whereof he also spake before, *libro secundo*, cap. 23: That vnto Iames an Episcopall seate in Ierusalem was geuen of the Apostles: but also cited out of Clemens, which likewise he had done moze at large before, *lib. 2. cap. 1.* and hee addeth, for further confirmation hereof, saying: But Egesippus which was straightwayes after the very first successions of the Apostles, with more assured searche, rehearseth of him in the fift booke of his commentaries, after these wordes:

Iames

James (sayth hee) the brother of the Lorde, who of all men was called the Iuste, receaued with the Apostles, the Church, who endured from the verie times of the Lorde vntill our dayes. (And so at large *Egesippus* declareth the maner of his Martyrdome, and in conclusion sayth) These thinges more at large, but agreeable vnto *Clement*, hath *Egesippus* recorded: that *James* was so meruelous a man and among all men, so highlie thought of in the obseruing of all righteousnesse, that all that were wise among the Iewes beleueed, that this was the cause of the siege of Ierusalem foorth-with following, that they had againe on him layde their wicked handes. And that *Iosephus* did thinke euen so, hee euidentlie declareth by these woordes: all which thinges (sayth hee) hapned to the Iewes for the reuenge of *James* the Iuste, which was the brother of Iesus, that is called Christe, whome they killed, beeing by the cofession of all men, the most righteous and most holy man.

The authen-
tike testimo-
nies of Ege-
sippus, and
Clement,
Alex. cited
by Eusebius

So that this Bishop which Danzus calleth the Bishoppe of man, and his Episcopall chayre wherein he sate among his fellowe Brethren, and thereupon was called *episcopus*, the president of them, is of man indeede, but of such men, euen of the holie Apostles of Iesus Christe: that we must needs confesse, it is of God also. Except wee will disaboue the Apostles doinges of the same, or call in question the credite of these Historiographers, that were so nere, and as it were euen in their times, which doe auowne it of them.

But nowe that we haue hearde Danzus iudgement, let vs heare also the iudgement of this most reuerende and learned man from beyonde the seas, that is nowe arriued in Englande. For we Englishmen loue manie times to heare of newes beyond-sea, where (in soth) are manie most reuerend and learned men, and it is good to heare the iudgments of them, to see if they agree with these mens iudgements. For, if he be neuer so much most reuerende and learned a man: yet, (I perceauie heereby) hee is but a man; and so is the Bishop of man, as well as he. And wee haue heard, for this one mans iudgement, the iudgement already of a great manie moe, and that as reuerende and as learned men, as this one most reuerend and learned man, who so euer he be. But is he not some Arch-
bishop himselfe: For this stile most Reuerend sauioreth much that waies, if the stile of Archbishops be not by you misliked, for that hee is called a most reuerende Father, and your stile is to be well allowed of, that calleth him but a most reuerende and learned man. But, as we haue heard other most reuerende and learned men from beyonde the seas also, and from the most famous partes of all the worlde, and all of so manie hundred yeares before our times, yea, and before the vsurpation of the Pope: so let vs now heare also the iudgement of this most reuerende and learned man, and conferre it with the other, and with the best learned euen of

The stile of
most reue-
rend man.

distinction
ouertrowe
our Brethren themselves, and so returne to provide vpon our Learned Discourse.

The
most re-
uerend,
The Bishop that is of man, (saith this most reuerend & learned man) that is to say, brought into the Church by the alone wisdom of man, besides the expresse word of God, is a certaine power given to one certaine Pastor, aboue his other fellowes; yet limited with certaine orders or rules provided against tyrannie.

Bridges. In this definition of the B. of man, made here by the iudgment of this most reuerend and learned man, (except in the partie himself that is here

Another B.
of man defi-
ned than we
defende.

defined) I see as yet (in my simple & vnlearned iudgement) no great mat-
ter to be misliked in him, or cause that he should mislike in the B. of man.

Haue that here (me thinkes) he defines an other B. of man, then we de-
fend or know of, to be among vs. And this is principally to be marked, that
definitum & definitio doe so agree, that whatsoever is spoken of the partie
defined, be answerable to the definition of him: and whatsoever is put
in the definition, be in all pointes answerable, and neither more nor lesse,
than is proper to the partie that is defined: or else, it is no good definition
of y^e partie. For here concerning the B. of man, are adioyned these words,
that is to say, brought into the Church by the alone wisdom of man,
besides the expresse word of God. Where here this most reuerend and
learned man, taketh on him to define such a B.: we take not vpon vs to de-
fende or maintaine, such a Bishop, as is brought into the Church by the

If hee bee
brought in
by the onlie
wisdom of
man which
is follie to
God, he is
the verie B.
of the diuell.

alone wisdom of man. For, the alone wisdom of man, is more foo-
lishnes before God. Yea, (saith S. Paule 1. Cor. 8.) The wisdom of the flesh, is
death, but the wisdom of the spirite is life and peace, because the wisdom of the
flesh is enmitie against God. For it is not subiect to the law of God, neither indeede
can be. But, it is such wisdom as S. James speaketh of, earthly, sensually,
and diuinish. Iac. 3. while therefore, this most reuerend and learned man,
speaketh here distinctly of the B. of man, from the Bishop of God: he con-
foundeth him with the B. of the Diuell. For what is the alone wisdom
of man without the wisdom of God, but the very wisdom of the diuell?
For when man would be wise without God, he became a foole, & lost the
Image of God, and was deformed with the image of the diuell, till by the
liuely character of Gods expresse Image Iesus Christ, the Image of God
was renewed in him. And if he do any thing of himselfe without the wis-
dome of God, which is Iesus Christ, though in some respect it may be said
his owne: yet, it is the Devils, from who all sinne first came. So that, here
this triple distinction is confounded, neither indeede can it well be maintai-
ned, that he saith: we must needes make 3. Bishops. Where is neither need
nor truth in this distinction, and (sauing the reuerence of euerie reuerend
and learned man) it is but a captious distinction. Where with, seeing they
dare not so; very shame; nor indeede can condemne all these holy fathers
that

The over-
throwe of
this most re-
uerend mā
triple distin-
ction.

that maintained it, as maintaining a B. of the devill: they turne that cun-
ningly to the Papistes, that are the open aduersaries: and devise a incane
betwixt Gods Bishops, & the diuels, and that (so: soth) is the B. of man. ^{ent Bishops were of God.}

Wherein, good simple men, or rather well wanning soles, brought in a B.
of their only or alone wisdom, & that (so: soth) is not the diuels B. but ^{There is no B. of man, but either he is the B. of God, or of the devill.}

whose is he then? Is there halting here betwixt God & Baal, and a meane
betwixt Christ and Beliall? Was not Saules alone wisdom, without
God, witchcraft? And is not witchcraft of the diuel? Doth not Christ say,
he that gathereth not with me, is against me? And is not he y is against Christ,
with the devill? Why then do ye seeke out these figges leaues, & not plain-
ly say (if ye can so say, if ye dare so say) that this Bishop, which all these ho-
lie fathers did acknowledge, was the diuels B? if ye say it was the diuels
B: I pray you looke vpon the fathers a little better, that brought this B.

in into the Church. And marke whether they looke not like Gods childre,
yea the notable & excellent, most reuerend & most learned saints of God,
manie of them. And would all these set vp such an Idoll puppet as the di-
uels B. to be gouernour, & ouer-seer of Gods Church and many of them
be such their selues? If ye say it was not the diuels Bishop. For he was
not yet come, but that (as Beza and Danzeus say) hee made notwithstanding
a way for the diuels Bishop to followe after. The reuerence still
reserued of so learned and reuerende men, I dare not thinke so hardelie
of them. For what is that, but to be the diuels Bishops gentle-men vsuers,
preparers, and soze-runners of his Antichriste? And so all comes to one,
they were all the diuels Bishops, saue that the lesse hurtfull diuels went
before, and the moze perillous diuels came after. But all of them diuels
incarnate, and no better then the diuels Bishops. But, God forbid, that
euer we should so say, or thinke of them. It is no charitable iudgement
of any (be he neuer so reuerende and learned man) vpon so manie holie,
auncient, as god, and perhaps better Bishops of God, then is himselfe.

But if (to mollifie all this) he will defende this part of his distinction, they
are of man, but not of the diuell: the let him put out these words brought
in by the alone wisdom of man: yea, then let him confesse, (so: in the
end he shall be driuen vnto it) that this B. of man, is euen the very B. of
God also. If he say, it can not be, the B. of God, because it is besides the
expresse worde of God: that which is included, can not well bee called
besides, but within. And then who seeth not, that if it were so, besides,
yet, that is no barre, if it be not debarred by the expresse worde of God,
but be eyther of necessarie consequence included, or a matter left at liber-
tie, and not expresse? Neither is this any whit enclining to the errors of
the Popish Bishops of the diuell, that would bring in anie doctrines of
diuels, or diuelish traditions of man into the Church of God, besides,
that is, without and against the Scripture.

Whether
the holy fa-
thers in the
primitive
ch. set vp the
diuels Bish.

The B. that
was among
these holy
fathers was
not so besides
but that he
is included
in Gods
worde.

power li-
mited.

For if the Papists can proue any of those thinges though not expresse, yet of necessarie consequence included in the scripture, & we refuse them: then had they matter indeede to be iustly offended with vs. But where their doctrines and traditions (which we refuse) are such, as are neither expresse nor included in Gods word: what are they but in effect against it? Proue this Bishop that ye call, of man, to be of that stampe, and then indeede: Out on him, yea and out with him. He is then of man (I graunt) but he is of the Diuell also: and we will (God willing) with you renounce and desie him. But as for those holie auncient Fathers, they brought in no other Bishop but such as had good warrant, both incluse and also expresse in Gods word. And we haue none (I hope) nor defende anie, but that accordeth with these holie Fathers, and is not onely of man, but of God also.

As the most
reuerende
misleth in
the partie
defined, so
likewise in
the definiti-
on.

And as we say thus, for the partie defined; so, for the definition, that this Bishop of man is a certaine power, giuen to one certaine Pastor above his other fellowes, yet limited with certaine orders or rules prouided against tyrannie. That the partie to whom power is giuen, may be called figuratiuely the power it selfe, is indeede in the expresse worde of God: Rom. 13. *Let euerie soule be subiect to the higher powers.* Now be it, for such a learned man, in a definition to set down, in the front of anie treatise, to expresse the nature of a thing, vpon the light and truth whereof all the treatise dependeth; he should (me thinkes) auoide such figures, & speake plaine, and not say a Bishop is a power giuen to a Pastor, for this is rather a definition of the Bishops office, then of the Bishop that enioyes it. But because they be so nêrely conioyned, and haue relation one to the other: let that goe. And although this difference heere set downe, that applieth this definition to the partie defined, bee so large that it stretcheth to other persons, as well as to a Pastor, and so conteyneth more than doth a Bishop: yet let that goe too. But doe ye thinke that a power limited with orders or rules prouided against tyrannie, is not a good and lawefull power? Or is such a power of the Diuell? If all power (that is indeede power) be of God: is not this much more of God, and acceptable to him? Yea, but (say you) be it neuer so good, yet the same to be giuen to one certaine Pastor above his fellowes, that is the point this learned man denyeth.

The most re-
uerend con-
futes him-
selfe, and his
owne defi-
nition.

Yea: is that the matter? And what if he himsele, or euer he turne the leafe, in expresse wordes do say: all thinges ought to be done orderly in the Lordes house, and therefore, that some one shoulde be president in euerie assemblie? And can this bee doone, without a certaine power bee giuen to one Pastor above his other fellowes? Yea, but that (will hee saye) is not giuen him to continue, but for the continuance of the assemblie. But, this was lefte out of the definition, and

and he was called simple the Bishop of man, that had a certaine power giuen to one certaine Pastor, aboue his other fellowes, yet limited with certaine orders or rules provided against tyrannie. So that, hee that hath this power giuen him for a time of an assemblie, is by this reckoning the Bishoppe of God. And he that hath giuen him for longer time than an assemblie, is the Bishop of man. But I praye you, haue me reuerentlie commended to this most reuerende and learned man, and desire him to shewe mee this, in the expresse worde of God. For, I feare not, but that where-soeuer he shall finde the one, I will hazarde to finde the consequence of the other. And if this power may be giuen of man for a time: it is not then, (I take it) the difference of the power it selfe so much, nor of the competencie of it to the persons as the difference of the time, howe longer the person shall enioy this power that we contend for. We agree, that such a power as is limited, with certaine orders or rules provided against tyranie, is god, and lawefull, and of G O D. We agree also, that it may be giuen of man to a Pastor, aboue his fellowe Pastors for a time, and hee still remaine a Pastor, and they still remaine therein his fellowes; but in respect of this his limited power giuen him, he is aboue them for the time. As nowe the limitation of time, of the substance to make such difference, and that before God: But (I doubt not) if there bee no worse matter in the power it selfe, wee shall easilie obtaine a little longer time, than of a short assemblie, that our Bishop of man, being the man of God, may be Bishop of G O D also, and not so soone made a *quondam*, and another placed in his Bishopricke. Since, (be it shorte or long) there is no daunger at all of anie tyrannie in it. But as hee limiteth him for the time, so he addeth after this definition, a limitation also, or rather, a specification of the power, saying:

The most reuerend confesseth superiority of the power, but he differeth for the time.

They which did beare this office of Bishops, are called Bishops in regarde of their fellowe-Elders, and the whole Clergie, as watchmen set ouer the Clergie.

The most reuerend, Bridges.

True it is, that they are so called, though not onelie in regarde of their fellowe Elders, and the whole Clergie; but in regarde also of the whole people vnder them. And the regarde that is towarde their fellow-Elders and the whole Clergie, since it taketh not away the felowship of their brethren Elders, nor is anie absolute power, but a certaine power limited with certaine orders of rules provided against tyrannie: is a good regard and neither iniurious vnto their fellow-Elders, or to any man, and euen therefore acceptable vnto God.

But, saith this most reuerend and learned man: that this calling was not brought in by the worde, it is manifest, by that, that there is not to be founde in the newe Testament, so much as one syllable, whereby

The most reuerend, there

ning as-
semble.

there may be the least surmise of any such thing.

Bridges.

Whether there be not to be found in the new Test. so much as one syllable, wherby there may be the least surmise of any such thing. I referre it to the consideration of that, which is already alleaged, not only concerning Timothy & Titus: but also out of the testimony of those historiographers & fathers cited, that lived either in the Apostles times, or followed next the. Yea, I referre it to Caluine & Beza themselves in the places before noted. And that is more, I referre it to the verie iudgement of this most Reuerend and learned man from beyond the seas, even in the very next sentence, immediately following this over-bolde, & too peremptory assertion.

The
most re-
uerend.

For (saith he) although we doubt not, but all things ought to be done orderly in the Lordes house, and therefore that some one should be president in euery assemblie, whom Iohn in the Revelation seemeth to call the Angell of the Churches.

Bridges.

If some one should be president in euery assemblie, because all things ought to be doone orderly in the Lordes house: and the assemblie be of Priestes or Elders: then should one of the Priests or Elders be president ouer the residue. And if the assemblie continue not onely for actions done at one time, but continue still; then this presidentship ouer the Priestes or Elders should still continue, by the testimonie of this most Reuerend and Learned man; or else, all things should not be orderly done in the Lords house. But now, whether the assemblie of the Clergie & Pastoral Elders, did not continue at or about Ierusalem, and that there be not so much as one syllable, whereby there may bee the least surmise of any such thing: Ioke Act. 1. ver. 4. 13. and 14. Act. 2. ver. 1. & 42. 43. & 44. Act. 4. ver. 32. Act. 5. ver. 11. 12. and 13. Act. 6. ver. 2. & 5. Act. 8. v. 14. & 25. Act. 9. ver. 27. Act. 11. ver. 1. 2. 3. 4. and 22. Act. 12. ver. 12. Act. 15. ver. 2. 4. 6. 12. 22. 23. 24. 25. &c. Act. 21. ver. 18. By the conference of all these and other places, it is most apparant, that the assemblie of the Clergie at Ierusalem was still continuing. And therefore it followeth, that one should be stil a continuing president ouer them: or else, all things should not haue beene doone orderly in the Lordes house. And what differeth this continuing president (that is to say, one that sitteth higher than al the residue,) frō the Bishop, whom Egesippus, Clem. Euseb. Ierome, & Ambr. (as is aforesaid) described to be placed in the higher seate to ouer-see his Brethren, whereupon this name *Episcopus* Bishop, is deriued?

Marloratus
in Apocal.
cap. 2.

Neither do I refuse the example, that this most Reuerend & learned man alleageth, saying: whom Iohn in the Revelation seemeth to call the Angel of the Churches. And what gathereth Marlorate, that S. Iohn meaneth, by this Angell? Angell and sent are all one. Whereupon we learne, that none can minister the worde of the Lorde purely, and with profit except, he be sent of the L. Rom. 10. c. 15. Iohn foretolde that he would

write

write to the 7. Churches, as is aboue-said, 1. 4. 4. which thing he now be- gels of the
ginneth to put in practise, while hee writeth to the Pastoures of those Churches.

Churches. For the Pastors ought not to be estranged frō the Churches, of whom is made one bodie. Of *Ephesus* wee spake 1. c. 11. From this Church of *Ephesus*, Iohn beginneth, because for the multitude of the be- lieuers, and the celebrite of the place, it was esteemed for the chiefest Church. And profitable was it to make the beginning from the same: that it being corrected, it might more easily be provided, for the corre- ction & health of other Churches. And although certaine things were to be corrected, as well in the people, as in the Clergie, (as they call the) not- withstanding he setteth not on the people, but on the Clergie. Neither calleth he vpon euery one of the Clergie by name, but on the Prince of the Clergie, that is to say, the Bishop. And that not without a reason. For the Pastor is to render accompt not only for his own sinnes, but also for the sinnes of those that are subiect to him, if it chance anie perish by his negligence or slouthfulnesse, as is containd *Ezech. 3. c. 20*. Moreover, euen as, so long as the stomake is sicke, health is provided to the other mēbers to no purpose, but the chiefest regard is to be had therof: euen so, ought the medicine of correction, to be ministred to the Pastors be- fore the people. For, as the ill stomacke infectes the nourishment with the which all the mēbers are encreased: so by the euill and noysome life of the Pastors, the life of the people is corrupted. Albeit, it is likely, that not any one of the gouernours of the Church, is in this and in the places following, noted: but with all, the whole succession of the B. and Elders of that Church, is by order to be taken. Although the minister of the place ought to be accounted alwaies amōg these to hold the chiefest.

By which collection of Marlorate it appeareth, that although S. Iohn by name of Angel, may comprehend generally the Clergie, to wit, chiefly the Pastors; yet here in writing especially to one, and calling that one the Angell of this or that Church; it is apparant, that some one or other, had a superioritie ouer the other of the Clergie in those Churches. Which one, is here peculiarly called the Bishop and Prince, or chiefe of the Clergie or Pastors. Among which Churches, *Ephesus* being reckoned one & the first, wherein (as we haue seene Bezaes testimonie) were manie Pastors: it is euident, that although after *Timothie*, yet in S. Iohns time, the Church of *Ephesus*, of whose Elders (if they were Elders of that Church only) cal- led by S. Paule to *Miletum*, wee had heard so much debated, how soeuer they might there be termed by the names of Bishops improperly: yet not- withstanding they had but one Prince or chiefe of all the Clergie there, which was indeede the Bishop or ouer-seer of them all, whom Christ here calleth, the Angell of the Church of *Ephesus*. And so likewise, we haue also to thinke of all the other Churches there named.

What office they had that are cal- led in the Reuelation, the Angels of the Chur- ches.

Loe, holwe this most reuerende and learned man, hath him- selfe against him- selfe, found out in the new Testament, a great deale more than one syllable, not of gathering the least surmise, but manifest evidence, that some one, yea, diuerse some such ones, bare this office of Bishoppes as Princes or chiefe in regarde of their fellowe Pastorall Elders, and of the whole Clergie, as principall watchmen, set ouer the other inferiour watchmen, in their seuerall, greater or lesser Cities and congregations. And therefore this Bishop that here is called the Bishop of man, is manifestlie brought in by Gods worde, cleane contrarie to this ouerbolde assertion, of this most reuerent and learned out-landish man, who-so-euer (sauiug his reuerence) he be. Neither can this shift following, elude this p^{ro}pos, wherein he saith:

The
most re-
uerend.

Bridges.

And Austen calleth the moderator *Proessôta*, yet this moderator of actions of the Church, sauiug this one thing, that he was the first in order in the companie, had no authoritie ouer his fellowes, neither did he exercise anie higher office.

A Modera-
tor.

I would faine the place had ben quoted where S. Augustine calleth the moderator *Proessôta*. What we might turne vnto it and peruse it, whether it be appliable to this question, yea or no. I feare me greatly, S. Augustine hath no such saying, especially meaning it, of a Bishop, that hee was such a Moderator of actions of the Church, sauiug this one thing that he was the first in order in the cōpanie: but, had no authority ouer his fellowes, neither did he exercise anie higher office. And what a Moderator call ye that which doth not exercise anie higher office? Is his moderatorship no office? And how can it be a moderatorship, and not higher? And how can he moderate his felowes, except he haue some authority ouer his felowes? Is this no more but this one thing, to be the first in order in the companie? Or rather, is it not to be the last in order, and the first in authoritie of higher office? For in order, the moderator speaketh the last, and in all deliberations, determineth, that is, endeth and knitteth by the matter. And the first in order, is rather in dignitie and authoritie the lowest, and commonly the punie (as they terme him) to all the companie. Whereas, if he be the moderator, to moderate the sentences of the all, his last voice strikes the stroke, and hath the first and highest authoritie in the company. Yea, but he is the moderator of actions of the Church. And doth that abridge his authoritie? What should he moderate, being a man of the church, but actions of the church? Graunt this, & there an end. For, whether ye meane by the Church, all the people of God, or onely the Clergie, as vsually, we take the name; if he must moderate all their actions, how hath he not in this moderation an authoritie ouer them, and an higher office? If ye meane by the actions of the Church, the actions of the Clergie assembled in a Synode: And is this no action of the Church to

to call and assemble the synode together, and appoint the time and place, and propound matter to them, as causes of the said assembly: or shall not the moderator (the Christian Princes supreme authoritie alwayes preserved) moderate these actions of the Church: if not; name who shall. if he shall; by what authority: and howe then are these actions of the Church to bee understood onely, of moderating the actions of those that are assembled in the synode? But if this party whome S. Iohn in the Revelation seemeth to call the *Angell of the Church* be this Proestor, & this moderator of the Churches actions; was there then in every one of those 7. Churches when S. Ioh. wrote to their Angels, that is, to their Proestores and moderators, a synode holden at that instant: for if there were not; the, these angels, Proestores, & moderators, were not so called in that respect; but in respect of those actions, that were vsual, & continuing among them, And indeede, such are the matters that Christ there, both commend or discommend them for: and not for moderating actions of any Synode then holden, or for being president in any such assemblies. It followeth therefore, that if they be of Christ himselfe called Angelles in the Revelation: and (as heere is sayde of Austen) Moderators and Proestores, that is, Monestes, or, such as had a principall being or cheefe standing among and ouer the Cleargy; that the termes were giuen them, rather for a continual office of higher authority, wherby they should be the presidents & moderators of euery assembly, when any such should by them be summoned; rather than they should be called by these names onely, for being presidentes and moderators of them, when they were assembled, when as there were no such assemblies there at that time to moderate, nor Synodes whereof they should be Presidents.

The
most re-
uerend.

But, saith this most reuerend and learned man: Therfore the author of the Epistle to the Hebrues, as Hierome noteth, doth call the whole companie of the Elders, gouernours, not any one certain man.

Where Hierome noteth this, is not here noted, and therefore I can not note, what Hierome noteth thereon. But, that the author of the Epistle to the Hebrues calleth the whole company of the Elders, Gouernours; what hindreth this but that they also might haue a gouernour ouer them, and yet their selues be gouernours ouer others: and both S. Paule speake there, of any such companie of these gouernours assembled in a Synode, as this learned man speaketh of: else: wherfore is this here alleaged: and yet, if he spake of such an assemblie of these gouernours; if his speech should not admit any, some one certaine man to be gouernor also of them: how should then one be president in euerie assembly (likethat all things ought to be done orderlie in the Lordes house) if they be all alike and equall gouernours: neither is the example of Peter next alleaged, any whit against it, but rather for it.

Bridges

Such

The
most re-
uerend.

Bridges

How Peter,
Iames and
Iohn were
greater.

Caluine in
Act. 8. 14.

Peters gi-
uing accout
debarreth
not his su-
perioritie.

Caluine, in
Act. 11. 2.

Such a one (saith this learned man) was Peter manie times in the very assembly of Apostles, of a great authority surely amongst the Apostles, who were all otherwise equal, and yet he himselfe one of the company of the apostles sent by his companions to Samaria with Iohn, Act. 8. 14. and in the assembly giuing an account of his ministry, to those which were of the circumcision, Act. 11. 2.

If Peter many times were such an one, that is to say, a President, Proestors and moderator of the assemblies of the Apostles: This is not onely to be of a great authoritie among them, but also, if of any authority at all, then this great, was greater among the Apostles, then the authoritie of others at that time was. But did this great or greater authority by and by cease from among them, vpon the ceasing of euery particular assembly? Doth not S. Paul acknowledge Peter to remayne still great among the Apostles, even when hee mencioneth no assembly of them? and what meaneth he by this great, but by way of comparison, that the other Apostles were lesse? and so Iames, and Peter and Iohn to bee greater then the residue. True it is, that here is sayde, they were all otherwise equall. But what doe these wordes also import, otherwise equall: ergo, this otherwise, being set aside: they were not equall. So that I perceiue in some respect, they that are not equalles, may otherwise be superiors or inferiors one to another, without pzeiudice of their equalitie well enough. Yea, Caluine, on this very example of Peter here alleaged, Act. 8. 14. doth say: In that Luke declareth that Peter was sent of the residue, hereon may be gathered that he exercised not an empire ouer his colleagues, but did so excel among them, that yet, he was vnder & obeyed the body. As who say, his superiority among the, was rather in respect of their particular persons, than of the whole Church or corporation. So that, this confutes the immoderate pze of the Pope, but denieth not a moderate superiority in the ministerie, wherewith it may very well agree. And this accordeth with Christes saying, Luke. 21. *He that is greatest among you, let him be as the least.* Neither doth this debarre Peters superiority, that in the assembly he gaue an account of his ministry to those which were of the circumcision, Act. 11. 2. For, if wee better regarde those persons, to whome he gaue this account: I doubt not, but all our brethren, yea, even this most reuerend and learned man will confesse, that he was farre superior vnto them. And if Apostleship haue any high authority: S. Paule Galat. 2. calleth him *the Apostl: of the circumcision*, so that, this his fact, debarreth not his superiority ouer them. And on those persons to whome Peter gaue this account, saith Caluine, But note, that when as before, Luke had sayd that the Apostles and the brethren *heard this same*: hee spake not a worde of offence. But now to bring in as it were a newe sect of men, that attempted strife with Peter: The brethren

thren (saith he) hard it, he addeth nothing afterwards: it followeth, *when Peter came to Ierusalem, they which were of the Circumcision chod with him,* Who (verilye it must needs bee) were diuerse from the former. The particle *of the Circumcision*, doth not simply note the Iewes, but those that were too much addicted to the ceremonies of the Lawe. For there were no people of Ierusalem then in the flocke of Christe, but suche as were circumcised: from whome then shoulde they discern these? Last of all, it seemeth not likely that the Apostles, and those more moderate, which were of the number of the faythfull, did attempt this strife. For although they had beene offended, yet might they haue come to Peter priuately, and required a reason of the fact. By these reasons I am mooued, that I thinke them to be called of the circumcision, whome suche a religion of circumcision helde, that they woulde permitte no man to haue place in the kingdome of God, but him that receiued the profession of the Lawe, and beeing initiated by this holy ceremony, did put off vncleannesse. *Men hauing Circumcision:* This was not forbidden by the law of God, but it was an obseruation deliuered of the Fathers by handes. Neither yet doth Peter except, that in this behalfe he is handled too preciselie, that by the necessitie of the lawe of man he is not bound: hee omitte all this defense, but aunswereth onely, that they came to him before, and were offered to him as it were by the hande of God. Howbeit we here see the rare modestie of Peter, that whereas trusting on the goodnesse of his cause, hee might haue dispised the vnskillfull men, that vniustly were troublesome vnto him: notwithstanding, (as is decent to bee done among brethren) he doth gently excuse him selfe vnto them. Indeed this was no light tentation, that hee was vnworthily accused, seeing that hee had faithfully obeyed God. But because hee knewe, that a Lawe was giuen to the whole Church, that enery one shoulde be ready to render an account of his doctrine and life, so often as the matter so requireth: and he remembered that hee was one of the flocke: he not onely suffereth him selfe to bee brought into order: but of his owne voluntary, hee submitteth him selfe to the Churches iudgement. Verily the Doctrine if it bee of God, is placed aboue the dice of mans iudgement, but because God would haue prophecy to be iudged. 1. Cor. 14. 29. & 32: this condition must not be refused of his seruants, to proue themselues to be, such as they would be counted for to be. But how farre the defence as well of doctrine, as of facts, ought to proceede: wee shall see anon. This (for the present) must be holden, that Peter willingly descended to pleade his cause, when his fact was improoued. But if the Pope of Rome bee the successor of Peter, why shall not he be holden by the same Lawe. Howsoeuer we graunt this

How Peter submitted himselfe.

How Peters fact confuteth the Popes pride & tyranny, nor any moderate superiority.

this kinde of submission was voluntarie, notwithstanding, why doth not the successor imitate suche an example of modestie shewed vnto him? albeit, heere need nothing circuite: for if it be true, that the popes vomit vp in their sacrilegious decrees, Peter falsely forsooke the priuileges of his sea, & so was the betrayer of the Romane Sea. For, after that they haue made the Pope, the iudge of the whole worlde, who may not be subiect to the iudgement of man: after that they extolled him aboue the Cloudes, that beeing free from all reason to bee rendred, hee might account his owne will and lust for Lawe: streight they ordeine (him) Patrone of the Sea Apostolicall, which stoutlie should maintaine the priuiledges thereof, Of what slouthfulnesse therefore shall Peter be condemned, if by yeelding so easily, hee cast off the right by God collated to him? Why did not hee at the leaste obiect, that he was free from Lawes and exempted from the common number? but hee alleageth before hande no such thing, but straight entereth into the cause. But let vs remember, that nothing letteth whereby wee may not falsely despise that idoll, sith that vsurping to himselfe such vnbrideled tyranny, hee hath put him selfe out of the number of the Byshops.

Thus we see it at large by Caluin, though it be rightly alleaged against the insolency of the Pope: yet maketh it nothing against the lawefull superiority of Byshops, but rather for it: shewing, howe they shoulde vse it with such humility, that not onely they shoulde subiect themselues to the whole Church, but now and then, to base and vnskilful men beeing their accusers. (Such, as Beza also calleth these vntwo; thy accusers of S Peter) and of humblenesse of mind, and of their owne good will. render reasons to them of their doings, and yet, may well be, and (for al that) are, superior in all ecclesiasticall authoritie to those persons. But (saith this most reuerend and learned man) if any such Byshoplike authoritie of any one about the rest, as there was afterwarde, had bene then: surely the Apostles would haue set downe their names euen at that time, in their letters which they sent from one to another, especially, seeing Paule in his Epistle to the Philippians, doth name Byshops in their plurall number, and Deacons: or there should haue bene at least, some peculier mention made of them. Which seeing it is not done: it appeareth that amongst those gouernours, there was none in degree aboue their companion and fellow Byshops: but as occasion serued, the Churches were gouerned by a fellowlike and equall authority, among the fellow elders in their elderships, hee onely going before the rest, whose godlinesse & authority the company did most allow of.

*The
most re-
uerend.*

Bridges

This argument, if any such Byshoplike authority &c. had bene then: surely, the apostles would haue set downe their names, &c. which seeing it is not done, it appeareth &c. is gathered of probability, not brged of

of necessity. And therefore with as easie probability, may be reiected. ^{ming of} If not: why is not this as good an argument: If any such doctors as might ^{the supe-} not exhort, and if any such elders as might not minister the word and

sacraments, had bene then: surely, the Apostles would haue set down their names, in their letters which they sent from one to another. &c.

Which seeing it is not done; it appeareth, that among the ministers of the Church in the time of the Apostles, there were no such doctors nor

Elders. If now this moste reuerend and learned man shall say, what though the Apostles set not downe their names, which they were not

bound to do, nor needed: yet if the matter bee prooued playn inough, that there were then such offices; it makes no matter, though we want

the names, to know who were then such officers. So we, although this

for the matter of those offices be not yet shewed; yet, were it shewed, if the names of the officers be not shewed also; where is the vertue of our

most reuerend and learned mans argument then become? and yet (God be praised) the assumption of this argument is not so true. For wee can

shewe, and doe shewe, both apparant matter, and names also, that there was some one amonst the gouernours euen at that time, that was in

degree aboue his companions and fellow Byshops. As, besides Peter, Iames and Iohn, who (as is aforesayde) are expressely in the text it selfe, by

S. Paule, named greater than the rest of the Apostles, not onely the sub-

scriptions of the Epistles to Timothy and Titus, declare: but also a great part of the matter contained in them, both not of probability but of neces-

sity inferre it. But what neede further proofes or playner testimony, than this most reuerend and learned mans owne mouth against himselfe, and

that in this selfe same sentence; for, what exception is this that followeth here? There was none aboue their companions and fellowe Byshops,

but as occasion serued, the Churches were gouerned by a fellowlike & equall authoritie, among the fellow elders in their Elderships, hee onely

going before the rest, whose godlinesse and authority the company did most allow of: For if he onely were going before the rest: how then

was their authority equall? yea, but he had none authoritie, but by their allowance. What is that to the purpose: had he authority by their allow-

ance? So much the better, when so good men did allow such authority, for one amongst them to go before the rest: and the worse for all those that

will not now allow the like. Yea, but (saith he) he onely going before the rest, whose godlinesse and authoritie the company did most allow of.

So that here is not onely his authority allowed of, but also his godlines.

And well woorthy. Thinke ye that we defend, that any should be allowed this authority without godlinesse? allowe the authoritie to the godly;

and then, disallowe and proue the party to be vngodly that is allowed it, and I hope, if it bee done in good order, all that allow of godlinesse will

allow

The moste reuerends argument on probability, and of not naming the persons.

If the matter be prooued it sufficeth.

The persons are named that had superior authority.

The most reuerends confession of one going before the residue, and that in authority.

allow your dissallowing. *Yea*, but what was this authority here allowed? but of one onely going before the rest? What meaneth this learned man, by only going before the rest? Doth he meane of going only, as the gentlemen vschers or other officers prepare the way for Princes, and more honourable personages than themselves, to follow: or as, when those that are companions in the respect, fellowe and fellowlike, hauing equall authority, and yet they can not goe altogether cheeke by cheeke: some one of necessity must goe before his fellowes in a narrowe passage, notwithstanding all they that came after him, are in all points of of equall authority and fellowlike vnto him? What a going before is this: or how is this sayd, to be a going before by authority: for if one amongst them went before the rest of the Pastors or B. with authority, what else is this, but that one was in degree aboue his companions and fellow pastors or bishops? *yea*, but this saith he, was as occasion serued. And I thinke so, for occasion serued very well. But howsoeuer it then serued, then it was. And so by this learned mans owne confessions, hee answereth and confuteth himselfe, til inferring that this Bishop of man, had his beginning euen in the Apostles times.

This B. of
man had his
beginning
in the apo-
stles times.

After that this most reuerend and learned man, hath in this sort (as he thinketh) proued, that this calling was not brought in by the word, and that, it is manifest by that, that there is not to be founde in the new Testament so much as one syllable, whereby there may be the least surmise of any such thing: (which assertion how true or false it is, I referre to the indifferent readers verdict, on this soze sayde improving of it, *yea* to that he hath himselfe already alleaged against himselfe) presupposing now, that this calling was brought in onely by the fathers: hee entreateth into the confutation of them, and first inueigheth against Epiphanius, who liued about 380. yeeres after Christe, and that wee may the better way the iudgement of this moste reuerend and learned man, and howe hee confuteth Epiphanius: let vs befoze at large set downe Epiphanius own wordes, and then peruse his confutations of him.

The most
reuerendes
confutation
of the aun-
tiēt fathers,
for this B.
of man.

The
most re-
uerend.

Bridges
Epiphanius
against the
Aerians.

But first, in that he saith, Epiphanius against the Arians defending the contrary opinion.

True it is, Epiphanius did mightely oppugne also the Arians, as the Capitall enemies of our faith, and Aerius that begarne this schisme in the churche about this equalitie, was likewise an Arian. Howbeit this is not here so properly sayde, Epiphanius against the Arians, defending the contrarie opinion, namely, the Byshop ordeyned by man, &c. As to haue sayde, Epiphanius against the Aerians. &c. for although Aerius were also an Arian, and denied the diuinity of Iesus Christe: yet was not Arius an Aerian, nor (that I reade of) made any Question about this matter. Which that it may appeare, and who this Aerius was,
and

and what in these poyntes (besides other) he oppugned: let vs heare Epiphanius himselfe declare it.

And likewise (sayth Epiphanius) there arose one Acrius, a greate hurt vnto the Worlde, beeing of a boystrous minde and list vp in his owne opinion. For, whether it were by reason of vaine-glory, or of haughty pride, hee effected all their haresie, that by rashnesse hath beene wroughte, euen from the beginning to the ending. Verely, eyther lust or enuy agaynst his neyghbours, or greefe of mynde, or frowardnesse, wrought these thinges. In conclusion, blindenesse is of the Deuill, not that the Deuill can doe any thing agaynst a mans will, but that euery one is the authour to him selfe of the worke of sinne. Whereby (as hee sayth) those that bee good and sounde, may bee made manifest. This Acrius liueth in the flesh, and is yet aliue euen at this day. Verily altogether an Arian, for hee thinketh not otherwise than euen as Arius doth; yea, and stretcheth further beyonde the poyntes that are of Arius. Quicke of speeche, and in this part hauing his lippes armed, that hee might drawe to him selfe, euen an armye of suche as are beguiled, and a multitude of suche as haue itching eares, and a loose mynde. For he also hath deuised vnto the world, a certaine fabulous and vayne opinion, which is ridiculous to those that are prudent, and yet hath he deceiued and allured many by the same.

Epiphanius contra heres. lib. 3. 10. 1. Her. 75. The originall from whence Acrius conceived this error against bishops.

Whome Acrius beguiled,

This manne was Schoole-fellowe with Eustathius the Sebastian, of the region so called of Sebastea, of Pontus or little Armenia. For they were both trayned vp together, the foresayde Eustathius and Acrius: but when Eustathius came to a Byshopricke, hee (Acrius) did the more lust after it, but hee obteyned is not. Heerevpon arose enuye, but Eustathius seemed to flatter Acrius. For streyght wayes after, hee made him priest, and committed an Hospitall vnto him, which in Pontus is called Ptochotropheum, of nourishing the poore.

Emulation & enuy the ground, on repulse of promotion.

For the prelates of the Churches doe builde suche places for the loue of hospitalitie. Causing the maymed and impotent persons to lodge there, and according to their abilitie, provide victualles and necessities for them. When as therefore his wrath was not yet appeased, speeches daylye encreased, and their emulation brake forth abroade, and talke not very good, yea, slaunders were giuen forth of Acrius agaynst Eustathius. But the Byshoppe Eustathius calling Acrius vnto him, flattered him, exhorted him, threatened him, chased with him, comforted him, and yet wrought nothing with him. For that platforme that was layde downe in the beginninge, draue him into this greate euill vvoorke:

Acrius promoted to be master of an hospitall of the poore.

B. Eustathius flattering & sawning on Acrius.

and

*Aerius vn-
thankfull &
falle flaun-
dering and
backbiting
of Eusta-
thius.*

*Eustathius
error.*

*Aerius re-
nouncing
his living
because hee
woulde not
liue vnder
Eustathius.*

and so, at the length forsaking the hospitall, Aerius went away. Heere-
vpon purposing to finde a pretence against his enemy, or searching to
hurl a dart at his aduersarie, and from that time forth slaundering
Eustathius before all men, he sayde, he is nowe no more such a person,
but he is false to gathering of mony, and to the possession of all sortes
of thinges by all manner of meanes. And this verily deuised he of mere
slaunder. Howbeit in very deede, whereas Eustathius had in his handes
the necessities ecclesiastical, he coulde not otherwise do, and the things
that were spoken by Aerius seemed probable. But if any shall thus think
with himselfe, sith that (speaking against Aerius) wee haue by the way
brought in Eustathius, doe we therefore with prayers extoll Eustathius?
verily, not a few men haue his life and policy in admiration. But would
to God he had also thought a right in the fayth. For euen he also helde
the opinion of Arius, from the beginning to the ending. Neyther did
the troubles of persecution amend him, for hee suffered persecution
with Basilus, with Bleusus and with others. Yea, hee was seene also to
travell in legacie with many other Byshoppes to Liberius the happie bi-
shop of Rome, (or rather unhappy for he him selfe also fell from the faith
& became an Arian) And to subscribe to the confession of the right faith
made by setting forth of the Nicene councel, but afterward as bethink-
ing himselfe, & as one awaked out of sleep, he left not of to consider again
his former poynts, of the wicked opinion of the Arians, but we haue to
speak of Aerius & therefore we must again direct our speech to him. He
(for the forsaide reasons) doth in the beginning crake of his renouncing.
And hauing forsaken the hospitall, he toulled vnto him a great multi-
tude of men and women, But hee with his company was driuen from
the Churches, the fildes the villages, and other cities, and often with his
great company they liued watching and sober in the fieldes, and con-
tinued all night abroad vnder the open skye, and vnder the rock, and
fled to the woodes. But his speech was rather furious, then according
to the condition of man. And he sayde, what is a Byshop to a Pastor, the
one differeth nothing from the other. For, it is one order. Yea (sayth
he) it is one honour, and one dignity. A Byshoppe vseth imposition of
handes, so doth a priest. A Byshop baptizeth, so doth a Priest. A Byshop
maketh the dispensation of the worship of God, and a Priest likewise.
A Bysh. sitteth in his throne, a Priest sitteth also. Heerein hee deceiued
many, and they had him for their guide.

Thus farre Epiphanius vpon the occasion and description of this er-
ror. Whereby we see, that this most reuerend and learned man is out-
shot in this, that he saith Epiphanius heere wrote against the Arians: for
although by the way he mention them, with whose heresse Aerius and
Eustathius were both infected: yet hauing written against the Arians be-
fore,

foze, Lib. 2. to 2. hares. 69. Were Lib. 3. to. 1 hares. 75. He wrote against Acrius: And maketh this his proper and his first error. And withall Epiphanius telleth, on what occasion of emulation and enuie this error sprang and with what obvious slaunders and denises it was set out, and with what reasons and arguments it was defended, and what multitudes of men and womē were allured by it, and how they behaued themselves, &c. Al which thinges drawe so nere (the heresie of Arius, and other errors of this Acrius set aside) to the foze shadowing of these controuersies, that we may all now (with grēse and teares) see the very cause, why the malicious and slaunderous aduersaries of the Gospel, object falsely vnto vs to be Acrians because these our bzethzen (which we do not) do seeme so nere to folloiw the error, the occasion, the dealings and the argumentes of Acrius: in this matter. Now to Epiphanius confutations of them.

But let vs come (sayth hee) to the oppositions against him, reciting but a fewe thinges, and so passing ouer them, and that indeede because the whole matter is full of folly, and manifest vnto those that are wise.

For, to say that a Byshop and a priest are equall, how is it possible? fithe that the order of byshops is the begetter of the Fathers. For that order begetteth the fathers to the Church, but the order of Priestes is not of ability to beget the fathers, but begetteth sonnes to the Church, by the regeneration of baptisme, but not the fathers or Doctors. And howe was it possible to ordeine a priest, not hauing imposition of handes, for to elect, or to say, he is equall vnto, a byshop? But his trifling and his enuy, deceiued the foresayde Acrius. But he alleageth for his error, and the error of them that harken to him: that the Apostle writeth to the Priests and Deacons, and writeth not to the Byshops, and saith to the bishop, despise not the gift that is in thee, which thou haste receiued by the handes of the priesthoode (or elderhip,) and againe in another place, he writeth to the Byshops and Deacons. Therefore (sayth hee) a byshop and a priest is all one, and he vnderstandeth not, (beeing ignoraunt of the consequence of the trueth) and hath not read the mozte profounde hystories, that while as the preaching was new, the holy Apostle wrote according to the occasion of the matter, euen as it was. For whereas byshops were ordeyned, there he wrote to byshops and Deacons? For the Apostles coule not ordayne all thinges foorthwith: for it was needeful to haue priests and deacons. For, by these two, the ecclesiasticall thinges may be filled vp. But whereas there was not founde any worthy of a byshoprike: the place abode without a byshop, but where as neede was, and there were that were worthy of a byshoprick, ther byshops were ordeyned. But when as there was no multitude, and there were not founde among them that should be ordeyned priests or elders: there were they content with a bishop only, ordeyned in that place alone. But it is im-

The B the fathers of the pastore the pastore the fathers of the people.

The occasiō of difference in the apostles writing

against
Aerius.

possible for the Byshop to be without a deacon. And the Apostle provided that Deacons should be made vnto the Byshop, for the ministry. Thus did the Church receiue the filling vp of the dispensation, thus were the places furnished at this time: for euery thing had not all thinges at the first beginning: but in the processe of time, those thinges were provided for, that are requisite to the perfection of thinges necessary. Indeepe Moses was sent into Aegypt, (as hath the olde Testament) onely with a rodde. but beeing sent of God, when he should goe forth into Aegypt, his brother Aaron was added to bee an helper vnto him: and then after he had giuen his commission to his brother, a senate was gathered to him, and the princes of the people of that time. And after these thinges, the worke being corroborated, and a company to followe him being gathered together, hee passed through the sea: and as yet thinges were not according to the Lawe, till the Lorde called him into the mount: and then he gaue him the foldinges (or tables) of the commaundementes, and shewed vnto him howe he should build the tabernacle, and promote Princes and Captaynes of tenne, of fiftie of hundreth, and tribunes of the souldiers: And thou seest howe thinges are enlarged. Thou shalt doe all thinges (sayth hee) according to the forme shewed thee in the mount Sinai. And thou seest how the cansticke, hauing seuen lightes is added, the vestiments reaching downe to the feete, the preestely garments, the belles, the cloakes, the little coats, the cappes, the miters, the setting of the precious stones, the Cuppes, the morters, the censers, the Basons, the Alters, the dishes, Masmaroth, which are colanders: Midicoth, which are called gobbettes, Mechoth, which are steps, and whatsoeuer the Lawe reherseth, Cherubins and other thinges. The Arke of the Testament, the stauces, the rings, the tent, the collars, the skinned red, the pottes and other thinges, porters, Trumpets cast and crooked, golden and of siluer, brasen and of horne, and other thinges that the Lawe nameth: diuers sacrifices and doctrines. For whereas these thinges were not at the beginning, did not these thinges therefore after the order was made put men to businesse: and euen so those thinges that are written by the apostle, vntill such time as the Church was enlarged, vntill she came to her proper measure, vntill she was most rightly gouerned with the ornature of vnderstanding, by the Father, the Sonne, and the holy ghost. And downe fell the saying of Aerius. And that it cannot be all one, the diuine saying of the Apostle teacheth, who is a Byshoppe, and who is a priest or elder: When as hee sayth to Timothy, that was a Byshoppe, *Rebuke not a Priest or an Elder; but exhort him as a Father.* What shoulde a Byshoppe haue to doe not to reprove a priest or elder, if he hadde no power ouer a Priest or elder? euen as hee sayth agayne, *Admitte no accusation lightlie against*

gainst a preeſte or elder, except before two or three witneſſes, and hee Epiph. ſayde not to anie Prieſte, admitte no accusation againſte a Byſhoppe: argument. Neyther wrote hee to any Preeſte, that hee ſhoulde not chide a Byſhop. And thou ſeeſt, that all the ruine of him that is ſhaken of the deuill, is no ſmall ruine.

These are the argumentes of Epiphanius agaynſte Acrius on this matter. Nowe let vs ſee howe This moſt reuerende and learned man, doth aunſwere the argumentes of Epiphanius.

Epiphanius (ſayth hee) againſt the Arians, defending the contrary opinion, namelye, the byſhoppe ordeyned by man, as ordeyned by God, doth bring foorth three reaſons to the contrary: Two as it were out of the worde of God, the thirde out of the hiſtorye of, thoſe times: the firſt place is, 1. Timothy 5. 1. Rebuke not an elder. &c. The moſt reuerend.

It is ſtraunge to ſee, howe theſe our Baſethen vnder countenaunces and Titles, ſo ſetſtalling the credite of moſte reuerend and learned men, would carry away the matter, againſt theſe reuerend and learned ancient Fathers: Yea, and that againſt the manifeſt worde of God: And firſt, concerning this Father Epiphanius, hath hee beere brought forth but three reaſons: If this moſte reuerend and learned man him ſelfe, in proſecuting Epiphanius reaſons, doe alleage more then three: then blame him ſelfe, for this ſo manifeſt an vntrueth. Except hee will peraduenture ſalue it thus: What though hee brought foorth threescore yet we may ſay, hee brought foorth three, And thinke yee wee may thus dally with theſe Fathers: But as hee handleth the number of the Reaſons: ſo likewiſe hee proceedeth in the order of them. Hee ſayth the firſt place is 1. Timothy 5. 1. If by the firſt place, hee meaneth the firſt reaſonne that Epiphanius bringeth foorth: Epiphanius is moſte playne to the contrarye, and hee manifeſtlye inuerteth Epiphanius Order. But lette vs take his aunſweres, as it pleaſeth him to aunſwere them. Bridges

The firſt place is 1. Timothy 5. 1. Rebuke not an Elder. &c. Whereby hee gathereth that Timothy had ſome authoritie ouer the Elders, that is, the paſtors of the Church of Ephesus: but (be it ſpoken with the fauor of ſo worthy a man) he ſhould haue marked, that here an elder is called, he that is ſuch by age, not hee that is a paſtour, which is declared by the oppoſition next following of yong men. The moſt reuerend,

I deny not, but that the worde *episkopos* in that place is aptlye, and moſte commonly vnderſtoode, in the naturall ſenſe, for Elders in reſpect of age. But to denye that Epiphanius or any other, maye not alſo apply it to Elder in office, which on the Græke, by contraction, is called Prieſt: is too hard a challenge of ſo worthy a man: eſpecially ſince he makes the key of his reaſon on the word *presbyteros* ſaying, what ſhould a Bridges. Epiph. vnder ſtandeth wel ynough the name of elder,

Epiph.

argument.

byshop haue to do, not to reprocue a priest (or elder) if hee had no power ouer a priest (or elder)? And vnderstanding elder in his natural sence for elder in age, as also yonger in age, that Timothy shoulde not rebuke them: both not this p^resuppose, that he had some power ouer them so to dorif then Saint Paul anone after in the same chapter, would haue Timothy openly reprocue them that sinne: and there (without all exception) hee specially speaketh of the elders in office and pastors: and this inferreth an authority, that Timothy had ouer the pastorall elders, whereby hee might or might not so rebuke or reprocue them: howe then, is not this reason that Epiphanius maketh a good reason? That, being forbidden to abuse it: he had authority for to vse it, and so therein, had some power ouer them. And that this may be applied, not onely to the elder in age: but also to the elder in office: as Epiphanius sets downe the whole sentence, rebuke not an elder but *magistri* exhort him as a father: See Peter, 1 Pet. 5. 1. for this latter part, vseth the same word *magistri* (to the Elders, to whome notwithstanding he was Superior) that Paule p^rescribeth hereto Timothy. To conclude, as the Caluine and Beza both confesse, that the 10. verse of this chapter is vnderstande of those that are Elders in pastorall office, what differeth it in effect from this sentence? and howe holdeth not Epiphanius reason? He might reprocue pastors: Ergo he had some authority ouer them, and so one pastor had at that time a superior authority ouer other his fellow pastors.

The most reuerend.

Bridges

Another place (saith this learned man) is out of the same Epistle, receyue not an accusation against an elder. 1. Tim. 5. 19. Whereby hee gathereth, that the elders were subiect to the byshops and tribunall seate: but who will graunte him that Timothy was bishoppe of Ephesus?

The most reuerend answering Epiphanius argument.

Epiphanius heere both mention no tribunall seate at all, nor gathereth his argument in this loose manner, and me thinks (by good reason and law of Logike) if this learned man would deny Epiphanius reason: he shoulde set downe his wordes and make some argument of them: and deny, or graunt, or distinguish some part of the argument. For yet at the least, he did so before. But now he letteth the argument go cleane away, & onely denyeth another assertion: that Epiphanius had set downe, before hee made the former argument: where onely speaking of Timothy, that was (saith he) a byshop. These wordes, this learned man catcheth up for halting. And as for the argument, that Epiphanius gathereth on Saint Pauls wordes to Timothy: he medleth nothing with it. Wherein (me thinks) he goeth wiselie (though not so learnedly) to worke to sinke away from the wordes of the argument, and make as though he sawe them not. For if hee had but looked on them, hee shoulde playne-ly haue seene, howe fully they proue the matter now in question. *Epiph*

those Pastors that haue authority giuen them to admit or not admit accusations made against other pastors, are superior pastors or Byshops vnto them. And on the contrary, they that haue no such authority giuen them, are not superior pastors. But Timothy a pastor in Ephesus hath authority giuen him. 1. Tim. 5. ver. 19. to admit or not admit accusations made against other pastors: and contrariwise, the other pastors in Ephesus haue no such authority giuen them ouer him: Ergo, Timothy was a superior pastor in Ephesus ouer the other pastors, What is to say, their Byshop. This being the effect of the argument, this learned man denieth onely this, that Timothy was Byshop of Ephesus. But goe to, let vs see how hee denies the same, or proues his deniall.

Who will graunt (sayth hee) that Timothy was Bishop of Ephesus?

Forsothe, that will I, for any thing I see yet. Nay rather, not who will; but, who can rightly deny, or slide the force of this, and other arguments that inferre it? But sayth this most reuerend and learned man.

For the history will easily refell that which the fathers doe report as certayne.

And doe the Fathers then report it, and that, as certayne and both this most reuerend and learned man, so confidently as he, who will grant it: when he himselfe confesseth, that the fathers graunt it, and that, as certayne? Doe they report it as certayne, and yet denie it? or is the report that the reuerend and learned fathers make, as certayne: of so light regard with him? this (me thinkes) be he neuer so much his selfe, a most reuerend and learned man, is a little too much liking of his owne, and too little esteeming of the learned fathers iudgements. But what reason hath he, why we should thus discredit the fathers report, and, credite his? For the history (sayth he) will easily refute it. And what histories the history of the Actes by S. Luke recorded? And did not the fathers know, or did they reject the credite of this history? but let vs see how the history will easily refell them.

For no man (sayth he) can deny, that Timothy was one that accompanied Paule, and therefore no Bishop assigned to any certayne place, who was sent one while to this place, another to that, for the establishing of the Churches: and finally, that he was an Euangelist, and not a byshop of any one certayne flocke. I haue desired thee (sayth hee) to abide at Ephesus, whilest I went into Macedonia. And why? namely to looke to the Church which he had begun to establish, vntill hee were called for agayne, which he doth in the other epistle. What? and did the Apostle robbe the Ephesians of their Byshop, without asking their Church at the least? Surely, when hee went last to Hierusalem, neuer minding to returne to Ephesus: eyther he woulde haue restored

The
most re-
uerend.

Bridges.

The
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Bridges.

The Fathers
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The history
of the Actes
refelleth not
the fathers
report of
Tim. to bee
B. of Ephes.

The
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uerend,

Byshop of Ephesus. Timothy vnto them, or the Ephesians woulde haue required him a-
gayne of the Apostle, when hee put them in mind of the great danger
at hand? or if another were to be put in his roome, hee woulde haue
made expresse mention in that his diuine Sermon: but hee is sayde to
haue sent for the elders onely, and to haue warned them of the dutie
belonging to them all.

Bridges. To al this (saue y^e which is inserted of his being euangelist) I answere
with the old rule, *distingue tempora, concilia loca*, Distinguish the times, &
thou reconcilest the places. For, if this epistle were witten after Saint
Pauls first beeing prisoner at Rome, as I haue already proued it
likely inough so to haue haue beene: then is all this descant lost, and the
fathers report, may be as certayn, as they report it, for any thing in the
history to the contrary, well ynough. Yea, if it had beene witten before:
why might not Timothy (after he was by the Apostle settled, and comman-
ded to stay at Ephesus as byshoppe) haue come from his Byshopricke, at
Saint Pauls sending for him, to doe further good at his returne, and ano-
ther supply his absence at such a time? Neither did Paule robbe herein
the Ephesians, sending to them another faithfull minister to supply his
place, or (if hee came no more agayne vnto them) to succede him. And
though this chaunge might at the first bee somewhat greenous to the E-
phesians, yet knowing the Apostles minde and authority herein, no doubt
they yelded their willing assent thereto. Of his returne the historie of
Luke mencioneth not, no: any other part of the Scripture: The historie of
the Magdeburgenses, Cent. 1. lib. 2. cap. 10. pag. 614. lin. 35. write thus
of him: When he was requested of Paule to abyde at Ephesus, and there
instruēt the Church, of the which matter Paul prescribeth to him cer-
tayne preceptes, throughout the whole former epistle to Timothy: he
stayed at Ephesus. Vpon which occasion Eusebius, li. 1. Cap. 14. sayth
Sophronius and verie many other haue deliuered foorth, that hee was
made the first byshop of the Ephesians, but that hee was sent before
to the Corinthians, for because also of the ministerie, it appeareth
out of the former epistle, Chapter 16. and that in ioynt labour
with Paule he wrote the later epistle to the Corinthians 2. Cor. 1. be-
cause it is also coniectured out of the Epistle to the Philippians, Chap. 2
that he was with Paule at Rome vnder Nero: but howe, and howe long,
he ruled Doctour and gouernour of the Church of Ephesus, nothing
plaine and certayne is deliuered foorth, of any approoued writer. Where-
uppon, neyther canne wee affirme for certayne, that at Ephesus, (be-
cause, hee comming neere to the Porche of the Temple of Diana, re-
prooued the Idolatry of the Ephesians) hee suffered martyr dome, be-
ing ouerwhelmed with stakes and stones, which very manie haue de-
liuered foorth, as Antoninus, and Vincentius, Lib. 38. Chap. 10. out of
Poly-

Polycrates the Preeft or elder. Henricus de Erephordia; that sayd Timothy suffered vnder Nerua: but Nicephorus, Lib. 3. chap. 71. vnder Domitian. As for the Ephesians requiring him agayn, (when Paul Act. 20. was at Miletum, and sozetoled the bihoppes there collected of the great daunger at hande) ariseth onely on this learned mans surmise, that Timothies being among the Ephesians, and his calling away from them, was before Paules comming to Miletum. Which both wee haue sufficiently improued, neyther can it agree eyther with the forner, or especiallye with the later Epistle of Paule to Timothy. For how coude they require him againe of Saint Paul, or that he woulde restore Timothy vnto them: when in the forner Epistle Paule requireth him, that as hee left him there, so he woulde tary there: and in the later Epistle hee writeth for him being there, to come from thence to Rome to Paule, where hee was then prisoner and ready to bee offered vp to death: so that, all that while, hee was not from them, and this was long after Paules being at Miletum: and so with all, this vnnecessarie coniecture depending hereon, is cleane cut off: that if another had bene put in his roome, Paul would haue made expresse mention thereof: or of the others name, in that his diuine sermon. For, neither is it likely, that of all thinges then and there done or spoken, in that his diuine sermon, expresse mention is made, but onely of that, that was sufficient for Luke to haue expresse, to that purpose, for the which hee sets downe that his diuine sermon, neyther coude this sending for of Timothy bee mentioned then, which was done in another place, and long after, in the other Epistle, Chapter 5. as this learned man him selfe confesseth: and yet euen there, Paul plainly, expresseth also, whom hee sent to Ephesus, euen by name, Tychicus, when he sent for Timothy to come from them. But leasse none of all these shiftes should serue the turne: This learned man also hath learned the olde refuge, that hee was an Euangelist: and then sozoth, what authority soeuer he had:

Bishop of Ephesus.

Tychicus sent in supply of Timothy.

Yet it neede not seeme straunge to any, that the Euangelist Timothy, a man indued with so many, and so great giftes remaining at Ephesus, did gouerne all thinges by his direction, as one in degree aboue the Elders, and by the Apostles authoritye appoynted there for a time.

The most reuerend.

This seemeth somewhat straunge, at leasse to mee, that this moste reuerende and learned man, shoulde deale in this matter in so strange a fashion. For that after these arguments of Epiphanius, enforcing a superiour authority in Timothy, are by him flatly denied, and with these shiftes eluded: heere in the end it is now granted, that bothe he hadde a superior authoritie ouer the Pastors of Ephesus, and that hee remayned there, and that he gouerned all thinges by his direction.

Bridges.

Timothies
Euange-
listship.

The shifte of
Timothies
being an
Euangelist.

How one
person the
head, diuers
functions
at once.

Which withall, implieth an higher authority then either Epiphanius bragged, or is in question, Howbeit, here is yet another stale shift. This is not graunted him as Byshop, but as Euangelist, and as a man endued with so manie and great giftes. For his giftes, they are no hindrance why hee might be no Byshop, nor any debarre to any other Bishop, but rather the contrary: both he was the better byshop, and the better example to all other Bishops. The gifts of S. Steuen bebarre not, but another which hath not so many and so great gifts may be Deacon, as well as hee. As for Timothies being an Euangelist, because Paul bids him, *doe the worke of an Euangelist*. If this be ynough to proue he was an Euangelist: then whereas the words in the same sentence, 2. Tim. 4. ver. 5. Immediately followe, *fulfill thy Deaconshep or ministry*, it should followe he was a Deacon or a Minister iointly with his Euangelistship, and so was Titus, and those that were ioyned with him, as appeareth, 2. Co. 7. ver. 6, 7. 6. that Titus fulfilled this worke of a Deacon, and gathered the almes and beneuolence of the Corinthians, and Paul requested Titus, ver. 6. that as he & 13. c. 8. i. had begun, so he would fulfill this beneuolence. And ver. 16. he giveth God thanks, that he put such carefulnesse for them in Titus his hart, and commendeth his promptnesse to trauaile heerein. And verse 18. hee sayth: But wee haue sent together with him, that brother whose prayse is in the Gospell, through all the Churches &c. On which wordes sayth Caluine; that three are sent: it is an argument, that a great great expectation was conceiued of the Corinthians, whereupon it behooued them to bee more heede-full vnto their duety, leaste they shoulde deceiue the hope of the Churches. Moreouer, who this seconde was, it is vncertayne, saue that some coniecture it was Luke, other that it was Barnabas. Chrysostome rather thinketh it was Barnabas, to whome I assent, because it is certayne hee was by the voices of the Churches, ioyned a companion with Paule. Howbeit because it is receiued by the common consent almoste of all, that Luke was one of those that caried his Epistle, I mislike not to haue him assigned to the thirde place. As for the seconde, whosoeuer in conclusion it was, he adorneth him with a notable testimony, that he was exercised in the gospell with commendation, that is, hee deserued prayse in promoting the Gospell. Gwalter (and much better in my opinion) thinketh rather that it was Saynt Luke, and coulde not bee Barnabas, si the Paule and Barnabas fell at strife about Marke, and parted asunder, Actes 15. verse 39. before the Corinthians were as yet conuerted to the sayth. But were it the one or the other: si the both here, with Titus, he did so diligentlie exercise and fulfil the work of a Deacon: and Barnabas was a Doctour: and Luke an Euangelist: and Titus also is called of Caluine an Euangeliste: if these offices then (without confusion of them) might bee thus iointly combined in one person,

person, why might not Timothie bee as well a Bishoppe as a Deacon, *of Timoth.*
 though he were also an Euangelist? He could not (saith he) be a Bishop. *Euangelist*
 For And why for? For, a Bishop is one that is assigned to a certaine place: *ship.*
 but, no man can denie that Timothie was one, that accompanied *Paul;*
 and therefore no Bishop assigned to any certaine place, who was sent
 one while to this place, another to that, for the establishing of the Churches.
 And hadde not a Deacon a certaine place to, although on occasi-
 on he might be sent to another? But a Bishop must be Bishop of a cer-
 taine flocke. Timothie was not a Bishop of any certaine flocke: This is
 a mere flocke and not true. Did Timothie accompanie Paul from place
 to place, after hee was assigned of Paule to settle himselfe at Ephesus?
 Had he not then a certaine flocke, and was assigned to a certaine place?
 And did he not there remain (even by this learned mans own confession)
 till in the later Epistle. S. Paule againe sent for him, and appointed an-
 other to supplie his absence? And therefore, although an Euangelist, yet a
 Bishop. And why not an Euangelist and a Bishop: as well as an Apostle
 and a Bishop, as S. James was? Yea, if an Euangelist, then a Bishoppe.
 Zuinglius in his booke of a preachers office, saith on this wise, upon the
 chiefe place Ephes. 4. so earnestly urged by all our Brethren. Paule in
 this his distribution of offices, mentioneth Euangelistes in the thirde
 place, whome he saith to be no lesse ordeyned of Christe, than are those
 other. But the office of an Euangelist differeth no whit at all, from that
 office that is committed to a prophet, if so be that we take a Prophet (as
 right nowe was sayde) for a watch man, which rooteth vp that which
 is euill, and planteth that which is good. Neither is also an Euangeliste
 any other than a Bishop, or than he is whom he call a Pastor, as we may
 certainly gather out of S. Pauls words, (in which calling vpon his Ti-
 mothie) he saith: *But watch thou in all things, harden thy selfe in afflictions,*
doe throughlie the worke of an Euangelist, make thy ministerie approved to the
full. 2. Tim. 4. But Timothie at that time when Paule wrote these things
 to him, performed the office of a Bishop: where-upon it is evident, that
 according to the opinion of Paule the office of a Bishop and of an Euan-
 gelist is all one. Which thing euery man may easily gather by the words
 also of Paule going before. About the beginning of the same Chapter,
 he writeth thus: *Preach the word, vge it in season and out of season. Reproue,*
rebuke, exhort with all lenitie and doctrine. What shal we call this anie thing
 else, than to be the office of a Bishop of a Prophet & of a Pastor? What
 can bee plainer than these wordes of Zuinglius? Neither are these (as
 Megander in his commentarie on the Ephesians saith) vaine & frivolous
 reasons, but waightie reasons.
 But had we no other reason than out of Caluine, with the assertion of
 this our Learned brethrens discourse, saying: a Pastor is all one and the
 same

Timothie
did not ac-
companie
Paule from
place to
place.

The office
of an Euan-
gelist, the
same that a
Bishop.

same that is a Bishop: yet (saye they) Timothie had the office of an Elder. And Timothie (sayth Caluine on, 1. Tim. 4. verse, 14.) was a Pastor, yea, the holie Ghost (sayth hee) had destinated by Oracle Timothie to be chosen into the order of Pastors: Ergo, Timothie euen by the appointment of the holy Ghost was a Bishop.

Timothies
excelling
the other
Pastors in
Ephesus not
only in ex-
ample of
life, but in
superior dig-
nitie & au-
thoritie and
that conti-
nuing al his
abode a-
mong them

Nowe if Timothie were a Bishop: then also by Epiphanius reason out of S. Paule (which holdeth for any thing by this most Reuerende and learned man alleaged against his reason) he was a Superiour also of other Pastors. Yea, as Caluine sayth vpon these wordes to Timothie: Let no man despise thy youth, but be an example of the faithfull in wordes, &c. as though he sayde, see that in grauitie of manners thou gettest to thy selfe so much reuerence, that thy youthfull age, which otherwise is woont to be subiect to contempt, diminishe no whitte of thy authoritie. Where-vpon we acknowledge that Timothie was yet a young man, who notwithstanding did farre excell manie Pastors.

Which excellencie beeing not onely of grauitie in vertue, but also of authoritie; which both S. Paules wordes giue, as Epiphanius reasoneth, and this most Reuerende and learned man, himselfe liberally confesseth, that Timothie being a man indued with so manie, and so great giftes, remayning at Ephesus, did gouerne all thinges by his direction: Nowe both not this necessarilie followe hereupon, that one Pastor and the same a Bishop had a superiour authoritie in the Apostles time; and by the Apostles authoritie, appointed there for a time, ouer other Pastors, and euen of the same degree that they were of in respect, (as Caluine saith) of Pastorship, which is the point in question, and yet in dignitie and authoritie aboue them? Neither here sufficeth this poore shift, to say he was so appointed there for a time; like this time is not of anie present assemble, but of a long continuance, and whether anie assemble were holden, yea or no.

Now that this most reuerend and learned man hath held Epiphanius thus short, as though he would yelde some what more vnto him of his free courtesie, he saith:

The
most re-
uerend.

But let vs graunt Epiphanius more than this, that Timothie had the authoritis of the laying on of hands out of these wordes of the Apostle, Lay not handes suddenly vpon anie. Let vs graunt this too, that these duties belonged to the gouernours: yet wee denie, that Timothie could haue had anie authoritie therefore, ouer the Elders of Ephesus, except he had beene an Euangelist.

Bridges

These grauntes come in so freshly, one on anothers necke, as though greater & greater matters were graunted, then was of fine force before confessed. Whereas indeede, either lesse and lesse is graunted then was before, and much of that pulled backe: or else in conclusion, commeth all

This most
reuerends li-
eralitie in
raunting.

to the former stoppe, wiping all away as befoze, with the name and title of Euangelist. Befoze at length, he confessed: that Timothie gouerned all thinges by his direction; as one in degree aboue the Elders. And is this now more, that he had the authoritie of laying on of handes? This is but one thing, and befoze we had all thinges gouerned by his direction. And how then commeth in this graunt vpon the other: But let vs graunt Epiphanius more than this, that he did gouerne all thinges by his direction? Or rather, might he not much better haue saide, Let vs denie that which wee haue graunted him, or, in all thinges graunt him lesse? But more, or lesse: howe come in these thinges as graunts, from this most Reuerende and learned man? As though it laye in his free choise and liberall graunt: when it commeth out of these woordes of the Apostle, *Laye not handes suddenly vpon anie.* For, if it come not out of these wordes; howe dare he graunt it out of them? Will he graunt an vntruthe? And if the wordes enforce it, then graunte Pauls woordes, and not his graunt: for he graunteth nothing more, then he is taken vnto. But there is here yet another grant, that perhaps is more free & worthy the taking at his handes, where he saith, Let vs graunt this too, that these duties belonged to the Gouvernours. What duties (trowe we) are those he spebeth of? For he named but one ceremony, of the laying on of handes. And who are these gouernours that (he saith) this belonged vnto? For if he meane by gouernours (as doe our Brethren the Learned discourfers) for the signiozie of Elders, being not Pastors: then haue we spanne a faire threade, and gotten a goodly catch of all these graunts. But if he meane by the Gouvernours, the Pastors that had a superioritie in gouerning their sellowe Brethren Pastors, that the imposition of handes pertayneth onely or chiefly vnto them, as he graunteth here, it did to Timothie: then I graunte indeede it is a further graunt, then was his lastt graunt, and I take it thankfully at his handes. And, though it bee not so much, as was the lastt graunt before graunted, that all thinges were gouerned by his direction: yet will it be ynough, even by that one thing, at least to inferre a superioritie of a Pastor, to haue bene then in use among the Pastors.

Imposition of handes.

Timothies Superioritie in imposition of handes.

But nowe vpon both these liberall grauntes, (least they should come to prodigall a gift,) commeth in a restraint.

Yet we denie that Timothie could haue had anie authoritie therfore, ouer the Elders of Ephesus, except he had bene an Euangelist.

Here is againe our olde exception. So that, if Timothie were not an Euangelist, our grauntes are reuoked and all is nash, then had hee no authoritie ouer the Elders of Ephesus. Nay, that is more harde againste him, hee could not haue had anie ouer them, except he had bene an Euangelist. But, hee had it; Ergo, hee was an Euangelist.

Still the old shift of Euangelist helpes all.

Or,

of elder-
ship.

His Euange-
listship
doubtful, &
not necessa-
rie in that
matter.

The
most re-
uerend.

Bridges

Imposition
of hands
pertained to
a superior.

Q^d, he was an Euangelist, Ergo, he had it. But, if not we all lie vpon this point: we haue saide somewhat vnto it already, and these wordes of Paul carie some probabilitie that Paule bids him *fulfill the worke of an Euangelist*. But that inferres not anie necessitie, that he was an Euangelist. We are bidden all of vs, in manie places *to fulfill the worke of God*. But euerie kinde of fulfilling the workes that God bids vs doe, argueth not that we be God. But, were he an Euangelist, or were he not; howe hanges this exception with these grauntes? No, if the laying on of handes belong to the Gouvernors: And Timothie had the authoritie of laying on of handes belonging to him, out of these wordes of the Apostle, *lay not handes suddenly vpon anie*: how then, had not Timothie authoritie of that, that belonged to the Gouvernours? And so, in that point, he had a superioritie ouer them. Except he shall yet replie, that they had this superioritie as well as he. And what neede had he then herein, to be an Euangelist, more than they? So that, it being graunted, that hee had so much as the residue had not; it followeth of necessitie, were he Euangelist, or were hee not, they must needs confesse by the vertue of these wordes of Saint Paule, *laye not handes suddenlie vpon any*, that he had a superior authoritie, and this shift of being Euangelist will not yet beare out the matter. But if this will not serue, well fare an other.

For Paule himselfe 1. Tim. 4. 14. doth shewe sufficiently, that the laying on of the handes, was done, in the name of the Eldership it selfe, not by the authoritie of any superiour.

True it is, that Paule vseth there the name of the Eldership it selfe. But both this impugne, that he which was the person that layd his hands on him which was ordeyned Pastor, had in that action no superior authoritie ouer him? Was not this action a solemne kinde of blessing, and the partie laying on his handes, not onely presenteth him to God, but representeth God, signifying that God receauieth him, both into his protection, and into that especiall function: And the minister thereof in so doing, pronounceth the blessing of God vpon him, and prayeth for him, and receiveth him, in the name of God and offereth him to God as a minister consecrated to him. Which reuerent ceremonie is yet vsed in the ordeyning of ministers. And doth not this rule of Paule holde herein, Hebr. 7. 7. *out of doubt, that which is lesse is blessed of that which is greater*? So that, if this action pertayned vnto one more than to the residue: no doubt it betokened in him a great authoritie in the same. But Beza denieth that it was one mans action, and saith that the handes were layde on him, by the Ephesine Elders. And on this worde *and C^ones*, that is, the order of the Elders: by the which name (saith he) it is probable, that the companie of all those are signified, which labored in the worde, in the Church of Ephesus. Act. 20. d. 17. f. 28. But, because Beza here makes this but proba-

probable, & that there is no necessitie so to thinke: we may rather herein followe Caluine, Bezaes Maister, who sayth on the same place, 1. Tim. 4. 14. It was an vsuall and solemne thing to the Apostles, to ordaine ministers by laying on of handes. And indeede of this custome, and of the originall and signification thereof, I haue somewhat touched before, and the residue we may fetch out of my institution. *Presbyterium*, priest-hood (or Eldership). They that thinke this name to bee heere collectiue, put for the college of Priestes (or Elders) doe in my iudgement, thinke well. Howbeit, all thinges considered, I confesse, that the other sense doth not fitte it amisse, that it should be the name of the office. He put the ceremonie for the act it selfe of the ordeyning. So then, the sense is, that Timothie, when as he was called into the ministerie, by the voice of the Prophets, and then ordeyned by the solemne custome: was withall furnished with the grace of the holie Ghost, to execute his function, &c. But, because this is spoken so darkely, that we see not yet, on which sense he resolueth; and that he referreth vs to his Institutions: let vs see there, what he determines on it. In his Institutions, cap. 8. sect. 50. The rite of ordaying doth remaine, to the which in the calling we haue giuen the last place. It is certaine the Apostles vsed no other ceremonie, than the laying on of handes, when they admitted anie to the ministerie. I suppose this rite or ceremonie flowed, from the custome of the Hebrues, who by the laying on of handes, as it were represented to God, the thing that they would haue to be blessed and consecrated. So Iacob, when hee would blesse Ephraim and Manasse, layde his handes vpon their heads, which thing our Lorde followed, when he prayed vpon the infantes. In the same signification, (as I suppose) did the Iewes by the prescription of the lawe, lay their handes vpon their sacrifices. Wherefore, the Apostles by the laying on of handes, did signifie, that they presented him to God, whom they did enter into the ministerie. Albeit, they vsed it also vpon them, to whom they conferred the visible graces of the spirite. Howsoeuer it were, this was a solemne rite, so often as they called anie man into the Ecclesiasticall ministerie. Thus did they consecrate Pastors & Doctors: thus Deacons. And although there remaine no certaine commandement, concerning laying on of handes: yet because we see, it was in perpetuall vse with the Apostles, that, so precise obseruation of them, ought to bee vnto vs, in steede of a commandement. And verely, it is profitable that by such a signe, both the ministry should be commended to the people; and also that he which is ordeyned should be admonished, that nowe hee is not his owne man, but is addicted into a seruice vnto God, and to his Church. Moreouer, it shall not be a voide signe, if it shalbe restored into his right originall. For, if the spirite of God hath ordeyned in the Church nothing in vaine,

of handes.

Caluine in
1. Tim. 4. 14.
from theCaluin. Insti-
tut. cap. 8.
sect. 50.The auncient custome
of laying on
of handes.The force among vs
of this auncient ceremonie.

The Pastors
hands alone

we shall perceauē that this ceremonie, ſithe that it came from him, is not vnprofitable, ſo it bee not turned into a ſuperſtitious abuſe. Laſt-
lie, we muſt holde this, that the whole multitude layde not their hands
on the miniſters, but the Paſtors alone. Not-with-ſtanding, it is
vncertaine whether moe of them, did alwayes laye on their handes,
yea or no. Verily, it is euident, that in the Deacons, in *Paule*, and *Bar-
nabas*, and in a fewe others, that was doone. But in an-other place
Paule himſelfe mentioneth, that hee, and not other moe, layde his
handes on *Timothie*. I admoniſh thee (ſayth he) that thou ſtirre vppe
the grace which is in thee, by the laying on of my handes. For
that which is ſayde in the other Epiſtle, of the laying on of handes,
of the Elderſhip, I doe not ſo take it, as though *Paule* ſpake, of the
colledge of the Elders: but by this name, I vnderſtande the verie ordey-
ning it ſelfe: as though he ſhould ſay, ſee that the grace be not fruſtrate,
which by the laying on of handes thou haſt receaued, when I created
thee a Prieſt or Elder.

Caluine in
2. Tim. 1. 6.

And in Caluines commentarie on the ſaide place, 2. Tim. 1. verſe, 6.
his wordes are theſe: There is no doubt, but *Timothie* was wiſhed
for, with the common wiſhes of the Church, and not elected by
the priuate will or choiſe of *Paule* alone. But it is not abuſurde, that
Paule aſcribeth the election priuately to himſelfe, of the which he was
the chiefeſt author. Although, heere he treateth rather of the ordey-
ning, than of the election of him, that is to wit, of the ſolemne cuſtome
of inſtituting of him. Furthermore, it is not clearely apparant, whe-
ther that, when anie was to be conſecrated a Miniſter, all were wont
to lay their handes vppon his heade: or elſe, one onely, in the place and
name of all: but the coniecture enclineth rather to this, that there
was one onely that layde on his handes. Concerning that which ap-
pertayneth to the ceremonie, the Apoſtles borrowed it of the aunci-
ent cuſtome of their Nation, or rather retayned it while it was yet in
uſe. For this is a parte of the comelineſſe, that *Paule* other where
commendeth. Although it may be doubted, whether this preſent lay-
ing on of handes, may be referred to the ordeyning. Becauſe at that
time the graces of the ſpirite, of which he diſcourſeth *Roman. 12. &
1. Cor. 12.* were by laying on of handes, giuen alſo to manie others, that
were not ordeyned Paſtors. But I eaſilie gather out of the former Epi-
ſtle, that *Paule* heere treateth of the office of a Paſtor. For this place a-
greeth with that. *neglect not the grace which is giuen to thee, with the laying
on of the handes of the Elderſhip.*

Caluines
iudgement
for the lay-
ing on of
handes by
one only, a-
gainſt the
iudgement
of this moſt
reuerend
man.
The laying
on of hands
was the or-
deining.
The Elder-
ſhip is the
office of the
Paſtor.

Thus thoroughly, we ſee Caluines iudgement, that this laying on of
handes was a ſolemne kinde of ceremonie, uſed in the ordeyning of mi-
niſters, to preſent them to God, and in the name of God, to bleſſe and
conſe-

consecrate them. Which action was doone more commonlie by one man onely, being a more principall person than all the residue, (as was Paule and other the Apostles) than by the handes of all or manie Pastors, ioyned with him, al-bett, it were by their consentes and voyces, and in the name of all the Church or Elders. Not, that euerie minister had equall authoritie, in the action: For, although the whole may well bee sayde, to haue a greater authoritie, than anie peculiar parte: yet it followeth not, but that there may bee difference of authoritie, and some higher and some lower, in the comparison of the seuerall and particuler partes one with an-other, and one minister superiour in dignitie to another. As, Paule superiour in this action vnto Timothie, and Timothie vnto other Pastors. And although of Paule it might be sayde, hee was an Apostle: yet in Timothie, here is no other respect had, but that hee was a Priest or Pastorall Elder, as Caluine expoundes Paules wordes, when I created thee a Priest or Elder. And this office of Priest-hood or Eldership, and not the Colledge or Consistorie of the Elders, sheweth nearer to the Apostles meaning.

And thus much for this most reuerende and learned mans confutation of Epiphanius argumentes out of the Scripture.

Nowe (sayth he) the reasons of the same Epiphanius are these. Bishops (sayth he) begette the Fathers of the Church, but Elders the sonnes, in as much as Bishops and not Elders ordeyned Bishops. But what is this else, then to aske to haue that which is in question: For it may be and ought to be answered, that the Bishops tooke that authoritie vpon them, without warrant of the worde of God, and that the rule is false, which concerning this matter, doeth attribute it to the Apostles, which may be shewed by the ordeyning of Timothy by the Eldership.

It seemeth, that this Learned man, accounteth all the reasons which he hath already alleaged out of Epiphanius, to be no reasons. Else, how saith he here? Nowe, the reasons of the same Epiphanius are these, &c. But howe then saide he before, that Epiphanius doth bring forth three reasons: two as it were out of Gods worde, &c. and when he hath alleaged them in the order afoze sayde, (the first place is, 1. Tim. 5. 1. &c. another place is out of the same Epistle, &c.) and traueiled as wee haue heard to confute them; then (as though all this while, he had yet alleaged or confuted no reason) he commeth in saying: Nowe, the reasons of the same Epiphanius are these, &c. What reason is in this dealing, especially of such a most reuerend and learned man?

But if these following, are his onely reasons: good reason he should report them right, and not make them other than they be.

Bishops (sayth he) beget the Fathers of the Church, but Elders the sonnes, in as much as Bishops and not Elders ordayne Bishops.

The most reuerend.

Bridges;

The most reuerends contradiction to himselfe.

Epiph. words and reasons misreported

Doth

argument.

The wordes
of Epiph.The plaine
meaning of
these wordes.The most re-
uerends mi-
staking of
Epiphanius
wordes.Epiph doth
not demand
but prooue
that that is
in question.The ground
of Epiph. ar-
gument.

Doth Epiphanius reason thus: **Q**, to this purpose: His wordes are these. To say that a Bishop and a Priest (or Elder) are equall, howe is it possible? For, the order of Bishops is the begetter of the Fathers, for, it begetteth the Fathers of the Church. But, the order of Priestes or Elders is not able to beget the Fathers: it begetteth the sonnes of the Church, by the regeneration of the washing, but not the Fathers or the Doctors. And howe was it possible for a Priest or Elder to obtaine, not hauing the laying on of handes to elect? Or, to say that he is equall with a Bishop? **The plaine meaning here of Epiphanius is this:** the Bishops beget, that is, ordayne Pastors and ministers of the worde and Sacramentes, which Pastors or Ministers, hee calleth Fathers or Doctors of the Church. But these Pastors or Ministers, whom he calleth Fathers or Doctors, being no Bishops, doe not againe beget, that is, ordaine, (or make) other Fathers or Doctors, but doe onely (sayth he) begette the sonnes of the Church, that is, the faithfull people, by preaching the word and baptizing of them: the Bishops therefore hauing a further authoritie, to wit, of making ministers, then haue the ministers whom they make: howe is the Bishops and the ministers authoritie equall? **This is indeede the true meaning of Epiphanius his reason.** He that can doe more: hath more power, than he which onely can doe lesse. But the Bishop can do more than the Priest or Elder can doe, for the Bishop can make Priests and Elders which the Priestes or Elders can not doe. Therefore the bishop hath more power than the Priest or Elder that is no Bishop. **This being in effect the argument of Epiphanius: this Learned man tourned all to this,** that Epiphanius should say: Bishops beget the Fathers of the Church, but Elders the sonnes, in as much as Bishops and not Elders ordayne Bishops. **As though he spake onely of ordayning Bishops; or, by Fathers ment onely bishops; and by sonnes, Priestes or Elders of the Church.** Whereas, Epiphanius confesseth: bishops, and Priestes or Elders, both of them to be Fathers and Doctors of the Church. But in this behalfe of ordayning anie of these Fathers, eyther Bishops or Priestes; the Bishops had a prerogatiue aboue the Priestes, and so, their authoritie is not equall. **This is the verie argument and reason that Epiphanius maketh.** Nowe, what saith our most Reuerende and learned man to this argument?

But what is this else, (saith he) then to aske to haue that which is in question?

And why so? Epiphanius here asketh nothing. The question heere is this. Whether Bishops and Priestes be in dignitie and authoritie equall and all one? Epiphanius proueth they be not, by this argument: They that be equall and all one in dignitie and authoritie: the one can doe in all thinges as much as the other, and not one more than the other. But the

the Bishops can make Bishops & Priestes, which the Priestes theselues can not doe: therefore, Bishops & Priestes are not equall and all one. *reuerendes* *answere.* What the B. can, or the Priest can not do this, which is here auouched, this is not the question, but dependes vpon it, or else, he could make indeede no reason. If no we, this assertion be untrue, impute it, and neuer say, what is this else, than to aske to haue that which is in question. But, go to now. What reason hath this Learned man to impute it?

For it may be, and ought to be answered, that the Bishops tooke that authoritie vpon them, without warrant of the worde of God.

I thinke it may be indeede thus answered, of a man, that would vnreuerently sclander hee cares not to whom, and answer contrarie to all *The most reuerends vnreuerend & vntrue answer.* truth and learning: but, that it ought to be answered so, of any man, and especially, of a most Reuerende and Learned man: be it spoken with reuerence, I thinke the cleane contrarie.

Did not this most reuerend and learned man himselfe graunt before, *The most reuerends former graunt ouerthrows this answer,* but euen on the other side the lease, that Timothie had the authoritie of the laying on of hands? And what here was that, but ordeyning Bishops & Pastors? Except therefore, all those proues be imputed, that inferre Timothie was B. of Ephesus: and this of Timothy conferred with Iames and Simeon after him at Ierusalem, and Titus in Creta: it is apparant, that Bishops tooke not that authoritie vpon them, without warrant of the worde of God. But this, that he sayth, it may be, and ought to be answered, stayeth not here, for he addeth:

And that the rule is false, which concerning this matter doth attribute it to the Apostles. *The most reuerend.*

Here is a rule indeede, for this matter, of ordeyning ministers. Did not the Apostles take vpon them the authoritie to ordaine Bishops and Elders? Doth not S. Paule confesse, that he toke that authoritie on him? And is Gods worde it selfe also, become a false rule, which is the rule of truth, that attributeth this matter to the Apostles? What could the open aduersaries of the word of God, haue spoken worse against the word of God? And how now shall this be shewed, that the worde of God doth not attribute this to the Apostles? *Bridges.* *The most reuerendes far more voreuerend deniing the manifest scripture.*

Which may be shewed (sayth he) by the ordeyning of Timothie by the Eldership. *The most reuerend,*

And haue we not hearde euen by Caluine, the matter clearly and at large shewed, that not onely the ordeyning of Timothie was doone by Paule alone: but also that it was the common vse to be doone by Paule alone? And that this woorde *and in the*, Eldershippe, signifyeth in that place, not the Colledge, Consistorie, or companie of Elders, but the office of the Elders. Pea Beza also yeldeth so farre thereunto. *Bridges.*

& electing

So that, the ordeyning of Timothie sheweth, not by the Eldership; that the rule is false: but that the rule is true which concerning this matter, (that is, the ordeyning of Elders, by the laying on of handes) doth attribute it to the Apostles. Withe nothe, none of all these fetches will serue; haue we any moze shifts left to helpe the matter?

The
most re-
uerend.

Againe for as much as election is the chiefe grounde of Church offices, which dependeth of the voyces of the whole companie, and not of the laying on of hands, which made not Bishops, but sent the into their possession after they had made them: we may more truely affirme with the Apostle, that the holie Ghoste by the voyces of the children themselves, made the Fathers, and not the Bishops.

Bridges.

The most
Rev. fées frō
the ordey-
ning to the
electing.

Here is yet one or two devises moze together. And first, sithe the ordeyning of Bishops and Pastors of the Church, is so manifest a prerogative of the Bishops: to eleuate the same, and to withdraue vs from it, to the election of them, which he calleth the chiefe grounde of Church offices; I can not tell, what he may gather of these wordes, the chiefe ground: but I take not election to be the chiefe point, to proue the prerogative of superiour dignitie and authoritie. For, as there is a difference betwene these two. (as is confessed already by Caluine): so, though the election procede from other groundes, as from the causes, why the partie is to be elected, and so, tende moze to his commendation that is elected, or their profite for whose sake he is elected: yet is the ordeyning and giuing him the office that he is elected vnto, manie times both the greater dignitie and authoritie to the giuer, and the surer state vnto the taker. Although, no certaine rule can bee made heereof. For manie a meane man may giue possession of a thing, who not-withstanding hath not the gifte thereof, nor anie voyce in electing him thereto.

The grounds
& causes of
the election.

When the
people ele-
cted, yet
were they
neither supe-
rior, nor e-
quall to the
Pastors.

And againe, manie a one may giue a voice in the election, which hath not yet so great dignitie and authoritie, as solemnely to inuest the parties elected, in the office and possession of the same. For, if election (as here is sayde) dependeth on the voyces of the whole companie, as, when the people had the election of their Bishoppe: and it was sayde, *Qui praefecturus est omnibus, ab omnibus eligatur*: Hee that must rule all, must be elected of all: Shall wee nowe saye, that euery one among the people, that had a voice in election of the Bishop, had a superiour, or had but an equall dignitie and authoritie, with him that consecrated and ordeyned him Bishoppe? And is the action of consecrating and ordeyning by laying on of handes, (being indeede an higher action than giuing a voice in the election, yea, than is the whole election) so farre vnbased vnder election, and election so aduanced ouer it, that it is here sayde, it made not Bishops, but sent them into their possession, after they had made them, meaning the people that elected them? And is the
electing

electing then to be a B. the making of a Bishop? And is the ordaining of a B, and the laying on of handes vpon him & the solemne action which the Apostles vsed, & wherof Paul gaue such a charge & prerogative to Tim. & to Titus, but the sending them into their possession, which other had giuen them? And did not the Apostles, nor Titus, nor Timothie, but the people make them? Did the people then make Bishops? And had the Apostles lesse authoritie in making Bishops, than had the people? And what meane these speeches, that the election dependeth on the voyces of the whole cōpanie? What is here meant by the company? Are not the people, of the companie, as well as the Clergie? And must it needs be the whole cōpanie? *May not maior pars, or senior, or sanior:* the greater, the senior, the sounder part serue: but that it must depende on the voyces of the whole companie, or else, it is no election? indeed election dependeth not vpon the laying on of handes: but rather the laying on of handes vpon election. But yet is not this true, that is here sayd: The laying on of handes, which made not Bishops, but sent them in to their possession after they had made them? For, of the twaine, rather, the laying on of handes doth make them: and not sende them, but set them in the possession of their office, by making of them officers. Whereas the election (whosoever elected them) did but electe or chose them before, to be afterwards made, by laying the hands vpon thē. But now, be the election of neuer so manie, and of the whole companie; may there not bee such a difference also of superiour dignitie and authoritie euen in the elections, that perhaps a fewe, yea, some one may carrie a greater stroke, than manie among them, or than all the residue, and haue (as they saye) a voyce negative, to counterpeise all their voyces affirmatiue? When Paule had Titus to ordaine or make Priestes or Elders in euerie Citie in Crete: Hee seemeth (sayth Caluine thereupon) to permitte too much vnto Titus, while he biddes him make ministers ouer all the Churches. For this should be in a manner a regall power.

Neither did the election depende on the voyces of the whole companie.

difference of dignity and authoritie euen in the elections,

A negative voice in election.

How Titus moderated the elections.

Inuen.

And furthermore, by this meanes, the right of electing is taken away from euerie Church, and the iudgement from the colledge of the Pastors. But this had beene, to prophane all the holy administration of the Church. But the aunswere is easie. It is not permitted vnto the will of Titus, that he alone might do all things, & put into the Churcher what Bishops it pleased him: but onely, that he should gouerne the elections, as a Moderator, according as it is necessarie. This kinde of speeche is common inough. So the Consull, or the Regent in the time of vacancie, or the Dictator, is sayde to create Consulles. For that, hee helde the sessions or meetings, in which they were to be chosen. So also speaketh Luke of Paul and Barnabas, in the *Act. 14. 13.* not that they onelie, as at their commaundement, set Pastors ouer the Churches,

Caluines cleere confession against the ministers equality in the time of the Apostles.

A principall gouernour in the elections & what authoritie Caluin saith he had.

neither allowed nor knowen, but because they ordeyned fit men, which were chosen or desired of the people. We learne indeede of this place, that there was not the such equality among the ministers of the Church, but that some one man was aboue them, in authoritie and in Counsell: but this was nothing to that tyrannicall and prophane custome of collations, which reigneth in the Popedome. For the manner of the Apostles was farre different.

Whereby it is apparant, that there was not suche equalitie in the ministerie in the Apostles dayes, and in the primitiue Church, as is pretended, but that as some one, was the principall doer, in the making and consecrating of the Pastors and Fathers of the Church: so also, some one was the principall gouernour euen in the election. Which, though he vsed no tyrannie, force, selfe-will, nor absolute power there, in, as the Pope vsed: yet was it comparable to a Consulles, to a Regentes, yea to a Dictators authoritie in some respectes also, in the electing or creating of a Consull. But at least, he was aboue them, both in Counsell and in authoritie.

And therefore this conclusion which commeth in with the other shift, vnder the name of the holie-Ghoste, saying: We may more truelye affirme with the Apostle, that the holie-Ghoste by the voyces of the children themselues, made the fathers, and not the Bishops: Is but a blase to dauell mens eyes withall, if not also, a dangerous sinne (were it wittingly committed, as I hope it is not) against the worke of the holie Ghoste. Besides the iniurie heere offered to the Apostle Paule and to Timothie and Titus that had and vsed this authoritie. True it is, the Apostle saith: Act. 20. ver. 28. that the holie-Ghost made them. And true it is also, that the children may haue, and had their voices towards the making of them: but both this followe, that Paule made none? No, that Timothie & Titus (being Bishops, as is proued) made none: which is here so peremptorily concluded saying: & not the Bishops? If they made none, they brake Paules comandement. If they made anie, and were Bishops: then Bishops made the, although the holy Ghost made them to. Because, they were not made without the holy Ghoste: because, they were made of the Bishops in suche godlie order, as the holie-Ghoste did allowe of: and because, they were men enspired with the holie Ghost, and furnished with his giftes, to doe their duties. And such men, because the goodly people wished for, (as Caluine saith, they did wish for Timothy) or gaue their assents and voyces of approbation of the Apostles election and ordeyning of Tim. & Titus, and also approued both Tim. & Titus his election & ordeining of other godly and learned Pastors ouer them: therefore, howsoeuer the holy Ghost by the voices of the childre, made the fathers, the holy Ghost, as the principall author, & the sanctifier of the by his inuincible

or (if visible) miraculous operation in them: and the children, by wishing and approving, either by voices, or holding up their hands, at the naming of them: yet, since for the outward forme of them, the Gouvernement of the elections, lay in Timothy and Titus; and (as Caluine saith) in some one man, as a moderator, as a Consull, as a Regent in an *interim*, and as a Dictator, though, not like a tyrant and a Pope; and fifth also after the election done, the laying on of hands, which was the consecrating, ordeyning, or making, belonged also most commonly (as Caluine saith) to one only, as here to Timothy and Titus Bishops: It may well therefore, and truly be said and iustified, without injury to the facts, of the holy Ghost, yea, to the glory of the holy Ghost, & without detrimēt to the children, or p̄iudice to the whole company: that the B. made the Pastors or Fathers of the Church, & still may make them, for any thing here alleaged to the contrary.

Another of his reasons is, (saith this most reuerend and learned man, against Epiphanius) a deprauing of places alleaged out of *Paule*, that the Church being newe borne, Bishops could not be so established euerie where at the first, as it is to be seene in the election of Deacons. Who yet can *Epiphanius* perswade, that it was for want of fit men onely, that there were manie Bishops in euerie Church? The most reuerend.

And is there yet behind another of *Epiphanius* his reasons, & that of places alleaged out of *Paule*? Then was there more the 3. reasons; yea, more then two (as it were) out of the worde of God. So trulie, this Learned man, tolde vs before, that Epiphanius did bring foorth 3. reasons to the contrary, two (as it were) out of the worde of God. But, what places alleaged out of *Paule*, hath Epiph. here depraued? Aërius indeede depraued 2. places alleaged out of *Paule*. Whereof Epiph. sayth: But his trifling & emulation hath deceiued the fore-saide Aërius. But he alleageth for his error, & the error of thē that heare him, that which the Apostle writeth to the Priests & Deacons, & writeth not to the B. & that he saith vnto a B. despise not the gift that is in thee, which thou hast receiued by the hands of the Eldership. And againe in an other place, he writeth to the Bishops & Deacons. Wherefore (saith he) a B. and a Priest or Elder is all one. And these places here alleaged out of *Paule* by this Aërius, are nowe also for the selfe same purpose, alleaged likewise by our Brethren, in their Learned discourse, as we haue heard at large discussed: but what sayth Epiphanius hereunto? Our Breth. allegations of the same places against the B. that Aërius alleaged.

And he knewe not (sayth Epiphanius) being ignorant of the consequence of the truthe, and had not reade the most profounde histories, that the holy Apostle when as the preaching was newe, wrote according to the matter sprunge vppe, euen as he had it. For, where Bishops were alreadye ordayned, hee wrote to Bishops and to Deacons.

son.

For, the Apostles could not ordeyne all thinges by and by. Of Priestes (or Elders) and Deacons there was neede. For by these two the Ecclesiasticall affaires may bee accomplished. But where there was not founde anie woorthie of the office of a Bishop: the place remayned without a Bishop: but where there was need, & there were men worthie the office of a Bishop: there Bishops were ordayned. But when there was no multitude, there was not founde among them those that should be made Priestes or Elders, and they were content with a Bishoppe alone, ordeyned in the place. But it is not possible for a bishop to bee without a Deaco. And the holy Apostle put to this care that there should be Deacons to the Bishop for the ministerie. Thus did the Church receaue the fillings vp of the dispensation: thus were the places at that time. For euerie thing had not all at the first beginning: but in processe of time, those thinges were gotten, which were requisite for the perfection of thinges necessarie.

Epiphanius
deprauid
not the Apo-
stles places.

All offices
of the mini-
stery not at
the first in
all places.

The good
reason of
Epiph. aun-
swere.

Ambrose in
Ephes. 4.

Thus truly and grauely did Epiphanius aunswere these allegations of Aërius. And what deprauiing of places alleaged out of Paule is here? Was not this apparant, in the Deacons, which at the first, were not anie especiall office, till on occasion growing afterwarde? And doth not this stande with good reason, that (the Church beeing, as it were, newe and greene among the Gentiles) Bishops coulde not euerie where at the first, be so established? And doe we not reade, howe in some Churches sometimes are mentioned onely Apostles and Elders, Act. 15. for Ecclesiasticall functions? And in Antioche, Act. 21. Besides Paule and Barnabas, who were also Apostles, are mentioned onely, Prophetes and Doctors, which Paule and Barnabas Act. 14. made also in the Churches, onely Priestes or Elders, without mention of Deacons. So that all were not made in euerie place at once, and at the first: or at least, all are not expressed that were made, as Act. 15. and as to Titus in Creta, Paule mentioneth not that he should make Deacons, but Priestes and Elders onely, vsing that name indifferently for Bishops. So that (where the name is not expressed) might not Epiphanius well abouch, that this maketh nothing against the state in generall of the office, in that place not expressed? For, perhaps, it was not yet established there, as afterwarde it was. And doth not Saint Ambrose confesse as much, and more than this, euen vpon the place of Ephes. 4. so much vrged? He gaue some to be Apostles, and some Prophetes, &c. Applying them to the vse of the Church after the Apostles times, saying: the Apostles are the Bishops, the Prophetes are the expounders of the scriptures. Although among the verie beginniges, there were Prophetes such as Agabus, and the foure Virgines prophecying, as it is conteyned in the Actes of the Apostles.

Howbeit,

Howebeit, for to commend the principles of the Faythe: the Interpreters are now called Prophetes. The Euangelistes are the Deacons, such as was Philip. Although they bee not Priestes: yet may they preache the Gospell, but with-out a chayre, euen as Stephen and Philip mentioned. The Pastors may be the Readers, who with their reading, fatten the people that heare them, because man liueth not in breade onely, but in euerie worde that proceedeth out of the mouth of God. But the Maisters are the exorcistes, because they appease & correct the disturbers or else those that were wont to instruct and trayne vp with readings, those infantes that were to be instructed As is the manner of the Iewes, whose tradition made a passage vnto vs, which is by negligence worne out. Among these, after the Bishop he is vnderstoode to be more, who for the hidden sense of the Scriptures opened, is sayde to prophetic: especially, because he draweth out the wordes of the hope to come. Which order may now be that, that is of the Priest-hood or the Eldership. For all the orders are in a bishop, because first hee is a Priest, that is to saye, the Prince or chiefe of the Priestes, and he is a Prophet, and an Euangelist, and the other offices of the Church are to be fulfilled in the ministerie of the faithful. Notwithstanding, after that in all places, the Churches were constituted, and offices ordeyned, the matter was composed otherwise than it beganne. For at the first all did teach, and all did baptize, what dayes or times soeuer there was occasion. For neither Philip sought time or day, wherein he should baptize the Eunuche, nor interposed any fasting. Neither Paul and Silas differed the time, that they might baptize the chiefe man vnder the tribune, (or the keeper of the prison) with al his. Neither had Peter Deacons, nor sought the day when he baptized *Cornelius* with all his house, neither hee himselfe (did it,) but he had the brethren that went with him to *Cornelius* from *Ioppe*. For as yet besides the seauen there was no Deacon ordeyned. As therefore, the people encreased & multiplied, it was graunted to them all at the beginning; both to preach the Gospell, and to baptize, and to expounde the scriptures in the Church. But when as the Church had compassed about all places: conuenticles were appointed, and rectors & other offices were ordeyned in the Churches. That none of the Clergy durst (which was not ordeined) to presume vpon him, the office that he knew, was not comitted or graunted vnto him. And the Church began to be gouerned by another order & prouidence because, that if all might doe the same thinges, it should be vnreasonable, and it would be thought a common & most vile thing. From hence therefore it is, whereupon neither Deacons now doe preache among the people, neither the Clerkes or the Laytie doe baptise. Neyther are the faithfull baptized whatsoeuer day they list, except they be sicke.

of orders as
the first.

*Interpreters last
order.*

All the or-
ders are in
the Bishop.

The difference
of the
orders at the
first.

*Optimorum
canceris.*

Why the
Deacons, the
Clerkes, and
the laytie
do not now
baptize.

nals of pri-
macies.

*Consignat.
Ambroses
reasons why
the prima-
cies and go-
uernment
were comit-
ted to one.

The writings therfore of the Apostle in all points agree not, with the ordinance that nowe is in the Church. For because that these thinges were written euen in the very beginnings, for he calleth also Timothie, that was of him created a Priest or Elder, a B. because Priests or Elders were at the first called Bishops, that the one giuing place, the follower should succede him. To conclude, in Egypt the Priestes (or Elders) do *ensigne them, if the B. be not present. But because the Priestes (or Elders) following, beganne to be found vnworthie to holde primacies or chiefe gouernements, the reason was altered, the Councell prouiding therefore, it was constituted by the iudgement of manie Priestes, that not the order, but the deserte, should create the Bishop, least that an vnworthie one should rashly vsurpe, and be an offence to manie. Thus doth this most Reuerend and learned Father S. Ambrose write also, euen as much or more than Epiphanius doth, on these wordes alleaged by the Apostle.

The
most re-
uerend.

But nowe saith our most Reuerende and learned man: whome yet can Epiphanius persuaide, that it was for want of fitte men onely, that there were many Bishops in euerie Church?

Bridges.

The most re-
uerends de-
prauing of
Epiph.

Doth Epiphanius goe about to persuaide anie hereunto? Or had he anie cause to persuaide this vnto them? Which if hee would haue gone about to persuaide, he should haue contraried his owne speech, that sayde, there were some places, where there was no Bishop. This therefore, is rather a deprauing of that which Epiphanius doth alleage against Aërius: then that Epiphanius vsed anie deprauing of places alleaged by Aërius out of Paule.

The
most re-
uerend,

Nowe, to conclude with Epiphanius, (for he letteth slippe all his argument, that by comparison he maketh from the examples of so manie thinges in the old Testament, that at the first were not ordeined) he saith, for that which he calleth, the 3. reason, out of the historie of those times: For that which not onely Hierome, but Epiphanius against the Basilians also reporteth concerning them of Alexandria: that is, Alexandria neuer had two Bishops, as the other Cities, vpon what ground the men of Alexandria did it, and followed not the examples of other Churches, let them see to it.

Bridges.

Al Churches
aswell as A-
lexandria
had but one
B. at once,
except vpon
some rare
occasion.

Say, let this our most Reuerende and Learned man him-selfe see to it, if it please him. If not: let vs see to it a little better. For hee setteth it heere downe in such sorte, that the reader (not perusing the histories for this matter) would thinke, that all other Churches had two Bishops at once, saue onelie Alexandria. Whereas (except it were Ierusalem, that so had by a rare occasion, as is declared: or that vpon the absence, age, or infirmitie of the Bishop, an other helper to him were chosen, which was called *Coeppiscopus*) not onelie Alexander, but all other Churches

Were the
B. moe then
one, yet
had they
authority
over other
priests.

ry of Bi-
shops.

the bishop being present, when he would haue holpen the priest Manes sayd vnto the Byshop: suffer me to dispute against Triphon, for thy dignity (by reason of the bishops office) exceedeth me. Whereby it appeareth that then also in Mesopotamia, there was a great difference in the dignity and state of a Priest & of a bishop. And because this most reuerend and learned man alleageth Epiphanius against the Meletians: this also appeareth no lesse, if not so much more, euē in that treatise of Epiphanius. Besides that, in the story by him ther recorded of the sect that sprang from this Meletius, we may see a liuely, (if it may not rather be called a deadly, verily a dolefull) paterne of this Schisme, nowe occasioned by our Brethren.

The moste reuerendes alleaging Meletius sheweth a lamentable paterne of these contentions.

A schisme and sect made in the church, not for religion but for discipline.

There is a certaine company (sayth Epiph. lib. 2. to. 2. har. 68.) in the coast of Aegipt, from Meletius a certain B. in Thebaida, of the Catholike Church, and of the right faith (for his sayth was not chaunged at any time from the holy catholike church) this Meletius was of one time with the foresaid Hierax, and afterward did succcede him. He was also of one time with the holy Peter bishop of Alexandria, and all these were in the time of the persecution, which was made in the time of Dioclesian and Maximian. But the cause of Meletius was in this manner: he made a sect, but he departed not from the faith. This man in the time of the persecution, together with Peter the holy Bishop and martyr, and with other martyrs, was taken of those that were sent of the King, to wite, of the Dukes or captaines of Alexandria and of Aegipt at that time: The President of Thebaida was Cultianus, and Hierocles of Alexandria, and Meletius was deteyned in prison together with the foresaide martyrs, & with Peter the Archb. of Alexandria. But Meletius seemed also to excell among the bishops of Egypt, as he that had the second place after Peter in the Archbishopricke, as it were, for because of helping him, being vnder him, and vnder him taking heede vnto the ecclesiastical affayres: for this is the custome, that the bishop of Alexandria, hath the ecclesiastical administration of all Egypt, and of Thebais, and of Mareota, and of Lybia, and of Ammoniac, and of Marceotis, and of Pentapolis. Now, when as al these captiues liued in prison, to the ende they shoulde bee martyred, and had remained shut vp a long time: albeit others before the being deliuered had suffered the testimony of Martyrdome, and had obtrayned the honour of the reward, & were layde asleepe: but these as the princes and greater were reserued till afterwarde: when as some had indeed susteyned martyrdom, but other some had falne away from their martyrdom, and had committed the wicked worship of Idolles, and being compelled had also sacrificed: they indeede which fell and sacrificed and transgressed, came to the Confessors and to the martyrs, that by repentance they might obtaine mercy, being partly soldiers

The repentance of the had falne in the persecution, desiring to bee receiued into mercy.

diers, partly Clearkes of diuerse callings, partly Priestes, and Deacons, and others. A commotion was made among the Martyrs, and no vulgare tumult: when as some sayde, those that once were false, and that had renied, and aboade not in their fortitude, neither had strived, oughte not to bee made worthe of repentaunce, leaste that those also, which yet remained, shoulde care the lesse for rebuke and punishment, by reason of such pardon to soone giuen vnto them, and shoulde so transgresse and fall to the deniall of God, and to the wicked worke of Gracisme. And this in deede was very agreeable to reason, that was spoken of these Confessours. And they that so sayde, were Meletius and Peleus, and certayne other martyrs more, and Confessours together with them. They therefore declaringe their zeale to God, spake these thinges, and they pronounced, that the persecution beeing ended, place to repentaunce shoulde long time after, bee graunted to these foresayd parties, in the time of peace beeing made, if so bee in-deede they doe repent them, and declare the fruite of their repentaunce. Notwithstanding, not that euery one shoulde bee receyued into his proper calling: but after a space of time shoulde be gathered into the Church, and into the community, and into the fellowship, but not into their callings: And this proceeded of the loue of the trueth, and was full of zeale. But the moste holy Peter, endued with mercy, and being as it were the father of them all, entreated and besought them, saying: let vs receiue those that are repentaunt, and let vs appoint them a penance, that they maye sitte with other at the church, and let vs not cast them off, nor their calling, as the same is that is come vnto vs: least peraduecture, those that once were of the deuill shatterd and broosed vnto confusion, through imbecillity and infirmity, should also by reason of delaying the time, bee cleane subuerted and not healed, as it is written, *The lame ought not be overthrowne but rather to be cured*, and in deed the speech of Peter was for mercy and humanity, but the speech of Meletius for the truth & zeal. Hereupon, for the face (or shew) of the argument, which seemed in both of them to bee godly, a sect or scisme was made: these affirming this thing, and those that thing which was the other. But when the Archbishop Peter sawe, that Meletius with his company, beeing too much moued with a godly zeale, resisted his counsell of humanity: Peter lift vp a veyle, and spreading abroad his cloake, to witte, a sheete or couering, in the prison, made an out-cry, they that think with me (saith he) let them drawe to me: and they that cleane to Meletius opinion, let them goe to Meletius: and the multitude of the B. and of the monks, & of the Preefts and of the other orders parted to Meletius very few B. at all, & a fewe other turned to Peter the archb. & after that these made their praiers by theselues, & also those by them.

The B. Mel's zeale & feruencie in reiecting them.

The Archb. Peter's mercy to aduise them.

The greater part went to Meletius.

of the
Meletians

Peter suffe-
reth martir-
dome.

Meletius is
exiled;

Meletius
maketh B.
priestes, and
deacons, and
erects chur-
ches against
his Archb.

them selues, yea and they perfourmed also their other sacrifices eyther of them seperately by themselues. But it hapned that Peter suffered martyrdome, and that blessed man departed, leauing Alexander his successor in Alexandria, for he succeeded in the throne after the foresayde Peter. But Meletius and many other, were sent into exile, being banished into the Phenecan mines, & then after that, those which followed were Confessors with Meletius, and Meletius him-selfe in his trauaile in prisonment, passing through euery region and euery place, did constitute Clearks, and bishops, and priests, and Deacons, and did builde vp Churches to him-selfe, neither those communicated with them, nor they with those: and euery of them wrote in his own Church, those that succeeded Peter, hauing the auncient Churches: The Catholike Church: but those that cleaued to Meletius: the Martyrs Church. Whereuppon also in Elcutheropolis, and in Gaza, and Aelia, when the same Meletius came thither, heelected many in this manner, and it hapned that he spent much time in the foresayde mynes. But in the meane season the Confessors were set at liberty from the mynes. Those also that were of Peters part: for many yet were aliue that were followers of Meletius, and neither had they any communitie one with another in the mines, or made their prayers together. But it fell out, that Meletius yet for a while liued in the worlde, yea, that he flourished vnder Alexander Peters successor, and was in friendship with him, and tooke heede to the affayres of the Church, and of the fayth. For hee often-times sayde, I haue had nothing diuers and altered. This Meletius beeing in Alexandria and tarying there for a time, hauing his communion with his company by himselfe, founde out Arius, and brought him before Alexander, because he had found Arius in his declarations to haue passed the bounds of the fayth. For he was a priest or Elder in Baucalide, a Church so called in Alexandria, for there a priest or elder was appointed for euerie day, for there were manie Churches, but now there are more, and a Church was deliuered vnto him, howbeit there was another with him: but for what cause this was done, we shall declare exactly in his place, when neede thereunto shall be. &c. But now when the blessed Alexander in Alexandria, after the death of the foresayde Meletius the Confessor, hauing taken a zeale against the sect and discord of the Church, began to seeme to trouble in all places, those that were left of Meletius, that had priuate community among them-selues, and to restrain and compell them, that they shoulde not dissent from the Church: but they beeing not willing, moued troubles and stirred vp tumults: and when they were so pressed and restrayned of the blessed Alexander: certein of the princes among them, and those that helde the cheefe places both in godlinesse and also in life, assembled, and went vnto their company, for because of com-
muning

muning together, to the end to obtayne, both that they might offer and haue communion priuately, and not be impeached, but there was one Paphnutius, a great man, an Anchorite, who also was the sonne of a woman that had made the confession, yea, he himselfe also had in a certain sort, attayned to the Confession: and Iohn their bishop being also himselfe a most reuerend man, & Callinicus bishop in Pelusium, and certain other that did this thing: who indeede going forth, being brought vnto the king, were repulsed and reiected. For those that were in the palace, hearing of the name of the Meletians, and being ignorant what such a kinde of name should be, suffered not them to speake with the king. And heerein it hapned, that Paphnutius & Iohn and the residue, consumed much time in the parts of Constantinople and Nicomedia: But then they grewe in friendship with Eusebius byshop of Nicomedia, and declared their cause to him, for they knewe that he had free liberty of speech with the king Constantine, & they besought him, that by him they might be made knowne vnto the king: But he, after he had promised that he would bring them to the knowledge of the king, and would procure the matter that they desired, requireth againe of them this petition, that they shoulde receiue Arius with them into their societie, to wit, him that fainedly and by a mockerie had made his repentance, and they promised that they woulde receiue him. Whereupon Eusebius presenteth them vnto the king, and openeth to the king their cause, and it was graunted to the Meletians, that from that time forth, they shold haue their communion by them selues, and be hindred by none. And would to God, these Meletians who shewed forth the extreamest iustice of trueth, had rather had communion with those, that fell after their repentaunce made, than to haue it with Arius and his sectaries. For, it happened to them, according to the prouerbe, that fleeing the smoake, they fell in the fire. For, neither coulde Arius haue had his state, nor his libertie of speche, but by this manner of occasion. Which ill coniunction hath hapned to them, euen vntil this day. For they which in times past liued purely, and were moste iust, and in faith Meletians, are intermingled with the disciples of Arius, being in these times removed from the fayth. And although some of them abide in the true faith: neuerthelesse, they are not estranged from foule vncleannesse, by reason of the society with Arius, and the Arians. But the coniunction of Meletians and of the Arians, had the originall on the foresaide occasion.

Thus much at large, and word for word, (vpon the occasion of this our most reuerend and learned mans obseruation, of that Epiphanius reporteth against the Meletians, concerning them of Alexandria,) I thought good (though it bee long) to set downe out of him: to the end, we mighte more throggly see, what these (not Miletians, but) Meletians were, in many

What means they made to haue access to the Emperor Constantinus Magnus.

The Meletians compact to ioyne Arius with them, that without the Archb. Ier. they might haue their communion by them selues.

of the
Meletians

pointes not much unlike our brethren. At the first, concerning doctrine, Pure in the faith of Christ, which I hope also our brethren yet be, and as sound in the substance of Christian religion (I trust) as either these Meletians were, or we are: but they were so severe in certaine points, of their pretended Discipline, howbeit, admitting the superior dignity and authority of bishops over Priests or Pastorall elders, and of Archbishops over Bishops, even in the heat of their sorest persecution, before the time of Constantine the great. As also at the beginning, did our brethren with us, though they dissented in divers other points of Discipline: yet, they still acknowledged, as did the Meletians both the Bishops and Archbishops superior dignities and authorities, which these our brethren now reject, & against whom, they have made such a schism of the Church of God, that we may even looke upon, and lament, the like tragicall division among us, that for too rigorous discipline fell out among them. In so much, that although both of us profess the sayth of Christ aright: yet will not now we our brethren ioyne in publike prayers with us, but separate them selves asunder, and (as these men did) make private assemblies and orders among themselves in their publike prayers & ministrations of Sacraments, & make bishops, Ministers and Deacons of their owne severall churches. But what the issue was of these Meletians, wee have heard, and may fear and in part already do feele, among our selves. God be merciful to us both and give us grace in time to foresee and take heed, that the publike adversaries of the gospel, or any other old or new fangled heretical sectaries, neither of the Anabapt. nor other like, have their finger in this pye. And that this great zeale to obtaine the having of these separte conventicles, discipline, ministry, communion, & prayers. &c. do not ioyne with them against us their brethren, least in the end, their former synceritie of sayth and life be stained by them. On this occasion, two bishops together (but the one of this faction) might spring up in one City. But the faithfull in Alexandria, (where from this sprang) still acknowledged but one, & the same there and then an Archb. and the B. in all that Province and every where else, to be superior in dignity & authority, to all other priests or pastoral elders.

Socrates. lib.
1. cap. 5.

Howbeit, Socrates li. 1. ca. 3. saith further of this Meletius, that he himself had bin before deprived of his bishoprick, by the Archb. Peter, for the same fault, wherein Mel. shewed such rigor against other: whereby this division grew, not only betwene the right believing Christians, and the heretikes: but also among the faithfull themselves. Whereupon (saith Socrates) great tumults was raised every where. For ye might see, not only the governors of the churches, vexing one another with contumelious termes: but also the multitude of the people to be distracted into 2. parts: whereof the one inclined to these mens opinion, the other to theirs: in so much that the matter fell out to that mischief & shameful state: that the christian religion

ligion

ligion was euen on the very theaters mocked at, with the derision of all men. As for those that dwelt at Alexandria they contended of the chiefest points of our religion youthfully, and not without tauntings. They sent their legates to the other B. of euery prouince: but these deuiding their selues on either partie, raised vp the like contention. Yea the Meletians were intermingled with the Arians, who not long before were seuered from the church. But of what sort these also were, I think it meete to bee declared. Meletius a B. of a certain city in Egypt, was depriued of his episcopal office, by Peter B. of Alexandria, (who in the reigne of Dioclesian died by martyrdome,) both for many other causes and chiefly for that in the time of persecution, he had denied the faith and had offered vnto Idols: who when he was depriued, and had very many that cleaued vnto his faction: he gaue himself to be the ringleader of that heresie vnto the, which from that time euentill this day, are in Egypt called the Meletians. And when he could alleage no iust excuse or cause, why he seperated himselfe from the church: he said that he had onely in a terme, an iniury offered him. And he began to reuile Peter with raylings, and to deface him with reproches. And as soone as Peter had by martyrdome (in the rage of persecution) suffered death: he turned his reproches vpon Achilles that succeeded Peter in the bishopricke, and afterward a fresh against Alexander: who after the death of Achilles, obtained the degree of that dignity. And while these were thus occupied in this strife and dissention: in the mean time was holden the quest, concerning Arius, whome Mel. with those that were of his side assisted, & conspired with Arius against the B. Thus saith Socrates also of this scisme. Theoderetus both tel. li. 5. cap. 3. of another Meletius afterwards in Gratiens time, that when in Antiochia the chiefest citie in the orient, the professours of the apostolical opinions were also deuided into 2. partes: & the one part (streight wayes after the practises attempted against Eustathius the great) detesting the Arian wickednes & making their assemblies among themselves, had Paulinus to be their B: the other part, after the creation of Euseb. beeing with the notable Meletius, deuided from the wicked, & beeing exercised among those dangers that we haue mentioned, were gouerned by the doctrine of the most wise Mel. Besides these a third head gaue it self to the faction of Apollinaris a Laodicean: who putting on the person of godlines, when he was reputed, as though he would maintain the apostolical opinions: not long after he shewed himself to be an enemy of them, &c. But the Duke Sapor being entred into Antioche, when the law of the emperour was set forth, Paulinus affirmed that he was of the parts of Damasus. Apollinaris also (who couered his disafe) affirmed the same. As for holy Meletius maintained quietnesse, nor lapped him selfe in their contentions: but the moste wise Flavianus, beeing as yet a Preeste (or Elder) firste turninge to Paulinus, in the hearinge

Meletius depriued of his bishopricke.

Flavianus a priest and afterward a shop.

of the Duke, did say: if you (my freend) reioyce, in the community of Damasus: see that you proue the coniunction of your opinions. For he in the confession of one essence, preacheth manifestlie three persons of the Trinity. But you contrariwise take away the trinity of the persons. Wherefore, teach vs the consent of your opinions and then possesse the Churches, as the lawe commandeth. With which confutation, when he had stopped his mouth: hee sayde, that hee maruelled at Apollinaris, that so impudently resisted the trueth, when as he knewe well enough, that the famous Damasus auouched, that God the word did take vpon him our whole nature: to whome he alwayes taught the contrary: For (sayth he) thou depriest our mindes of saluation, which accusation if it be false, then deny thou now this impe of thy newfangelnesse, and receiue the doctrine of Damasus, and obtaine the diuine Churches. Thus did the most wise Flauian allay their boldnes, by the trueth of his speech. But Meletius of all men the mildest, sweetely and gentlie calling Paulinus, sayde: because the Lorde of this flocke hath set me also ouer the custodie of the sheepe, and other are committed vnto thee: sith there is a community of godlines among the sheepe: let vs freendly ioyne our foldes, and let go the contention of Mastership, and attend in common to the sheepe, that go in common in the pastures. But if the seate itself doe stoppe the concord, I also will endeouour to remooue this contention. Let vs set (I pray you) in the seate, the booke of the diuine gospell, and let vs either of vs sitte together on eyther side it. And if so be that I shall dye before thee: be thou (O freend) alone the Sheepes master. But if this shall happen to thee before me: then will I to my ability, take vpon me the care of the flock. When as Paulinus allowed not these his sweete and gentle speeches: the Duke deciding the cause, commended the Churches to Meletius the great. But Paulinus reteyned the mastership (or remained bishop) of these Sheepe, that had long before deuided themselues.

Meletius offer to part the bishopricke between them & to gouerne together for a full vnion.

Here agayne is another notable story of another Meletius, where more in one city toke vpon them, according to their factions, to be bishops: and what offer was made to appease the strife, of two at one time to haue ruled together, vntill the decease of the one or the other, and how in the end it was determined vnto one.

Thus much to this most reuerend and learned mans answers to Epiphanius, for the superioritie of one bishop, in one citie. The residue of his argumentes, because they are chiefly on the sentences taken from Ierome, Chrysostome, Theophylact, and Theodoret, whose sentences we haue before at large perused: I will here for this time, passe them ouer, saue that which he sayth of Cyprian, as yet vntouched.

The most reuerend.

And whereas Cyprian (sayth he) not in one place calleth the bishops successors

successors of the Apostles, whose authority is from God: and if we take it so, as though by the very commaundement of God, these Bishops are the same, that in time past were the Apostles: the thing it self doth confute that, seeing there was alwaies a certaine portion assigned to euery Bishop. But the Apostles, by the direction of the spirite of God, though not confusedlie, didde exercise their Ministry, throughout the whole world.

The meaning of Cyprian is plaine without cauling. as the like saying of many other the auncient fathers, that bishops are the successors of the Apostles, because they succeeded both in the places & Churches by the Apostles fownded: and in the chiefeft dignity of the Churches orders, as in their times, the function of the Apostles was. As the Magdeburgēses note. Cent. 3. cap. 6. tit. de ratione gubernandi. pag. 150.

The firste and cheefest authority belonged to the Bishops, whome also Cyprian lib. 3. Epistola. 14. calleth Præpositors, placed ouer the residue, who in gouernment sustayned the chiefeft parte of the Ecclesiasticall administration. After them, the next in dignity, belonged to the Priestes or Elders, and the third to the Deacons. And that Bishoppes were then aboue the Priestes or Pastorall Elders, is apparant by Cyprians owne wordes. I haue long helde my patience (moste deare bretheren) as though our bashfull silence should help to quietnesse. But when immoderate and abrupt presumption, by the rashnes thereof, shall attempt to disturbe the honor of the Martyrs, and shamefastnesse of the Confessors, and tranquillity of the whole people, I must no longer hold my peace. For, what daunger of the offense of the Lord ought we not to feare, when as some of the Priestes (or Elders) neyther mindefull of the Gospell, nor of their place, no nor thinking of the Lords iudgements to come, neither that now, the Bishop is placed ouer them: do with contumely and contempt of him that is placed ouer them, claime the whole to themselues, which thing was neuer done at all vnder the aunccestors. Yea and (would to God) that casting flatte downe the saluation of our brethren, they would not challenge all thinges to them selues. I can dissemble and beare the reproches of our Bishoprike, as I haue still dissembled and borne them. But now there is no place of dissembling, where as our brotherhoode is deceaued by some of you: who, while without meanes of restoring the saluation, they desire to be plausible, they rather hinder such as are fallen. &c.

Whereby as it plainly appeareth, that the Pastorall Elders were inferior to bishops: so euen then, there were of the Cleargie, some Priests or Elders, that enuied and slandered this their B. Superiority, and would haue had the dealing, as far forth, as they in restoring the penitents, and in all thinges, equall authority to the bishoppes.

The Bishop
ouer the
Priestes by
the Gospell
& the Lords
iudgement.

Paule.

A plausible
shew of re-
formation
but offen-
sive to God

The
most re-
uerend.

Bridges

Junius re-
ferring him
selfe for
James B of
Ierusalem.

Which thing (by Cyprians iudgement) how plausible a shew of reformation soener it had, was very offensive vnto God, and neuer before attempted of the Ministers. And so consequentially, this superioritye of Bishops placed ouer the Priestes or Pastorall Elders, had continued euen from the Apostles times. And thus might they well of him bee called the successors of the apostles. Not, that Cyprian meant, that there was no difference betwene the Bishops and the Apostles.

And therefore, this is a manifest mistaking to say: If wee take it so, as though by the very commandment of God, these Bishops are the same that in times past the Apostles; the thing it selfe dooth refute that seeing there was alwaies a certaine portion assigned to euery Bishoppe. But the Apostles, by the direction of the spirit of God, thought not confusedlye, didde exercise their Ministrye throughout the whole world,

Although herein and in other pointes more, the Apostles were distinguished from and aboue Bishops: yet might they also be Bishoppes well enough. For, as this Learned man saith: they did it not confusedlye: for their charge to goe into all the world, and preache the Gospell vnto all nations, was not so, that euery one of them shoulde trauell ouer all the world, and preach vnto all nations: But that by the world (being named *per synecdochen* the whole for the parts,) and that among them all, some here and some there, by the direction inuoyd, of the spirit of GOD, they dispersed themselves at length in diuerse parts of the world. And there all so diuerse of them, did settle themselves, so long as they lived, as is recorded in the moste credible histories of their travels. And some taried still at Ierusalem, as James, and after him Symeon. Of which James it is not onely in all the most ancient and not suspected records, constantly & expressly auouched, that he was the Bishop of Ierusalem: but even Iunius himselfe, (as precise otherwile as any of our Learned Writers, and no lesse Learned,) in his booke of notes vpon the Epistle of Iude, fol. 5. confesseth, saying:

Fowrthlie, hee is called Iudas the brother of James, not onely in this salutation: but also *Zuc. 6. 16.* & *Mat. 1. 15.* Because the name of James was moste famous among all men: as hee that moste of all was the Governour of the Church of Ierusalem. Who was called the brother of the Lorde, who was accounted iuste, who was surnamed Cholim-ham: or, as it is commonly written Oblas, by the sentence of alme; that is to say the bulwarke, (or compassing about) of the people in righteousness, as Clemens doeth interpret it, or *τοις τοις λαοις*, the wall of the people, as Epiphanius expoundeth it. As though hee coneyned the people, and environed them with defence rounde about, by the puritie of his doctrine, and by the holiness and righte-

righteousnesse of his manners. For Moses *Exod. 32. 35.* affirmeth, that on the contrarie, the people by vngodlinesse and impurenesse are made naked. Of these thinges wee haue moste plentiful witnesses. Peter *Act. 13. 17.* Luke, *Act. 15. & 21.* Paule, *Gal. 2. 9.* Ioseph lib. 20. in his history of Antiquities. Clement and Eusebius lib. 2. of his Ecclesiasticall history, cap. 23. which three last testimonies as we haue already perused, do confirme that Iames was the very bishop of Ierusalem.

But (saith this most reuerend and Learned man) if this be true, there should haue bene more Bishops in the Church of Rome it selfe: namely Peter and Paule, which yet afterwarde was counted peculier to one.

The most reuerend,

And must this needes follow, that if bishops were the successors of the Apostles, Peter and Paule must needes haue bene bishops of Rome: Such close conclusions indeede the Papistes make. And why not at other places so well as at Rome, where more than one of the Apostles were together: as at Samaria, and especially at Antiochia. But though bishops succeeded the Apostles in some thinges, yet it followes not, that they succeeded them in their Apostleship? And some of the Apostles were bishops also, as some were both Euangelistes and Prophetes, euen in the most proper signification of those functions. Yet for all that, were they Apostles still. But who maketh Peter and Paule bishop of Rome, because they were both at Rome? As for Paule, it is apparant he was there, and continued also there in teaching 3. yeere at once together: and yet we say not, he was Bishop there, nor Peter neither. And yet had they bene both Bishops there also, and at one time, why might they not for all that, haue afterwards had but one Bishop at once, and that one, successor well inough unto them both? but he replyeth.

Bridges.

Peter and Paule not B of Rome.

And surely, there can not be more, the chiefe in one and the same company at one time.

The most reuerend.

And cannot two be chiefe together, in respect of other inferior to them both, though in one and the same companie? There were 2. Consuls at Rome, both chiefe alike together at one time, ouer all the other Senators, their selues being of the same order and company of Senators. There haue bene two or three Emperours also of Rome, who were all of one and the same company, and parted the Empire among them at one time, and all had chiefe authorizty together, ouer all the ciuill state of Rome. and might it not be so in a Bishops office, yea two or three together, vpon some extraordinary occasion, and yet all alike superior to all the other Pastors in that Church or Diocese? The question of equality, is of qualitie, not of quantitie: the number doth not appreach the superiority.

Bridges

Both superior govern ment & supreme too; may be in more then one ouer the residue.

The
most re-
uerend.

Bridges

It followeth
nor, that be-
cause some
Apostl. were
Bishops: all
Bish. must
bee Apostl.

And (saith he) whereas the name of bishop, is said of the Apostleship, *Act. 1. 26.* it maketh nothing to the matter, except a man by like reason, would haue the Deacons to haue bene Apostles, because Paule calleth his Apostleship a Deaconship or Ministry.

Indee, if we would haue Bishops to be Apostles also, then he saide something to the matter, that Deacons should haue bene Apostles; because Paule calleth his Apostleship a Deaconship or Ministry, vndersta- ding the name of Deacon, in his vsuall and proper signification. But Paule doth not so call himselfe a Deacon; and yet now and then, hee exercised the proper office of a Deacon. Yea, all the Apostles did so, vntill (*Acts 6.*) they made a peculier office of the Deaconship. Howbeit not so, that they excluded themselves, or other Pastors, that they might neuer jointly exercise also, a Deacons office. So might an Apostle be a Deacon, though a Deacon might not be an Apostle. As the higher office might include the lower, though the lower include not the higher. And so the Apostles might be Bishops, although the Bishops succeeding them, might not bee Apostles. But, though their Apostleship it selfe *Act. 1.* bee called a Bishoprike improperly: what hindereth this in them, that the name and office of Bishop in his proper sence, might not be compatible, though not al one, with the name & office of their Apostleship also? And yet, if it coulde not neither, notwithstanding, sith that the Apostles made Bishops, and made them in the highest degree, of the Ministers ordinary and perpetuall orders, as the Apostles were for their extraordinary time the highest: so might they well of Cyprian be called the successors of the Apostles. So not onely Ciprian, but (besides the auncient Fathers already cited.) S. Augustine calleth the Apostles, Bishops: and Bishops the Apostles successors. *Tom. 4. de quasi. ex nouo Testam. quasi. 97.*

August. Tom.
de quasi. ex
nouo Testam.
questione 97.
Aug. tom. 8.
in Psal. 44.

For (saith he) no man is ignorant that our Saviour instituted Bishops for the Churches. For euen he him selfe before he ascended, laying his hand on his Apostles, ordeined them Bishops. And more at large, *Tom. 8.* on the 44. psalme: that they succeeded the Apostles. In steede of thy Fathers, are Sonnes borne vnto thee. The Apostles haue begotten thee. They them selues were sente, they their selues preached, euen the fathers theirselues: but coulde not they be alwaies bodily present with vs? If one of them said, I desire to bee loosed, and to be with Christ: muche more is it the best. It is necessary to tarry in the flesh, for you. Thus indeede hee saide, but how long could he tarrie heere? Coulde hee vntill this time? Could hee for euer heere-after? Is then the Church desolate by their departure? God forbid.

In steede of thy Fathers, Sonnes are borne vnto thee. What meaneth it, In steede of thy fathers, sonnes are borne vnto thee. The fathers, the Apostles were sent, In steede of the Apostles, (or for the Apostles) sons are

The Bishop
in steed of
the Apost.

are borne vnto thee, there are ordeyned bishops. For from whence are the bishoppes borne, that are at this day throughout all the worlde? The Church herselfe calleth them Fathers, she herselfe begat them, and shee herselfe placed them in the seates of their Fathers. Therefore, thou thinkest not thy self desolate, because thou seest not Peter, because thou seest not Paule, by whome thou art borne: a Fatherhood is growne to thee of thine owne Children. In steede of thy Fathers are children born vnto thee, whome thou shalt make Princes in all landes.

What can be playner spoken then these sayings of S. Augustine, both that the Apostles were also Bishops, and that (as Cyprian saide,) bishops are the successors of the Apostles?

As for that which is here added of Hieromes former sentence, though I haue sufficientely and at large discussed the same: yet, since this moste reuerende and Learned man also, hath somewhat more to say thereto: let vs likewise heare it.

The
most re-
uerend,
Bridges.

But wee are (saith hee) to looke into that also, that Ierome might seeme to be of the minde, that this kind of Bishop began then, when as Schismes arose vp in the Church.

Very true, euen so saith Hierome, and (as we haue noted) it followeth thereon, that this kind of bishop began, euen in the Apostles times. And what heere can this moste reuerend and learned man, or anie other say, to denie this conclusion, except he will denie Hieromes saying? If he will denie it: why doth he bring it for him? Well, what of that, there is no remedie, he will denie it flat. yea, he suspects, whether Ierome were of that minde.

The
most re-
uerend,
Bridges

But we are (saith he) to looke into that also, that Ierome might seeme to be of that minde, that this kind of Bish. began then, when as schismes arose vp in the Churches.

say, neuer say (for shame) he might seeme to bee of that minde, for if a mans minde may be knowen by his speech, he speaketh it plaine, and nameth what kindes of schismes they were, when the people saide, I hold of Paule, I of Apollo, I of Cephus. So that hee plainly thought, it was in the Apostles times. Yea, and he plainly so auouched, in the sentence also before alleaged out of Ierome, by this Learned man himself: For at Alexandria (saith Hierome) from the time of Marke the Euangeliste, till the time of Heraclea and Dionisius Bishoppes: The Elders placed one in a high degree or place, chosen by them-selues, whome they called, the Bishoppe. So that, this was the plaine mynde of Ierome, (since that diuerse of the Apostles suruiued Saint Marke) that the originall of this kinde of Bishoppes, beganne in the Apostles daies.

Ieromes
minde
is most ap-
parant that
the peculi-
arizing of
the name &
office of B.
was in the a-
postles time

That this is not so (saith he) we may gather out of Paule himself, who,

The
most re-
uerend.

of purpose writing to the Corinthians about the same matter, dooth not only passe ouer this remedie: but also as fore-seing such a matter, doth in the title of the Epistle, ioyne vnto himselfe Solsthenes, to teache by his example, how carefully this Primacy is to bee auoyded in the Assemblies of the Church, who(as it is euident, were not onely the firste in Order next vnto Christe, but also highest in degree,) did execute their ministry in common.

Bridges

Ierome chal-
lenged of
vntruth.

Heere Ierome is flatlie challenged for an vntruth. And what prooue against Ierome that this is not so? Forsooth, wee may gather it. And is this all, it may be gathered? Shall we inferre a necessity, on a probability? Well, what may wee gather out of Paule himselfe? Because hee wrote of purpose against schismes, and passeth ouer this remedie: Ergo: This was neuer vsed at all for any remedie against schismes in the Apostles times.

The friu-
lousnesse of
the moske
rev.argum.

Let vs see the goodnesse of this argument by the like. S. Paule wrote of purpose, against our naturall corruption, whereby we and our infantes are all bozne in sinne. Against which the sacrament of our regeneration is a remedie: But S. Paule passeth ouer the baptizing of Infantes: Ergo: it was not a remedie in S. Paules time.

S. Paule also in the same Epistle that he speaketh of schismes, writeth of purpose, against whozedome, whereof diuorse is a remedie: but he passeth ouer the remedie of diuorse, in the cause of whozedome. Ergo: there was then in that case, no vse at all thereof. Saint Paule writeth of purpose against the abuse of the Lords supper, with their drunkennesse, surfitting, and making no difference of it from other meate, whereof it is also a remedie, to haue onely the elementes of breade and wine, and to remoue all other meate at such times as it is ministred: but S. Paule passeth ouer the forbidding of those *oramus* (or loue Feasts) which were vsed to be made when they came therto: Ergo: The Lords supper was neuer vsed onely with bread & wine in the Apostles times, but alwayes with another supper ioyned thereto.

On this fashion, we might reason of many moe thinges, But one for al Saint Paule writing of purpose against the same matter, to wit against the Corinthians schismes, doth passe ouer this remedie, the equalitye of all pastors in the Church: Ergo: In S. Paules time the pastors were not all equall. If it be replied. But yet these thinges are written of, in other places, either by S. Paule, or by some other: so y^e those remedies notwithstanding, remaine entier, although they be not there touched: And doth not this fully aunswere this most reuerende and Learned man, if this superiority among pastors, be shewed in other places: as in 1. Gal. and in the Epistles to Timothie and Titus? &c. Yea, what if in the self same place, the Apostle writing of purpose to the Corinthians aboute the

same

same matter, doe sufficiently and plainly gather the superiority among the pastors? Doth not S. Paule name himselfe, besides Apollo and Cephas, on whose names the Corinthians pretended their schismes? And were not all these three, Elders, for all they were Apostles? Were not Paule and Apollo, of the same function that was Peter? Who (as this Learned man by and by his selfe confesseth) called himselfe fellow Elder: Ergo; an Elder. And was this S. Pauls purpose, in writing of purpose against this schisme), that where the Corinthians thought too much of these three Pastors, and made schismes about their affections to them, that for remedye hereof, they should so abase their estimation of them, that they should count them but equall to al other, and all other pastors (set aside their Apostleship) to be equall, and all one in dignitie and authority with them? No, howsoever the order and function of the Apostleship, was all one and equall in all the Apostles, and the Eldershippe among the Elders: yet neither as Apostles, nor yet as Elders, the persons were of like giftes, nor of like dignitie, and authoritie, in all places and respectes among them. Which superiour degrees and estimation, Saint Paule approueth and alloweth: and neyther to the Corinthians, nor anie where else, directly nor indirectly dooth improue the same.

Difference of the persons dignitie & authority in the equality both of Apostleship & Eldership.

The

But (saith this our reuerend and Learned man) that S. Paule foreseeing such a matter, doeth in the title of the Epistle ioyned to him-selfe Sothenes?

most reuerend.

And did Saint Paule and Sothenes, execute their Ministry in common as equals: because he ioyned him to himselfe in the title of his Epistle, and in his salutations? He ioyned Timothie vnto himselfe, in his other Epistle to the Corinthians: and besides Timothie, Siluanns in both his Epistles to the Theſſalonians: Doeth hee therefore execute his ministry with them in common, and as his equals? and how then dooth this Learned man himselfe euen heere confesse of the Apostles: (who it is euident, were not onely the firste in order next vnto Christe, but also highest in degree.) if these men whome in these salutations S. Paule ioyneth vnto himselfe, did execute their Ministry in common: and therein were equall vnto him?

Bridges.

These thinges hang not together. Whatsoever S. Paule in ioyning Sothenes vnto himselfe in his salutations did foresee: this Learned man fore-sawe not, no, nor after-saw his apparant contradictions to him selfe: and much lesse saue he, what S. Paule fore-sawe heerein, cleane different from that that he imagineth.

The

Wherefore (saith hee) no not the same Paule alone woulde excommunicate the incestuous persons, by his Apostolicall authoritye, but by the authoritye of the whole Eldershippe: Neyther dooth Peter

most reuerend

Sophenes. doubt to call himselfe fellow Elder.

Bridges. S. Paule had a superior authority ouer the whole Eldershippe, euen as Caluine himselfe confesseth on that place, 1. Cor. 5. 4. Wee muste note (saith he) that Paule though he were an Apostle, doeth not excommunicate after his own lust alone, but participate counsel with the church, that the matter may be done by a common authoritye: hee verilye goeth before them, and sheweth the way. but in that hee ioyneth associates with him, hee signifieth inough, that it is not the priuate power of one man,

Marlorate on 1. Cor. 5. To the which Marlorate addeth, and that as out of Caluine also: firste vpon these wordes, I haue already decreed, for I haue also (saith he) already iudged and pronounced the sentence which you ought to follow. And againe, as out of Martyr. Verily, the Apostle goeth before other in iudging, which also it becometh those that in the Church are the greater, to the intent that the vnskillfuller people, may be in iudgement directed by their voice going before. And further, as out of Caluine hee saith:

The auncient Church had an order of Priesthood or Eldershippe: whereof the Apostle mentioneth. 1. Tim. 5. c 17. and these Priests or Elders were of two sorts. For, certaine of them both taught and administered the Sacramentes; yea rather, together with the Bishop, did gouern the Church, because the Bishop was of the same order that they were of. Neyther behaued he himselfe otherwise towards them, than the Consul of Rome towards the Senators.

If the priests or Elders minist. of the word & Sacram. did then together with the B. gouern the Ch. then were B distinct from Elders of the word & sacraments Whereby it plainly appeareth, that the Apostle, whether he ioyned vnto him (after he had fore-iudged and decreed the same) the whole Church of Corinth, or the Seniory, (of what sort of Elders soeuer they vnderstande it) to denounce in their assembly, the sentence already decreed of excommunication: yet notwithstanding was Paule their farre superior: Yea, that euery Bishop in his Diocese, ioyning with his seniorye, being of such Priestes or Elders as are of the order that the Bishop himselfe is of; neuerthelesse, still hee remaineth their superior, not onelie in other poyntes of dignitie, but euen in the voyces that they all ioyntlie assembled giue, in denouncing the partye to bee excommunicate, with their assents, whome the Bishop befoze hath pronounced iudged and decreed so to be.

And that he is as a Consull towards the Senators, to witte, of a far higher authoritye than anye one, or than all his Bretheren in the Senate. And that this was the order in the auncient Church of the Eldership, whereof the Apostle maketh mention in the 1. to Timothy, 5. c. 17.

custome.
 All which if it be true, that Marlorate (as out of Caluine) both here re-
 solve: then is it plaine, that in the Apostles times, there were Bishops
 of the same order, that the other Priestes or pastorall elders were, who
 both taught and administred the Sacramentes, and though with the Bi-
 shop, they did gouerne the Church together: yet had he a farre superi-
 or dignity, then anie one, or then all they had, as a Consull among & yet
 aboue his Senators. Which is the very principall poynt in question. And
 how is not then this Bishop, that heere in contempt is called the Bishop
 of Man, the Bishop of God also? As for excommunication, we wil re-
 ferre to his proper place. And for Peters calling of himselfe a fellowe El-
 der, because our Brethren, the Learned Discourfers, discourse better
 on it, I will likewise referre it, to their further calling on the same.

The residue here noted by this Learned man, for Ieromes sentence, is
 already answered, same that he addeth this:

And whereas hee saith in the same place, that it was decreed
 throughout all the worlde: we are to vnderstande it no otherwise, than
 of a priuie custome, brought in by little and little.

Howe priuie it was, and by little and little brought in, the Reader
 may vnderstande by that we haue shewed already: that it began in the
 Apostles times, the apostles not buttowing thereto: but willing the same:
 yea, some of the chiefe apostles themselves parties: Open to al the world
 in the most famous Churches, Ierusalem, Antioche, Alexandria, Ephe-
 sus, Rome, and all Creta ouer: spread from these places, throughout all
 Christendome: begun in the age of the apostles, and so continued in the
 Primitive Church, and held in reuerence among all these auncient reue-
 rend holy, and learned fathers, confessors, and Martyrs, before the er-
 rores, superstitions, pride and tyrannie of Antichriste began: recorded &
 testified by so many and so credible witnesses: confessed and graunted vnto
 euen by the moste reuerende and best learned men in deede of our owne
 times: yea, by these our brethren themselves that do impugne it, and yet
 in effect doo thus confirme it: and shall wee now dare to call this a priuie
 custome brought in by little and little? But what dare not this man
 from beyonde the Seas (vnder the name of moste reuerende & learned)
 presume to conclude, that dare solde by all this matter thus?

And whatsoeuer is founde in Ignatius or other auncient Writers,
 when the Bishop of Sathan was not yet found out touching the authori-
 ty of the Bishops or ouerseers (as Iustine speaketh) is to bee vnderstood
 of this kind of Bishop.

Thus both this moste reuerende and Learned man, shake off all these
 auncient writers, and holy fathers. Ignatius heere named, immediatlye
 succeeding the Apostles, and living in Antiochia, before the destruction of
 Ierusalem, not onely in S. Iohns and Simeons daies: but while manye
 other

*The
 most re-
 uerend.*

Bridges.

*The
 most re-
 uerend,*

Bridges.

other of the Apostles and Disciples lived, as Eusebius in his Chronicle witnesseth. Yea, though Bera also alowe the title and office in Timothee, that Iustine ascribeth to bishops: What of all this? Whatsoever Iustine speaketh; yea, whatsoever is found in Ignatius, or other auient writers whosoever they be, whatsoever they speake or write, neuer so good, neuer so holie, neuer so true, what though it were, when the bishop of Sathan was not yet founde out; if it once be touching the authority of bishops & Over-seers, it is all to be reiected with this contumelie: It is to be vnderstode of this kinde of bishoppe, which is called. The bishoppe of Man, that is to say, brought into the Church, by the alone wisdom of man; besides the expresse word of God. Thus doth this moste Reuerend and Learned man frō beyond the Seas, in a round conclusion, giue his iudgement of them, and so he leaueth them.

Let vs now therefore leane him also, to returne a Gods blessing beyond the Seas, from whence he came, and with all due re-

uerence taking our leaue of him, in expectation of

other reuerend and learned Fathers,

Iudgements from beyonde

the Seas also:

Let vs now for the present, returne home to our Bre-

thren where we left them in their Learned

Discourse of Ecclesiasticall

government.

THis booke treateth specially on the Iudgements of other reuerend and godly learned men, from beyonde the seas also, in the late reformed Churches concerning this superiour authority & dignity of one pastor in a citie; or Diocesse or Prouince ouer his brethren and fellow pastors. Which one was called in a citie, or diocesse, bishop. in a prouince Archb. To the prooffe whereof are, alleaged vpon our brethrens allegation of Titus. What superiour authoritie he had ouer all the pastors of Creta: with the iudgements of Bullinger, Caluine, Aretius Hemingius, Herebrande with the orders of other reformed Churches for their Superintendents speciall and generall. The B. and Archb. of the fathers and other canons of the auncient churches regiment approoued by Caluine in Geneua, with the approbation of Jeromes sentence, and that this order was in the Apost. times, and not contrary to the Apostolicall Doctrin: with Caluines epistles to diuerse B. and Archb. & to the King of Polonia, approouing this superior authority: and his generall rules for all popish B. conuerted to the gospel. The iudgement of Zanchius and Bucer for those olde orders, specially of bishops & Archb. & for the old clericall discipline and regimēte due vnto them: of the obiections to the contrary out of Peter, and of the Titles proper to Christe: and whether the name Archb. be cōpetent to any Minist. & of Peters Title of fellow Elder: and of Christs prohibitions of Titles & rule, & of his example of washing his Disc. feet, &c. and of humility & Lordship: of bishops holding temporalities & royalties: & of obediēce vnto them in the same, & of Diotrephes. with caueats for the Ministers lawfull authority: and against vnlawfull liberty by equality: lastly of Bezaes iudgement on these matters for the Apostles and the auncient orders: & of the renuing those orders in the state of Geneua.

The Learned Discourse.

Pag. 24.

1. Tim. 3. 2. 8
Th. 1. 5. 6. 7.

IN the same manner of speaking, he describeth the qualities of those, which were to be chosen Bishops and Deacons. Likewise vnto Titus. 1. 5. Hee calleth them elders, and immediately after, describing the qualities of such, as were meet to be ordeyned elders, hee calleth them bishops: saying For this cause did I leaue thee in Creta, that thou shouldest continue, to redresse the thinges that remayne: and that thou shouldest ordeyne elders in euery City, if any bee vnreprouable: the husband of one wife, hauing faithfull children: which are not accused of riot, nor are disobedient. For a bishop or ouerseer must be vnreprouable, as the steward of God, not froward. &c.

Bridges.



Concerning, the communicating of these names, Pastors, Priestes, or elders, and byshops, indifferently, of the being of the office all one and the same, vntill furder order in the Apostles times were taken: we haue at large before declared. But as for the matter, that among these Pastors, Elders or bishops, some one Pastor, elder or bishop, had a superior gouernment ouer many of the residue in the same order: as wee haue plainly proued it by Saint Paule, through-out all the same his Epistle to Timothy here alleaged, and also out of the other Epistle vnto him: so, for this Epistle likewise vnto Titus. 1. 5. Which Epistle appeareth to be so late written by Saint Paule, that there is no such iourney, or aboade, in any such place mentioned, in all those iourneyes which Saint Luke so diligently in the Actes recozde: & therefore it should rather seeme, to be written after that time.

The time when the Epistle to Titus was written.

Bullinger, in his Preface on this Epistle to Titus sayth: when it was written, eyther before or after the Apostle was taken, it is not euident ynough. *Theophilaste* thinketh it written before his bondes, and before the later to *Timothie* were published. Certainly, hee that wil search it more diligently, shall not want coniectures, whereby it may be gathered that it was written, after that by the sentence of *Cesar*, hee was at Rome acquitted.

But were it written then, or after, or before, or as *Chytrens* also *Chytrens* in his *Onomastichon* gathereth: yet maketh it no lesse, if not much more, *Onomasticho.* vnto this purpose, that euen at that time, while the name of Preeft or Elder and Bishop was yet vbled in common: notwithstanding there was, yea, and that no small difference, among these Preeftes or elders and Bishops, in the degree of superiour gouernment: which is apparant by the

the text it selfe, wherein Saint Paule giueth Titus beeing a priest, or elder, or pastor, or Bishop, a greates deale more authority and superior dignitie, then ordinarily appertayned to euery Priest or elder or Pastor or Bishoppe, as by what name soeuer they were tearmed. Which Caluine himselfe vpon these wordes, *For this cause haue I left thee in Cre-
ta, &c.* doth note saying: This beginning doth clearely shewe, that *Titus* is not so muche admonished for his owne sake, as commended vnto others) leaste any shoulde hinder him, the Apostle committeth vnto him, his owne turnes. Wherefore it behooueth, that hee bee acknowledged of all men, for the Apostles Vicar, and bee reuerently receyued. For sithe that no certayne station was assigned to the Apostles, but an office enioyned to them, of spreading the Gospell through-out all the worlde: whereas therefore they trauayled out of one city into another, they vsed to substitute fitte men in their place, by whose labour that which they beganne, shoulde be finished. *Pradica.* So *Paule* boasteth that he founded the Church of Corinth, but other were the master-workman which ought to builde therupon, that is, to further the building. This indeede belongeth to all Pastors. For, the Churches shall alwayes haue neede of encreasinges, and of furderance, so long as the worlde endureth. But beyonde the ordinary office of pastors, a care of ordeyning the Church was committed to *Titus*, for pastors are wont to bee placed ouer Churches, that bee already ordeyned, and formed in a certayne manner: But *Titus* susteyned a certayne burden more, that it is witte, to giue a forme to churches not yet orderly framed, that he might establishe a certaine manner of pollicie together with Discipline. Thus hath *Titus* beeing an Elder, or pastor or bishop a Superior authoritie giuen him aboue other Elders, pastours or bishoppes, were they then distinguished or all one. As for the office of *Titus*, it is deuided (sayth *Aretius*) in two partes, the one is parted into correcting, the other into ordeyning. These two wee haue in the Apostles proposition: That thou mightest correct the other thinges, and Towne by Towne ordeyne Elders. That therefore, shoulde bee *Antididum*, *Correction*, but this *ordinatio*, *Ordination*. *Aretius in*
iii. Correction conteyneth all that, that is vicious in the manners of men, and ought to bee and may bee amended, according to the rule of Gods Lawe. In which part the Apostle hadde in-deede corrected many thinges, but not all, nor the whole. Hereupon was the precept of the amendment of the residue. &c Whereby wee are admonished, that alwayes and euery where, we haue neede of amending.

Moreouer, that there canne bee no vigilancy so greate of Godlye Ministers, that can in the hearers correct vices to the full, but that

thority.

still that saying of the Apostle is to bee often repeated, *Correct the other thinges. &c.*

Time ordain-
ed Elders
alone.

The other office of Titus, is to ordeine Preestes or Elders Towne by Towne. This is called *ordination* the ordination of Ministers: a place moſte ample and needefull to bee knowne. It is wont heere to bee enquired, who oughte to ordeine and then who are to bee ordeyned. Concerning the former, the Apostle in this place attributeth this to Titus alone: for there were no other in Creta that regarded this matter, or that coulde haue perfourmed it: and all the Magistrates were as yet heathen, and Titus was moſte rightly enſtructed of the Apostle, and endued with giftes of the holy ghoſte. At this day there is another reason, wee haue ſaythfull Magistrates and Chriſtian people: And therefore the force of the election pertayneth not to the onely Ministers, although heere it appertaine to Titus alone. And therefore our Churches. (*He ſpeaketh of the territozy belonging to the Lords of Berne in Heluetia*) doe keepe this manner, that the Ministers doe indeed elect, notwithstanding, they offer the to the Senate (as if we ſhould preſent the election to the *Duēnes Maieſty*, & to the *Conſel*) Which either alloweth or diſalloweth all the election, according as they vnderſtande the matter. Oftentimes alſo the conſent of the whole Church is ſought, ouer whome the Miniſter is to bee preferred. Thus ſayth Aretius not onely of their order in ordeyning Ministers, both different from this example of Titus, and from the rules preſcribed by theſe our Learned diſcourſers: but alſo to theſe, that Titus had there and then, the whole and onely gouernment of theſe thinges.

Caluines ob-
iection and
anſwere for
Titus au-
thority in
electing &
ordeining
Paſtors.

Neither anſwereth that, which Caluine anſwereth to his owne objection: which though wee haue noted once befoze, in anſwering the moſte reuerende and learned man, when hee vrged Election as the cheefe ground of Church offices, which dependeth on the voyces of the whole company: Yet once moze, (if it be pardonable) let vs againe conſider his obiection, and his anſwere: But hee ſeemeth (ſayth Caluine) to permitte too muche to Titus, while hee commaundeth him to ſette Ministers ouer all the Churches. For this were almoſte a Kinglike power: and moreouer by theſe meanes, is taken away from euery Church the right of electing, and the iudgement from the colledge of the Paſtors: but this were to prophane all the holy adminiſtration of the Church. But the anſwere (ſayth Caluine) heereunto is eaſy. Not that it is permitted to the will of Titus, that hee might doe all things alone, and place biſhops ouer the Churches whome hee pleaſed: but onely hee commaundeth him to gouern the elections, as a moderator, euen as it is neceſſary. This is a ſpeeche common ynough: ſo is the Conſull, or hee that ſupplieth the place of the King in the vacancy,
or

or the dictator, sayde to haue created the Consulles, because he held the court where they were to bee elected. And so saith Luke of Paule and Barnabas in the Actes: not that they alone did preferre, as at their commaundement, the Pastors of the Church, eyther tried or known: but because they ordeyned fitte men which were elected or desired of the people.

I omit here, in this matter (concerning Titus ordeining Ministers,) the contradiction of these two so notable learned men Caluine and Aetius: the one sayth, the ordeining and the election of them pertayned to him alone: the other sayth, not to him alone, the one sayth, they were elected or desired of the people: the other sayth, none regarded this or could do it: and yet both of these (thus varying) excellent men. But to reconcile them both as well as we may, yea, to yelde to Caluine as the senior, and the more renowned, and the more fauouring these our brethren Discourses, and being him selfe the cheefe Pastor euen in Geneva, wherunto they would neuer leuel our Ecclesiasticall government: let Caluines owne conclusion answer his owne selfe, and our brethren pretended equalitie of their Pastors. Indeepe (sayth Caluine) We learne out of this place, that there was not then such equality among the Ministers of the Church, but that some one was aboue them in authoritie and in counsell. Howbeit, this is nothing to the tyrannicall and prophane manner of Collations which reigneth in popery: for the manner of the apostles was very farre different. What can be playner sayde, then this conclusion of Caluine, that there was not then such equalitye among the ministers of the Church, but that some one was aboue them, not onely in Counsell but also in authority?

Caluines conclusion that the ministers were not al equal in authority in the Apostles times.

Neither is this confessed of Titus onely, but of the whole state of the Ministry then, to wit, in the Apostles times, and so: all the continuance of the Ministry after them, that there shoulde not bee among the Ministers of the churches (and by Ministers there, hee speaketh of Pastors) suche an equality as our Brethren here pretende, but that some one, both in Counsaile and also in authority, should bee a Gouvernor and Ruler, set ouer aboue his brethren and fellowe Ministers: and by what name could they or can we call him better, then a Bishop?

The ancient Fathers therefore, hauing by continuall succession received this Title, for a Superiour in authority and counsaile, among the Ministers of the Church, as not equall, yea, by a kinde of prehemi- so call him a Byshop: and finding Titus to haue such Superiority committed vnto him, ouer a whole Isle, hauing an hundred Cities or good Towns therein, do call him Bishop of Creta. Titus (sayth Hierome) the Bishop of Creta. In which Isle and the Islandes lying thereabouts, hee preached the Gospell of Christe, and there died.

The ancient fathers acknowledging Titus to be B. of Creta.

Titus a B.
and his au-
thority a
patern to al
other B.

The popes
superiority
not establi-
shed by this
superiority
of a bishop.

Hemingius a famous and yet living learned man, writing upon this Epistle of Paule to Titus, in the summe of the first Chapter, saith on this wise: The summe of the first Chapter is, that a Byshop ought Towne by Towne, to ordayne Ministers of blamelesse life, and of sounde doctrine. Whereby he may stop the seducers mouthes, and blame such as teache peruerse thinges, that they may at length become sounde and repent. In which wordes, he signifieth, that both Titus was a bishop, and that generally all such as are Bishoppes haue a Superiority ouer Pastors and Ministers, both to ordeine them, and to correct them. And vpon these wordes, For this cause I left thee in Creta, &c. Hee saith: Having finished the Preface and salutation, he treateth of well ordeining those thinges, that were of Paule omitted, by reason of his suddaine departure, and of ordeining byshoppes in euery Towne. Because hee woulde not haue a want of gouernment in the Church, but that all might bee doone in order and decentlye, hee woulde that some man notable in life and Doctrine, shoulde bee the gouernour to ordeyne the Ministers, and to dispose all thinges rightly in the Church, which shoulde take heede that no heresies shoulde arise: Which (to conclude) shoulde studye that all things should bee done orderly, neyther yet heereupon, is the primacy of the Pope, nor their tyrannicall ^{at Rome} or freedome of liuing after their owne lawes, and iurisdiction of the papistes, which they challenge to themselves, established. For they serue not our Lorde Iesus Christe, but endeouour them selues with all their might, to extinguish the light of the gospel, that by the goodnesse of God is kindled. Albeit they are greatly defeated of their opinion: for the bloude of the martyrs is as it were the best oyle, for it causeth that the light of the gospel being kindled, doth burne the more. That thou mayest correct the thinges that are desired: that is, that thou shouldest rightlye dispose those thinges, that are desired in the ecclesiasticall ordination. For Paule as it seemeth hauinge layde the foundation, went vnto some other place, as hee that was the Apostle and Doctoure, not of one Nation, but of the Gentiles, leauing in the meane season, among the Cretensians, Titus, which shoulde set in order those thinges, that hee him selfe in so short a time had not furnished. Note, that the office of a Byshoppe in generall, is to dispose rightly all thinges in the Church. And that thou shouldest in euery Towne ordeyne Preestes or Elders. And the cheefest part of the Episcopall office is to ordeyn fitte Ministers of the worde, &c.

Neyther onely doth Hemingius write thus, on the occasion of these wordes of the Apostle to Titus, then the which, wee neede no playner testimony: but also vpon the fourth of the Ephesians, concerning Pa-
stors

stors, (under which name our Brethren woulde shelter Preeſtes or Elders, and byſhoppes, not onely to bee alwayes equall, but all one and the ſame. Hemingius ſayth, Paſtours were thoſe, whome at this day wee call *Paroches*, Pariſh Preeſtes, theſe were placed ouer certayne Churches, that by preaching, by adminiſtring the Sacramentes, and by a certayne holy Diſcipline, they mought gouerne them. Theſe are not for a time, but their office is neceſſary in the Church, euen vntill the Iudgement.

Doctours are theſe, whome the Church in times paſt called Catechizers: whoſe office was to preſcribe the forme of Doctrin, and to deliuer the foundations of the Doctrin, which the Paſtours afterwarde ſhoulde followe. Such as at this day, teache the youth Religion in the ſchooles. Theſe haue regarde that the true interpretation, and a iuſt meaſure of teaching, bee reteyned in the Church. Howbeit notwithstanding in the time of the Apoſtles, the manner of promoting as it is nowe in uſe, was not yet receiued. Neuertheleſſe we muſt vndeſtand, that the godly gouernors of the Churches, and of the ſchooles, ordeyned the degrees of promotions, vppon good and profitable counſayl, both that the arrogaunte ſhoulde not vſurpe to themſelues this Title of honoure, without the Iudgement of the Church: and alſo that ſuche as were fit men, mighte bee acknowledged by the publike teſtimonie, and bee had in price. Neyther this contrary to the dignity of the Eccleſiaſtical Hierarchy, which is commendeth order and comelineſſe to the Church; it leaueth vnto her the righte of ordeyning the cuſtomes, which ſeeme to make for order and decency. Wherefore there is no cauſe, that wee ſhoulde regarde theſe ſpeeches, of the proude ſpirites of ſuche as contemne theſe Eccleſiaſtical degrees: iſo bee, that they vnto whome ſuch degrees are collated, ſhall remember, that they are not the badges of the contempte of others, or of arrogaunte Supereminency; but rather, the publike Teſtimonies of the duety, that they owe to the Church, and whereunto (as it were with a publike Sacrament) they be bounde.

But perhappes the aduerſaries obiekt, that the Church maye not knowe Pompe: but ſhoulde haue the triall of Fayth, and of holye life, of prayer, and the laying on of handes. I anſwere: it is nothing vniſſing for Chriſtians, to beſtowe or collate the Teſtimonies of learninge; and honeſtye, vppon thoſe that are godlye and learned men, that the Church maye knowe, vnto whome ſhee mighte ſafely commend the gouernment and the care of Doctrin. Neyther hindreth it, that ſuch promotions haue nowe of long time bene abuſed: ſo that, the deſilings of them being wiped away, wee maye re-

Christ forbiddeth the superiority or the title thereof, but the ambition & abuse of it.

tayne the thinges that to the Churches and to the Schooles are profitable. Again they make exception, and say, that the Lorde prohibited to be called Rabbi, and Masters on the earth, because one is Master. I answered the same L. saith, we must not call father on the earth: who notwithstanding in his Lawe commaundeth the parentes to bee honoured. Wherefore, that forbidding is not to bee vnderstoode of the appellation or naminge, but of another matter besides, that the circumstance of the place doth sufficiently conuince, what is the meaning of that forbidding. For hee addeth: He that is greatest of you shall be your minister. Again, he that exalteth himselfe shall be humbled, The Lorde therefore woulde not, that the appellation of Father, or of Master, or of Doctoure shoulde bee taken awaye: but the arrogant trust therein. Hee woulde not haue that wee shoulde like of our selues, if wee seeme to excell in anye giftes. Hee woulde haue vs that wee shoulde not arrogantlye preferre oure selues before others, but rather that hee whiche is the greatest, shoulde make himselfe the Minister vnto all. Hee woulde not haue vs deuise anye newe Doctrine, but that in matters of saluation, we shoulde followe our onely Master Iesus Christe. But, as for that they vrge the sayinge of the Apostle Iames, who sayth, *My Brethren, bee yee not many masters, knowinge that yee shall receiue the greater iudgemente*: It is easily refel- led. For Iames in his forbiddinge, setteth downe this reason. For wee slippe all of vs in many things. The sense therefore of this forbidding is, that we woulde not bee rough controllers of other mens manners.

Hemingius
Synagma
tit. or arg.
Bern. Eccle.

Thus sayth this excellent learned man Hemingius, of these degrees and Titles of Schooles and Ecclesiasticall promotions, and in his Synagma. Tit. De gubernatione ecclesie Sect. 12. Hee descendeth further vnto the particular Titles and degrees, which these our brethren especially doe forbidde: saying, Moreover, sithe that the Kingdome of Christe is gouerned by the worde and spirite of Christe the Monark, there are therein two kindes of men, that is to witte, the setters forth of the worde, and the hearers of them: who no otherwise than the Fathers and the Sonnes, reuerence and worship the one the other. And although the spirituall iurisdiction of these setters forth of the worde (of which iurisdiction wee shall speake afterwarde) bee all one: notwithstandinge the Degrees of dignitie bee not equall, and that partly by the Lawe of GOD, and partly by the approbation of the Church. For as Christe ascendinge from on high gaue Gyftes to men, Apostles, Prophetes, Euangelistes, Doctours and Pastors: So gaue hee vnto his Church power to edification. By this power the Church ordeyneth Ministers for her profite, that all thinges might bee done

The spirituall iurisdiction all one but the degrees of dignitie not equall.

doone orderly, to the encreasing of the bodie of Christ. Hereupon the pure Church following the times of the Apostles, did ordeyne some Patriarches, some Bishops, some Bishops Coadiutors, who *Iustine* the Martyr calleth *episcopos*, whom we call Prepositors, some Pastors and Catechisers. The reformed Churches, after the darkenesse driven awaie, which the Pope brought into the Church, are content with fewer degrees, least by little & little, the matter might passe into a tyrannie. They haue Bishops, Doctors, Pastors, and Ministers inferiour vnto Pastors, whom by a fonde terme, they call Chapleyns. Among these, he that excelleth in the excellencie of giftes, in the greatnesse of labours, and in the degree of calling, is preferred before other in dignitie. Not indeed that he should exercise a dominion vpon other, but that he should rule other in wisdom and Counsell: so be, that he shall shewe the reason of his Counsell drawn out of the word of God, and out of the lawfull ordinance of the Church. For when Christe onely in his kingdome is *absolutus*, free from rendring anie account: it is fitte that they which be subiectes to him, should render a reckoning of their doings. Thus reuerently writeth this Reuerende and learned man Hemingius, on these titles and difference of dignities, in the offices & promotions of the pure and primitiue Church, succeeding the time of the Apostles, and of the reformed Churches in these dayes.

The degrees that the reformed churches do acknowledge

Vnto whom also accoꝝdeth Herbrandus, a famous Protestant writer, now living, though differing frō vs in the controuersie of the sacrament, who in *Compendio Theologia, loco de ministerio*. Upon this question whether there are, or ought to be, degrees among the Ministers of the Church? Yea, (sayth he) for God himselfe made and ordeined these degrees, with different giftes. *Ephes. 4.* Hee gaue some Apostles, but some Prophets, but some Euangelistes, but some Pastors, and Doctors, to the filling vp of the Sayntes, into the woorke of the Ministerie, to the building of the body of Christe. Also Paule nameth Bishops, Priests or Elders, and Deacons. Moreouer, by reason of order, for good order or discipline sake, and to preferue consent, concorde and vnanimitie, let some be superiour vnto other. Least there should be *anarchia*, a dissolute state without gouernement in the Church, orders were ordeyned among the ministers by a profitable Counsell. As among vs, (meaning the Germaine reformed Churches) are Subdeacons, Deacons, Pastors, Super-intendentes speciall, ouer whome doe rule Super-intendentes generall. (as we vse the names of Bishops, and Arch-bishops, after the olde and vsuall name) Vnto these, other chiefe and choise men, (as wel Ecclesiasticall as Polyticall, adioyned) do make the chiefe Senate of the Church. But this primacie is not of power, that for his higher degree, a greater authoritie, licence and power should be graunted to anie man, of decreeing any thing

Herbrandus in comp. Theol. lo. de ministr.

Superintendentes speciall and Superintendentes generall ouer Pastors.

indgement of Bishops. thing, or of commaunding in the Church, or of ordeyning at his pleasure, or of determining in the controuerfies of Religion: for heere as much preuayleth, and ought to preuaile, the sentence of the lowest, as of the highest, which resteth on better and firmer testimonies of the holie Scripture, and of argumentes brought from thence, in what place or degree soeuer any man bee placed. But it is a Primacie of order, in the residue of the gouernement and polycie of the Church.

Thus sayth Herebrande of the Germaine Churches. But if no so, for admitting a bishop and distinguishing him from Priest or Elder: for allowing Sub-deacons, which we do not: for hauing Super-intendents speciall and generall: and for making this distinction for primacie of power and order in this sense, that this power of order, is of a standing and continuing degree of dignitie, superiour to Elder or Pastor: if so, these pointes, Herebrande and all those reformed Churches in this matter be reieted: let vs then come euen to Caluine himselfe, who doth yet more reuerently write of these titles and dignities of order, where they are not reteyned, then these our Brethren do among vs, be they neuer so godly vled.

*Caluin. Instit.
ca. 8. sect. 51.*

For, Caluine in his Institutions, cap. 8. de Fide. sect. 51. Hetherto (sayth he) we haue treated of the order of gouerning the Church, as out of the pure woorde of God it is deliuered vnto vs, and of the ministeries as they are ordeyned of Christe. Nowe, to the ende that all thinges may bee made manifest more clearely and more familiarlye, and may also be better fixed in our mindes: it shall be profitable to recognize the forme of the auncient Church in those thinges, which shall represent vnto vs before our eyes, a certaine Image of the equall diuine Institution. For, although the Bishops of those times haue sette foorth manie Canons, wherein they might seeme to expresse more then were expressed in the holie-scriptures: they composed notwithstanding all their whole domesticall administration, with such heedfulnessse, to that onely leuell of the woorde of God: that you may easily see, they had in this parte, almost nothing varying from Gods worde. Yea, if anie thing might be wished for in their ordinaunces, notwithstanding, because they endeouored with a syncere studie, to conserue the institution of the Lorde, and swarued not much from the same: it shall very much auayle, here briefly to collecte what manner of obseruation they had. According as we haue declared, three kindes of Ministers to be commended vnto vs in the scripture: so, what-soeuer Ministers the auncient Church of God had, she distinguished the into three orders. For out of the orders of Priests or Elders, partly were chosen Pastors & Doctors: the other part gouerned the censure or controlement

The Canons
of the auncient
B. how little they
varied from
gods word.

Caluines
indgement
of Bishops.

Caluines' confession of the primitive churches order for superiortie of B.

The auncientnesse of this institution from S. Markes time.

trolement of manners, and corrections. The care of the poore and dispensation of the Almes was committed to the Deacons, as for the readers and Acolytes, were no names of offices that were certaine. But those who they called Clerkes, they acquainted the with certaine exercises to serue the Church, whereby they might better vnderstande whereunto they were appointed, and in time, might come the more readie prepared to their office, as I shall anon more at large declare. And so Ierome, when as he set downe 5. orders, he reckoneth vp Bishops, Priestes, Deacons, the faithfull, and those that learne the Catechisme: to the residue of the Clergie, and to the Monkes he attributeth no proper place. They therefore called all them Priestes or Elders, to who the office of teaching was enioyned. They elected one out of the number in euery Citie, to whom especially they gaue the title of Bishop, least that by reason of equalitie (as it is woont to come to passe) discorde should spring vp. Howbeit, the Bishop was not so superiour in Honour and dignitie, that hee had dominion ouer his Colleagues: but what parts the Consull hath in the Senate, to propounde the busineses, to demaunde the opinions to goe before, or gouerne the other in Counseling, admonishing, exhorting, to rule all the whole action by his authoritie, and to put in execution that which by the common counsell shall be decreed: that office did the Bishop sustaine in the assembly of the Priestes or Elders. And that this for the necessitie of the times, was with consent of men brought in, the auncientes themselves confesse it. So Hierome on the Epistle to Titus. A Priest or Elder (sayth he) was the same that a Bishop, & before that by the instinction of the Deuell, factions beganne to be made in religion, and that it was said among the people, I hold of Paule, I of Cephas: the Churches were gouerned by the common Counsell of the Priestes or Elders. Afterwarde, that the seedes of dissention might be pulled vp, all the carefulnesse was surrendred vnto one man. As therefore the Priestes or Elders knowe, that of the custome of the Church, they are subiected to him that ruleth ouer them: so let Bishops knowe, that rather by custome, than by the veritie of the Lordes disposing, they are greater than the Priestes or Elders, and they ought to rule the Church in common. Howbeit, he teacheth in another place, howe auncient an Institution it was. For he sayth, at Alexandria, from Marke the Evangelist vntill Heraclas and Dionysius Priestes or Elders, they alwayes placed in a higher degree, one that was chosen from amonge themselves, whome they called the Bishop. Euerie Citie therefore had their Colledge of Priestes or Elders, which were Pastors and Doctors. For all of them exercised also among the people, the office of teaching, exhorting and correcting, which Paule enioyneth vnto Bishops. (and here by the way, note, that then, which was yet in the Apostles times, the

Limitation
of Regions
to the cities
whence the
Priests should
be taken.

the Doctors as wel as the Pastors, had the exercise of exhorting and correcting as well as of teaching.) And to the end they might leaue seede after them, they trauelled in enstruſting the younger sorte, that had enrolled their names into the sacred soldage. Vnto euery Citie was attributed a certaine Region, which frō thence should take their Priests or Elders. And it should be reckoned as it were vnto the bodie of that Ch. Euery one of the Colledges (as I haue sayd) only for because of policie and of conseruing peace, was vnder one bishop. Who, so excelled the other in dignitie, that he was subiected to the assemblie of the brethren. But if the field or territorie, which was vnder his bishoprike, were more than that it might suffice for the bishop, euery where to doe his office: there were certaine Priests or Elders assigned in certain places through that fielde, who in meaner affaires did serue his turnes. Those they called *Chorepiscopos*, Bishops deputies, (or as wee call them bishops *suffraganes*) because they represented the bishop through out that prouince.

The fathers
in composing
all this forme
of gouernement
by the
only rule of
Gods word
though it
be not expressed
therein.

In which wordes Caluine plainly confesseth, that although all these degrees of dignitie be not expressed in expresse wordes in the Scripture: yet the Fathers had such a care to compose all their forme of gouernement by the onely rule of Gods woorde, that almost nothing is different from Gods worde. And that bishoppes were but one ordinarily in one Citie, who had Regions, and Prouinces, and manie Priests or Elders, yea, Colledges of Elders or Priestes, vnder them: & that some of their Prouinces were so large, that they had deputies or suffraganes also to supply their tournes. Which withall inferreth that this their dignitie ouer these persons, could not be onely for the present time of this or that action or assemblie, but was still standing and continuall, euen as those Regions and Prouinces allotted to them, and as were the numbers of Pastors and Colledges of Priestes or Elders in euerie Citie (as are our Cathedrall Churches) likewise abiding and continuing. And this dignitie of one Bishop ouer the Priestes or Elders, arose not of any ambitious aspiring: but of verie necessitie to auoide it. And that of the equalitie of Priests or Elders, dissentions and sectes would spring. And that this dignity is so auncient, that it was vsed in Alexandria a most famous Church, euen from Saine Markes time. Who, as Eusebius in his Chronicle noteth, died foure or fife yeares before either Peter or Paule, and while manie of the Apostles and Disciples were yet lining. For, to reiect that which Eusebius speaketh of Peter (or rather which is manifestly foisted into his Chronicle) that he was *Christianorum Pontifex primus*, the first or chiefe Bishop of the Christians, and that when he had founded the Church of Antioch, he went to Rome, where preaching the Gospell, he continued 25. yeares Bishop of that Citie: because this agreeth not with the holy Scripture, no, nor yet with that which Eusebius writeth, concerning Peter out of Dionisius Bishop

Eusebius
chronicle
corrupted &
not agreing
to his eccl.
hist.

Bishop of Corinth, *Li. 2. Hist. Eccl. cap. 25.* as is afoze-saide, is therefore
 worthe to be repulsed: yet this which Eusebius hath both in his chronicle
 and in his Eccl. historie, of Annianus ordeyned the first Bishop of Alex-
 andria after Marke the Euangelist: and of, Euodius ordeyned the first
 bishop of Antioche, another moze famous Church, the 45. yeare of the L.
 that is, the 12. yeare after the Lordes ascention: and that James the bro-
 ther of the Lorde was ordeined of the Apostles the first Bishop of Ieru-
 salem, the most famous Church of all in those dayes, and that in the very
 yeare of Christes ascention: how soener the Scripture expresse it not, or
 that Ierome say it was done by cōsent of mē, or custome of the Church,
 and not of the verity of the Lordes dispensation; yet sithe this consent
 is of so manie and so holy men, and this custome so auntient and of these
 so notable Churches in the Apostles dayes: if this order had bene anye
 breach of the veritie of the Lordes dispensation, or of any perpetuall or-
 der set downe and commanded by the Apostles; or not good and necessarie,
 but dangerous and hurtfull to the Churches of Christe, by them both be-
 fore and after planted: or had bene anie direct occasion to the tyrannie of
 Antichriste: no doubt they should haue knowen it, and foreknowen the
 euent, and would neuer haue permitted, but impugned, and expressely
 witten against the same. Therefore, we must either set on a bolde face,
 to denie this auncient originall of it, which Caluine dare not doe, but in
 this reuerent maner acknowledgeth and yeldeth vnto it: or else we must
 needes graunt, that this superioritie of one Priest or Elder ouer the res-
 due, to whom moze especially this title of Bishop should appertaine, is a
 godly and necessarie order for the Churches gouernement, and Aposto-
 licall: as approued euen by the Apostles. We graunt that bishops since
 that time haue encroched, especially the Popishe Bishops, and most of all
 the Pope. But what is that to our Bishops? Let our Brethren yelde the
 that, which here and in manie other places Caluine graunteth that the
 Bishop should haue a continuing superior dignitie, whether the assem-
 blie holde or no: that in the assembly of the Priestes or Pastorall Elders,
 he should so be subiect, that notwithstanding, he should rule all the acti-
 on, and be towarde them as a Dictator, or but as Vice-roy, or but as a
 Consull towarde his Senate, may rather, not so much by many partes:
 so, our Bishops take not vpo them, any such superioritie ouer their Cler-
 gie, but farre inferiour to all these examples: let them either therfore re-
 lect Caluine too: or else, with what face can they denie, this lower & moze
 moderate superioritie, than Caluine thus commendeth to bee exercised o-
 uer their fellowe Ministers by our Bishops?

The credite
 of Eusebius
 report and
 prooffe in
 his eccl. hist.

The Apostles
 not impro-
 uing, but ap-
 prouing
 these orders

But that we may see, not onely Caluines iudgement, for the begin-
 ning of these superior dignities, in the primitiue Church: but also what he
 will allowe or disallowe, in the reformed Bishops of our times, both for
 theiour anth.

Caluines
 iudgement
 of the titles
 of B. and
 Archb. and
 their supe-
 rioritie

the remaynder of their Titles of Bishops, and of reteynning their superior dignities with the same: as he writeth any Epistles to Archb. or Bishops, professing the gospel, he both calleth them Reuerende Fathers, & Archb. and Bishops of such and such places, and inciteth them to remember the place that they be called vnto. And the like titles also vnto such persons, as Beza himselfe, (I hope with good conscience, and thinking as hee speaketh.)

Epist. 295.

Caluine ac-
knowledg-
eth London
and diuerse
other places
to appertain
to the Bi-
shoprike of
one.

When Caluine writeth to the Bishop of London (Epist. 295.) to wit, vnto Grindall, he not only saluteth him by that name: but he acknowledgeth also his superiour authoritie ouer all the Pastors there inhabiting: Although (saith he) most Renowned man, and Reuerende Lorde, you expecte not till I giue you thanks, for that duetie of godlinesse which you haue performed vnto the Church of Christe: neuertheless for that care that you haue vouchsafed to take of our countriemen, which inhabite in the chiefest Citie of your Bishoprike, that not onely by the benefite of the Queene, they might haue libertie giuen them of inuocating God purely, but also from hence to call for a Pastor: except I should confesse my selfe bounden vnto you: I were to be condemned both of follie and inhumanitie. And sith you haue not disdeyned voluntarilie to request and exhorde me, to prouide a fitte Pastor to be chosen for them: there is no neede that I should commend them to your trust and protection, for whose health I see you are so carefull. And verily, as ye haue hether to testified your rare and singuler studie of godlinesse, in so liberallie helping them: so shall it nowe pertaine to your constancie to maintaine your good deede euen to the end. Thus doth Caluine acknowledge the Bishops authoritie, and so commendeth vnto him Galasius the French Churches Pastor in his Diocesse. True it is that in the same Epistle he afterwarde hath these wordes also: It greueth mee greatly, that all the Churches of the kingdome are not so composed, as all good men would wish, or at the beginning they hoped for. But an vnueriable indeuour is needefull to ouer-come all stoppes. But it is now expedient and verie needefull that the Queene do knowe, that you so willingly forgo, yea reiect fro you, what soeuer fauoreth of earthly Lordship, that you may haue the lawfull authoritie, & that, that God hath giuen, to exercise the spiritnall office. This shalbe the true heighth & excellencie therof. Then shall it hold the highest degree vnder Christ the head, if it stretch out the hand vnto lawful Pastors, to execute those parts that are enioyned to you. In which wordes (if we shall marke the wel) he still alloweth the B. a superiour authoritie ouer other Pastors, who they ordeyne, and ioine assistance vnto them. And he yeldeth in these titles. Reuerende Domine, & obseruande Domine, the name of Lorde, (except we translate it, Sir) still vnto them. But, for the matter, he still acknowledgeth

Caluine still
acknow-
ledgeth the
name of L.
in a Bishop.

a superiour authoritie to be in them. And as he doth this to the Bishop
 of our countries: so to the Bishops in other countries, such as professed
 the Gospell. As Epist. 272. he not onely for fashion sake bleth this stile
 (which if it were vnlawefull hee ought not to flatter him withall) *Caluines re- uerend stile.* Iohn
 Caluine to the illustrious and Reuerende Lord, Iames Ithauē Bishop of
 Vladislauia, worthy of me to be reuerenced for his excellēt vertues: but
 when he comes to the matter: he saith: This is my reason and matter of *Epist. 272.*
 writing, that the light of the Gospell being nowe risen vp among you,
 sith that God hath opened your eies that you are throughly awakened,
 for, I heare that you haue not only tasted the true doctrine of godlines,
 but that you are indued with that knowledge therof, that shaketh off all
 pretext of error and ignorance. But you for your prudence are not igno-
 rant, how intollerable the prophaning is of the heauenly grace, whē as
 of set pupose we stifle it. And although this bright dignitie in the stage
 of the worlde, doth procure an applause (or reioysing) vnto you: not-
 withstanding you must diligently take heede, that the deceitefull flatter-
 ries doe not smoothe you: by the which snares, sathan at this day draw-
 eth manie into a deadly Labyrinthe. So it commeth to passe, that they
 which exercise their cunning to seeke shiftes, at length when they see
 their coulours vanish away, they openly oppose themselves against God,
 yea rather they, breakefoorth into manifest furie. Of this matter there
 are extant (no doubt) before your eyes too manie examples. While
 some violently with sword and fire assay to extinguish the heauenly do-
 ctrine. Other, that they may safely lye drowned in their filthes, do not
 onely make much of their slouth: but after the fashion of beastes, asto-
 nish their consciences. From this pestiferous infection of the Epicures:
 whosoeuer (being in his delightes) doth not earnestly and attentiuely
 take heed to himselfe: it can hardly be brought to passe, but that he shal
 waxe prophane, & casting aside the feare of God, hurle himselfe into the
 same wantonnesse with them. What therefore ought you to doe? Dis-
 cordes are hotte among you: the one parte desireth the intier worship
 of God to be restored: the other part stiffly defendeth the wicked super-
 stitions. For you to stande in the middle, whom God (as it were with
 his hande reached out) calleth to the protection of his cause: it is shame
 and wickednesse. Thinke what place you occupie, and what a charge
 is imposed vpon you. Adde this, that the enemies of godlinesse, while in
 their cluterie darkenesse, they can not abide the small sparkes of your
 godlinesse: they (as it were) thrust you out of their faction, which you
 voluntarily should haue fledde from. Pardon me of your courtesie, if
 in one worde. I be more sharpe (because that to profite you, I must
 speake freelye that I thinke): when you shall come to the heauenlie
 iudgement seate, the offence of betraying can not be washed away,
 except

except in time you with-drawe your selfe from that bande, that openlie conspireth to oppresse the name of Christe. But if nowe it bee greuous to you to be diminished, that Christ may increase in you: thinke on Moses example, which vnder obscure shadowes, did yet not doubt, to prefer the rebuke of Christ, before the delightes and riches of the Egyptians. But although peraduenture I haue beene more bolde with your Excellencie, then was meete: not-withstanding (sith my purpose was, to regard your saluotion) I hope my libertie shall not be odious to you, &c. Fare you wel, most excellent man, illustrious and Reuerend Lord: &c.

But here againe, least we might thinke, hee goeth about to perswade him to leaue his B. as a dignitie that he could not lawefullly retaine with the profession of the gospel (which was not his drift, but to haue him retaine still his place and dignitie, so farre as hee might doe it, without houering betwene the Papistes and the Epicures: and thereto, he willett him to thinke on the place he occupied, and what charge was layde vpon him: and yet, to renounce it, rather than to ioyne with those enemies of the Gospel) to shew this better, Caluine setteth downe more fully in his Epistle to the King of that countrey of Polonia, (*Epist. 190.*) what manner of superiour dignitie and authoritie, he not onely alloweth to remaine in a Bishop: but also in an Archb. so little thunneth he, or disalloweth, either the name or the office of them.

Caluini Epist.
190. ad Re-
gem Polonia.

Caluines al-
lowance of
an Archb.
and B. vnder
him.

To conclude, (saith he) onely ambition and pride hath forged that Primacie that the Romanistes oppose vnto vs. The auncient Church indeede did institute Patriarchies, & did appoint also to euery of the Prouinces certaine Primacies, that the Bishops by this bonde of concorde, might be better knitte together among themselues. Euen as, if so be, at this day in the most noble kingdome of Polonia, one Archbishop were ouer the residue. Not, that he should ouerrule the residue, or snatching the right (or Lawe) from them, arrogate it vnto him-selfe: but that, for because of order, he should in the Synodes hold the first place, and nourish an holie vnitie among his colleagues & brethren. And furthermore, there should bee either Prouinciall, or Citie Bishops, which peculierly should giue attendance to the conseruing of order. Euen as nature suggesteth this vnto vs, that out of al Colleges, one ought to be chosen, vpon whom the chiefeest care should lie. But it is one thing to beare a moderate Honor, to wit, so farre as the facultie (or power) of man extendeth it self; another to comprehend the whole compasse of the world in a gouernment vnmeasurable. Thus doth Caluine most clearly (though he condemne the Popes vsurpation) approue both the superioritie of Pastorship, not onely in Bishops ouer Cities and Prouinces, where many Pastors be: but also of one Archb. and of one Archb. the chiefe and primate of a mightie kingdome, more then fīue times as bigge as Englande, to be ouer

ouer all the residue. And this being well vsed, (without offering iniurie to the right of other bishops vnder him :) hee thinketh to be both good and necessarie . So farre off is he (as our Brethren here doe) from condemning the very name of Archbishops. So, he alloweth both the office and the name, euen here in Englande also: as appeareth by his letter vnto the Archb. of Canterburie Epist. 127. *Caluini Cranmery Archiepisc. Cantuariensis salutem:* Epist. 127.

When as at this time it was not to be hoped, which was most to be wished, that euerie one of the chiefe teachers, out of diuerse Churches, which haue embraced the pure doctrine of the Gospell, shoulde come together, and out of the pure word of God should set foorth to the posteritie, a certaine and cleare confession, of euerie one of the capitall pointes at this day in controuersie: I doe greatly commend (right Reuerende Lorde) the counsell which you haue begunne, that the English men might ripely establish religion among them, that the mindes of the people should not sticke longer in suspence, while thinges are vncertaine, or lesse orderly composed, than were meete. To which purpose, it behooueth all those that haue the gouernment there, to apply in common their studies: notwithstanding so, that the chiefe parts be yours. You see what this place requireth, or rather, what God according to the reason of the office which hee hath enioyned vnto you doeth by his right require of you. In you is the chiefe authoritie which the noblesse of honor doth not more procure vnto you, than the opinion long since conceaued of your prudence & integritie, &c. Thus doth Caluine where he still calleth vpon, for increase and speede of further, and full reformation) acknowledge both his title of Arch-bishop, and his office of Primacie, with the honour and authoritie thereof, aboue all other in the Churches ministerie, to be good and lawfull.

The place & office of an Archb. enioyned by God.

The chiefe aucth. Eccl. in an Archb.

And to shewe further, howe he alloweth the generall practise of Episcopall authoritie, where, when, and whosoener Bishop shoulde receaue the Gospell: whether he should giue ouer, or reteyne still a Superiour authoritie in his Diocesse, ouer the other Pastors in the same: hee hath fully decided this Question, Epist. 373. *Si Episcopus vel curatus ad Ecclesiam se adiunxerit.* If a Bishop or a Curate shall adioyne himselfe vnto the Church: Caluine answereth on this wise.

Being asked my sentence or opinion, concerning Bishops, Curates, and others of like degree, or whome they call *Graduates*, if that the Lorde shoulde vouchsafe any of them his grace, that they would adioyne themselves vnto the Church; howe must they behaue themselves towardes them, &c. Here, after his excuse for breuitie, by reason of his retorne, he sayth: If therefore it shall happen that in Poperie, anie to whome the cure of soules shall haue bene committed, that is to

Caluines resolution how B. conuerted to the Gospell, should behaue themselves.

wit, a Bishop or a Curate, shall receaue the grace of the Lorde, so that he professe the pure doctrine of the Gospell: if he shalbe founde not to be so fitte for the office of a Pastor, nor to be endewed with that knowledge and dexteritie that is requisite: hee shoulde altogether doe very rashly, if he would intermitte himselfe into so great a matter. The fruite therefore, of his conuersion shall consist in that, if so be hee discharge him-selfe of all cure, and doe so acknowledge that grosse abuse, that he did beare before a void title with-out matter, and thereupon giue place to a fitte successor, that may lawefully be instituted, it shall suffice for him, if he holde the place of a sheepe in the Lordes folde. But if so bee, that anye suche one shall bee endewed with learning and dexteritie, yea and with affection to teach also heere-after: let him firste of all make a confession of his saythe, and holily testifie that he cleaueth faste vnto the pure and sincere Religion; and furthermore, that he acknowledge that his vocation, to haue beene ioyned with meere abuse: and that hee desire a newe approbation: and namely, that he professe, that to be frustrate that he was instituted before by the Popes authoritie: and withall, that he renounce all meanes vnlawfull, and repugnant to the order which the Lord Iesus hath ordeyned in his Church.

These things præmised: I see not what should let, that hee may not bee admitted to the office of a Pastor, so that hee promise, and doe in verie deede performe that faith, which is required to the executing of the office: and especially that he ioyne him-selfe, with the companie of the Ministers that purelie teache the woorde, and submitte him-selfe to the Discipline and polycie which hath place among them. As for the memorie of his former life, let that remaine buried, neither let any thing be imputed vnto him that then was committed, onely that he be admonished of the performing of his duetie hereafter lawefully. If that Canon of Paule bee objected, wherein is deliuered that a Bishop must be vnreprooue-able: I aunswere, here is not delt with (in my iudgement) concerning a simple and absolute election, but concerning the approbation and restitution to a certaine office, because of the corruption passing betweene, &c.

Here, after he hath proued that point, hee commeth to the conclusion, saying: These thinges beeing presupposed, the partes shall be of suche a Bishop as this, to doe his endeouour so farre as in him shall lie, that all the Churches which appertaine vnto his Bishopricke, shall be repurged from all errors and worships of Idolles, while hee him-selfe shall by his example goe before all the Curates of his Diocesse, and shall induce them to admitte the reformation, vnto the which by the woorde of GOD wee are inuited, and the which shall wholly aunswere,

How a con-
uered Bish.
shall reueine
his iurisdic-
ti on and supe-
rior autho-
ritie.

aunswere, both to the state and to the vse of the primitiue Church. As for that which appertayneth to those goods, which are called temporalities, whether they consist in Iurisdiction, or in annual rent, although the originall of them sprang out of that corruption, that is by no meanes to bee borne, with the pure simplicitie of the spirituall ministerie: notwithstanding, so long as things remayne thus confessed, the possession after a sorte of suffering them, may be left vnto them: So be, that exhortation be giuen vnto them, that they looke to it, howe they dispose those things, which they shall haue knowen to bee dedicated vnto God, both that they profane not thinges consecrated to god, and also that they conteyne themselues in the modestie which may be seeme true Bishops, &c.

Thus, by Caluines plaine opinion, for a reformed Bishop to haue a Diocesse, and gouernement therein of Curates and Pastors vnder him, is not contrarie to the state and vse of the primitiue Church, nor to the reformation vnto the which by the worde of God we are inuited, nor any vnlawfull meanes, or repugnant to the order which the Lorde Iesus hath ordeyned in his Church, but may aunswere wholly there-vnto. And so that Bishops doe these thinges, both for themselues, and for their office, and for their Diocesse, and for their goods and temporalities and iurisdiccions, that Caluine here would haue them doe: though he doe but tolerate the dispensation of their temporalities: &c. yet he manifestly alloweth them to remaine Bishops still, and to retayne their Diocesses, and to goe before or guide the Curates and Pastors, and all the Churches appertayning to their Bishopricks. And he seeth no let, but they may so continue.

Thus sayeth Caluine of these Protestant and Reformed Bishops. But aboue all other Reuerende and Learned mens iudgementes, from beyonde the seas in anye reformed Churches, that notable and godlie Learned man Zanchius, who is also yet liuing, hath moste pythily to this point (mee thinkes, be it spoken with-out contempt of any other) set downe his graue iudgement on these matters. In his last booke of the confession of his faith concerning Christian Religion: Who first in the 24. Chapter, in the title of the Militant Church, the 6. Aphorisme or distincti- on being this: From what kind of succession of Bishops can it be shewed, that any Church is Apostolicall? To which he answereth: We do so acknowledge, that from the perpetuall succession of B. in any Church, not what kind of succession soeuer, but that which hath adioyned therwith, a continuance of the Apostolicall doctrine, may rightly be shewed to be an Apostolicall Church. Suche an one, as in the olde time was the Church of Rome, and the succession of the Bishops thereof, vntill the time of Irenaeus, of Tertullian, and of Cyprian, and of certaine others.

*Zanchius in
confess. Christ.
relig.*

How farre
succession
of Bishops
holdeth.

In so much that not vnwoorthily, those fathers were woont to appeale and cite the Heretikes of their time, vnto that Church, and to other men like to them, &c.

Bish: auth.
agreable to
the Apostles
doctrine.

But in all these Fathers times, and manie other like to them (as we haue shewed) this perpetuall succession of Bishops, was of suche as were superiour in dignitie, to the residue of the Pastors in those Churches: Therefore, this continuance of superioritie in Bishops, and suche titles of dignitie in the Ministerie, is not repugnant to the Apostolicall Church, nor to the Apostolicall doctrine.

Wherein
Zanchius fa-
uoreth our
Brethrens
opinion.

Nowe, this Zanchius may the better be allowed of these our Brethren, for that in some of the fore-saide pointes, hee fauoureth in some parte their opinion: as, for their Elders that were not Pastors, *cap. 25. Aphorism. 7.* For their diuision of Doctors distinct from Pastors. And for the name and order of Elders, to bee vsed in the Scripture as all one with Bishoppes and Catechizers: *Aphorism. 9.* Which thing also we graunt as before is noted, the substance of the order to bee all one, and the difference onely to be in the degree of dignitie and authoritie. And also for Doctors to teache onely, but not with suche teaching, but that they did withall exhort, as he sheweth after: *Aphorism. 10.* yet notwithstanding (sayth hee) we doe not in the meane season disallowe the Fathers, for that according to the diuerse manner, both of dispensing the woorde, and of Gouerning the Church, they multiplied the orders of the Ministers: when as that thing was free for them, euen as also it is for vs. And when as it is apparant, that that was doone of them for causes which were honest, pertayning, according to that time, to order, to comelinesse, and to the edification of the Church.

Approbatio
of orders
multiplied.

Aphorism. 11. Aphorisme the 11. The confirmation of the same sentence, with the explication of certaine Ecclesiasticall orders in the primitive Church.

The origi-
nall of one
to be superi-
our and B.

For we knowe that our God is the God of order, not of confusion, and that the Church is kept by order, and lost *amiss*, by lacke of order. For which cause he hath instituted many also and diuerse orders of ministers, not onely in times past in *Israel*, but also after-wardes, in the Church, gathered together of the Iewes and of the Gentiles: and also for the same cause, hee hath left it free vnto the Churches, that they might adde moe orders or not adde them, so that the same may be done to adification. Whereas therefore, (when all the Ministers of the worde were called equally both Pastors, and also Bishops, & also Priests or Elders,) and whereas they were of equall authoritie; one afterwarde beganne to be preferred aboue all his Colleagues, howbeit not as their Lorde, but as the Rector in the vniuersitie aboue his other Colleagues: & to this man in principall, the care of the whole Church was comitted: where-

wheretupon, and by a certaine kinde of Excellencie, hee alone was accustomed to be called by the name of bishop and Pastor, the residue of his fellow Ministers being contented with the name of Priests or Elders, in so much, that in euery City there began to be one onely Bishop, and many Priestes or Elders. This thing we iudge cannot be disallowed. Of which matter, the declaration and the sentence of Ierome both otherwhere, and also in the epistle to *Enagriu*, and in the commentaries of the Epistle to *Timo* chap. 1. is of vs approued. Who saith, all this came rather of custome, than of the verity of the Lordes disposing: that the plants of dissensions & of schismes, might be taken away. Verily by this reason, those things also that were ordeyned concerning Arch-bishops, yea, and of the 4. Patriarkes, euen before the Nicene Councell it selfe, wee thinke may be excused and defended: although that all thinges in successe of time afterwarde, were drawn away vnto the greatest tyrannie and ambition: which is the cause why that the neerer wee approche in those orders to the Apostolicall simplicitie, so muche the more is it also of vs allowed. And we iudge, that euery where they should endeuour to approach thereto.

The same reason that serued for B. serueth for Archb.

Nowe when Zanchius hath added certaine other Aphorismes, concerning the Church and the lawfull Ministers thereof: he setteth downe (Aphorism. 20.) their authoritie, saying: We beleue also, that great authoritie is of Christe giuen vnto the lawfull Ministers, to wit, to performe those thinges whereunto also they are called: to preach the Gospell: to interpret the holy scriptures according to the analogie of the faith: to catechise: to teach the people what is the will of God: to reprove and rebuke as well the great as the small: to remitte or reteyne sinnes ministerially, to binde the impenitent and to loose the repentant: to administer also the Sacraments, which Christe instituted, and according to his manner deliuered: to exercise Discipline after the prescription of Christe, and also by the expounding of the Apostles: to conclude, to all those thinges also which though they be not expressed in the holy scriptures, notwithstanding do appertaine to order, and to comlinessse, and make to edification, but not to destruction, according to the generall rule deliuered of the Apostle, *That all thinges ought to be doone in order, decently, and to adification*. For neither doe we beleue, that any authoritie is giuen to the ministers, that ought to be stretched beyonde the boundes of Gods worde, or vnto anie other ende, than to the adification of the Church. And therefore, we vtterly deny, that any Bishop, yea, or that all of them together, haue authoritie of ordeyning any thing contrarie to the scriptures: of adding any thing vnto them, or of taking any thing from them: of making newe articles of the faith: of instituting new Sacramentes: of bringing into the Church new worshipes:

Whereto & how far the ministers auth. stretcheth,

1. Cor. 14. 40.

How farre it is debarred.

of setting forth lawes that should bind the consciences, and that should be made equall in authoritie to the lawe of God : or of hauing dominion in the Church and consciences of the faithfull : of forbidding those things that God hath graunted, and would haue to bee free. Or finally of commanding any thing that is without the worde of God, as though it were necessarie to saluation : si the that it can not truely be sayde, that indeede the whole Church hath not this authoritie.

Aphor. 21. **H**auing thus in euery particular, set downe and limited the authoritie of the lawefull Ministers of the Church, according to the worde of God : he proceedeth (Aphorisme 21.) vnto this : that the politike authoritie of Bishops which also are Princes, is not to be denied, for any thing before restrayned.

That B. may
haue also po
liticall au
thoritie.

In the meane season we denie not, that Bishops which with all are also Princes, besides the authoritie Ecclesiasticall, should also haue their lawes politike and powers secular ; yea euen as the rest of Princes haue : the right of the commaunding secular things, the right of the sword : some of them the right of Electing and confirming kinges, and Emperours : and of ordeyning and administring other politike things : and of compelling the people subiecte vnto them to yeelde them obedience : and there-upon, we confesse, that vnto their politike commaundementes, which with-out the transgression of Gods lawe may be kept, their subiectes ought to obey, not onely for feare, but also for conscience. For we knowe, *that all power is of God, and who-so-euer resseth, resseth the ordinance of God.* And that moreouer, kinges are to be honored, and we ought to be subiect to Princes and Lords in all feare, not onely to those that are courteous and modest, but also to the froward and wicked.

Rom. 13. 5.

Rom. 13. 1. 2.

1. Pet. 2. 17.

Obedience
to Metropo
litane.

To conclude, when he commeth to Ecclesiast. Discipline, which (Aphorisme 36.) he deuident into popular and clerical : in the 3. part of the clerical discipline, (Aphorisme 38.) he saith : The third is, that they should promise peculiar obedience in things that are honest vnto their Bishop, and to the Metropolitane of the Bishops.

Nowe although by all these Aphorismes, of this excellent Learned man, and great light of our age, Zanchius, it is most apparant what his Iudgement is, of the superioritie of Bishops, and with what reasons he proueth and confirmeth the same, to be in all pointes agreeable to Gods worde. Yet, for the further confirmation of these things, and to satisfie all suche as shoulde, or did mislike anie thing conteyued in them : let vs also not thinke it tedious, to peruse certaine other obseruations, that he hath lastly adioyned to these Aphorismes, in the foresaid confession of the faith, with the pze face of his reasons for the same.

The observations of the same Zanchius, vpon his confession:

Neither fewe nor light are the causes, with the which I was drawn, that I had leauer adde these obseruations to my confession, apart by the selues, than to alter any thing therein. There are not a few vnto whom it is knowen, on what occasion, at what time, by whose commaundement, in whose name, and to what ends, I being indeede vnwilling and compelled, wrote the summe of the Christian Religion. But although ech man seeth, that this confession was neuer (as it was hoped for) set forth in their name, for whose cause it was written: notwithstanding how this was done, and vpon what causes it was done, all men do not clearly vnderstande: while many men marueile at the dooing, but are ignoraunt of the true causes of the matter. Heereupon howe diuerse suspitions might haue hapned vnto many: howe diuerse iudgements might haue beene made, both of me and of the confession it selfe, I will not say of priuate persons, but also of the very Churches: to conclude, howe diuerse and sinister reportes, might haue beene scattered among the common people: what one is he among men that doth not knowe? It behooueth me therefore, before I shall die, to stoppe the sinister & naughtie supitions, iudgements, reports, concerning my doctrine. Which thing I iudged, could of me be done by no better meane, than if I should prouide, that both my confession, euen as it was of me written, should be set forth seuerally by it selfe: and also seuerally by theselues, my obseruations thereon, by the which, if any things were dark, they might be made plaine: if any things were doubtful, they might be confirmed: and that I should leaue the iudgement of the whole busines, vnto the whole true Catholike Church. Moreouer I thought, that to remoue false suspitions out of mens mindes, (if any were conceaued) I should doe no little good, if, what iudgements were made of learned men, concerning the confession: I should eue by their owne letters make them knowen to all the godly: especially sithe that also out of the same, euery man might easily vnderstande, for what causes the confession was not set forth, in that manner that it was purposed. A certaine greete man wrote vnto me of that matter, in these words:

Concerning that which you write of your confession, it was read ouer of me, and of N. and of others, with great pleasure. Which both was written most learnedly, & with a most excellent Methode. And if so be, you except that, which in the end you adde, concerning Archb. & the Hierarchie, it liked me exceedingly well. But when we did deliberate with our brethren N. N. the which are heere, concerning the way and manner of entring into a concord, among al the Churches of our confession: they with one consent did iudge: that this was both the only, & the safest, & the reddiest way: that the confession of faith already receiued & set forth,

Zanchius confirmation of his confession in these thinges.

Vpon what occasion Zanchius set out these obseruations.

A Noble mans letter to Zanchius on this matter.

by the Churches of euerie Prouince should be composed & compacted into one harmony; because they are all of them, one most like another, so farre as appertaineth *ad substantiam*, to the substance of faith, and that their confession was refused of none of the Churches. This their counsell, when they proued it by many reasons, we haue written therof vnto you, and to the Reuerende brethren N.N. and to other Churches neighbors to vs, who all of them greatly like the selfe same counsell.

These things, out of the letters of that great man. To the same opinion almost, we might produce out of other mens letters also, writing of the same matter. But sithe it is not necessarie, for breuitie sake wee omitte them.

Zanchius nowe, being thus moued by these considerations, to iustifie all these his former Aphorismes, in these pointes aforesaid, setteth downe among other, these obseruations following.

Vpon the 25. Chap. Aphorism. 10. & 11.

The orders
not struing
with the
Scripture.

When I wrote this confession of faith, I wrote all things of a good conscience: and as I beleued, so I spake also freely, as the holy scripture teacheth vs to doe. But, my sayth first of all and simplie, dothe rely on the woordes of God; after which, somewhat also on the common consent of the whole auncient Catholike Church: so bee, that the same consent, strue not with the holy scriptures. For I beleue that those things which were of the holy Fathers, beeing gathered together in the name of the Lorde, determined and receaued with a common consent of them all, without any contradiction of the holy scriptures: that those things (albeit they bee not of the same authoritie with the holy Scriptures) are also of the holy Ghost. Hereupon it cometh to passe that those things that are of this sorte: neither would I, neyther dare I with a good conscience disallowe them. But what is more certaine out of the stories, out of the Counselles, and out of the writings of all the Fathers, than those orders of Ministers, of the which we haue spoken, to haue beene ordeyned in the Church, and receaued by the common consent of the Christian common weale? But who am I, that I should disallow, that which the whole Church hath allowed? No, neither all the learned men of our time durst disallowe. For why, they knewe that both these things were lawefull vnto the Church, and that all those things proceeded and were ordeyned, both of godlinesse, and to good endes, for the edification of the elected.

Bucers opi-
nion.

And for the cause of confirming this matter: I thought good here to inserte suche things as *Martine Bucer* of godly memorie, a man moste famous for singuler godlinesse and learning, hath left written vpon the Epistle to the *Ephesians*.

As for the administration of the woorde when it is doone by the
reading

reading and reciting of the deuine scriptures, finally, by the interpretation and explication of the same, and by exhortations taken frō thence, and also by repetition, and by the Catechisme, which is perfourmed by mutuall questions, and aunsweres, of him that is the Catechiser, and of the party that is catechised, and by holy conferences and debates of the harder Questions of our religion: according to this manifold dispensation of wholesome doctrine, the giftes or offices of this function are also multiplied. For whatsoeuer belonged to the moste perfect manner of teaching, that (in the administration of the doctrine of saluation) is to be applied with most great study: because that, sith thou art a man the knowledge of seeing God, or lining according vnto God, which (as of al other it is most diuine, so also most difficult) ought to be set forth: they, now that teach artes diligently, contayned, in some certain books, (as, if a man woulde purpose out of *Euclide*, to teach the Mathematicall) first of all, they will reade and recite the booke proposed: and streight waies they wil expound the particuler words that are not commonly knowe, (as euery Art hath his proper wordes and names) and then, if anye collection or argument be more breefely made, they expound it, by resoluing the partes thereof, and make it cleare by many examples: out of the generall preceptes, they teache particulers, and they do enforme them how farre foorth they stretch. This it is (properlye) to teache: But he that is indeede a sure or faithfull Doctor, is not contente to teache these thinges, although by a faythfull deline-
How the Ecclesiasti- call functi- ons are to be multi- ed.
The manner of the D. teaching. D. exhortations and appliers.
rance of the Doctrine: but also hee repeateth it, and exacteth the thinges that he taughte, and offereth him selfe readye to his schollers, that they might demaunde a playn explication, of those matters whereof they doubt. Moreouer hee propoundeth the thinges that hee hath taught, to bee discussed in publike disputations, that there might no doubt at all remayne. Besides these thinges, he maketh oftentimes exhortations, to profit them well in the Doctrine proposed (Here again, the Doctor not onely teacheth but also exhorteth.) And hee addeth dissuasions from those things whereby they might bee hindred, and also admonitions, and reprehentions, and generall rebukinges. Last of all such a master marketh diligently, what may profite euery one of his schollers. And if he shall marke any to be slack in learning, he both correcteth him priuily, and admonisheth him of his duety. If hee perceiue any to goe lustily forward in learning, hee often times calleth him, commendeth him, and enflameth him, that hee might followe his studie more and more. Christ the Lorde him selfe did also keepe all these seuen manners of teaching. In the synagogue at Nazareth, hee read the 61. Chapter of Esay, and interpreted it. Luc. 4. in the mount, he expounded the commaundementes of God. Math. 5, and taught euery where, and

and exhorted, and reprehended, and rebuked out of the worde of God. He answered also vnto all both good and bad that asked him questions, and on the other side he demaunded Questions, as Math. 22. He often catechized the Disciples, he himselfe was also present at the catechising. Luke. 2. Sith therfore the ministry of teaching requireth a work so manifold: there are also many orders of Ministers deputed vnto this Ministry. And first of all, Readers whose office was in a pulpit, a place somewhat higher, to recite the diuine scriptures, But this recitall of the diuine scriptures was ordeyned to this purpose, that both the tongue & the manner of speaking of the scripture, and the whole scripture it self might be made more knowne and familiar to the people. For, within a year, they recited all the holy bookes vnto the people. When as those that opened the scriptures, coulde not by expounding, finish but some part of the scriptures, and that no great part, neither in one year. While in the meane season, by the onely reciting of the diuine bookes vnto the people, the knowlege of all the pointes of our saluation was meruelously confirmed: for they are oftentimes in euery one of the holy bookes repeated, and are by diuers and other names expounded: so that alwayes the people out of the lesson following, shoulde learne manye thinges, which they coulde not as yet playnely perceiue by the former lesson: and by that worke, was the peoples iudgement confirmed, concerning all our Religion, as also concerning the expositions of the scriptures, and concerning all doctrine that was brought forth before them, eyther by the lawfull Curates and Doctors, or else by others.

Readers of
fice.

Curate.

Singers of
the psalmes
& Hymnes.

For these causes, this office also of reciting simply the diuine scriptures vnto the people, was in the auncient Churches, highly esteemed. Neyther were any chosen to this ministry, but such as were commended for their singuler godlinesse, the which both we may vnderstande by other monumentes of the auncientes, and also is perceiued cheefely by one Epistle or twayne, of Saint Cyprian, as out of the fift Epistle, in the seconde booke, concerning Aurelius, that was ordeyned a reader: And Epistle 22, in the third booke, concerning Satorus: And in the fourth booke, concerning Celerinus Celestine. To these readers, were afterward adioyned Psalterists, who had the gouerning of the Psalmes and hymmes that were to be sung.

Concerning the Scriptures to bee reade, (the Lorde bee thanked) it is well ordered in the Englishe Churches, so that there might bee fift readers, which shoulde adde thereto a grauitie and religiousnesse, worthy of the diuine mysteries that were recited in the holy Lessons. Let it therefore bee pondered diligently, whose mouth they represent them-selues to bee, which in the sacred assemblies reade the diuine bookes

bookes vnto the people: that is to wit, they represent the mouth of God almighty: then, of what moment, of what dignity, the matters are, that are recited, which are the wordes and preceptes of life eternall: last of all, to what manner of men, and to what purpose, the readers of the holy scriptures ought to serue. For they ought to minister vnto the sonnes of God, for whose saluation, the first begotten sonne of God shedde his owne bloude: by the which thinges the same saluation maye more and more bee made open, and bee thoroughly performed vnto them. Which thinges if a man with a true fayth consider with him selfe; what grauity, decency, religion, can bee yeelded in any action, that such a reader shoulde ouerslippe? But they which exercise this function, ought alwayes to haue that in the sight of their minde, that those thinges which are reade before them, ought effectually to serue to the edification of fayth in the hearers: the which also shall then at the length bee brought to passe, when as both those thinges are well vnderstoode, and also are receiued as the wordes of God. But vnto both of these, a moste cleare, well spoken, religious pronounciation, is required. Whereupon is gathered, that they are not the Ministers of Christe, which doe so recite the diuine scriptures, as though that were the onely thing which shoulde be required, that the shortest leysure that can be, may be spent in such kinde of recitall.

The pronounciation of the readers.

Interpreters

Now, there is another office, the interpretation of the Doctrine that is to be dispensed, that this to wite, a more simple explication of words and sentences. This ministry did the bishoppes execute, and the priests or Elders. Notwithstanding sometimes they admitted vnto this function, out of the order of Deacons, and of Sub-deacons, yea, and sometime of the layty, such as they founde to bee by the holy Ghoste made fitte, profitable to exercise the same. So Origene beeing also a lay man, was called to this office, in the Church of Cesarea of Palestine, by Alexander byshop of Hilda, and by Thertistus bishoppe of the same Church of Cesarea. Euelpis also, by Neonus bishoppe of the Larandians, and Paulinus bishop by Celsus bishop of Iconium: and Theodorus by Atticus bishoppe of the Sinadians. These thinges are reade in Eusebius in the sixt booke, the tenth Chapter of his Ecclesiasticall history. And out of the Epistle of those two bishops, Alexander of Ierusalem, and Theodistus of Cesarea, bishops in Palestine, to Demetrius bishop of Alexandria, who reprehended the fact of these two bishops, concerning Origene, as though it were a thing neuer hearde off, for a lay-man, while bishoppes were present, to speake in the Church vnto the people.

But these B. manifestly affirme, that this was not true, but that the holy Bishops were accustomed to exhort them, whome among the laytye they

How the B.
and the
prieſtes alſo
did theſe
things.

They knew to be fitte, that they would bring forth ſome profite vnto the people, of interpreting the ſcripture, and in teaching: and that they would exerciſe this miniſtery, euen while they their ſelues alſo were preſent. And the ſeconde, and ſo the thirde part of the Miniſtery, to wit, interpretation and Doctrin, the biſhops and the prieſtes did adminiſter it cheefely by them ſelues. Notwithſtanding both out of the inferior orders, and alſo out of the lay perſons, if they had noted any to be fit for this office, they adioyned them to be ioint-laborers with the. After the ſame manner, did the biſhops and the prieſtes adminiſter alſo the fourth part of deliuering the doctrine, the which is, out of the diuine bookes (being expounded) to exhort vnto the duties of Godlines, to diſſuade from ſinnes, and from all things that may, on any part, ſlacken or hinder the courſe of a godlie and holy life, to reſprehen and chide thoſe that ſinne, to comfort the penitent: although the biſhops the prieſts or elders cheefly did perform this function, becauſe that it required ſo much the great authority. 1. Tim. 5. The fiſt part, the Catechiſmes, they commended now to the prieſtes, nowe to the Deacons, nowe to the miniſters of the inferior orders, euen as euery one appeared more apt vnto this kinde of teaching. And ſo, was *Origene* the Catechizer at *Alexandria*. The ſixt booke of the Eccleſiaſticall hiſtory of *Eufebius* of *Caeſarea*. Chap. 13. and 20. Alſo the ſixt part, the holy diſputations, they yeelded to euery one that was more apt thereto, although for the moſt part, the biſhops their ſelues gouerned them. The ſeuenth part, priuate calling vpon admonition, the biſhops alſo ſtudied to doe it by them ſelues. Howbeit, they alwayes exhort ed euery one of the prieſtes or elders, and the greater of the inferiour orders to doe the ſame. 1. Theſ. 5. Therefore, the readers ought to exerciſe the miniſtery of the Doctrin, by reciting the diuine ſcriptures, but the biſhops by interpreting and by teaching, by exhorting, by diſputing, and by priuate calling vpon, and moreouer both by reading, and by catechiſing, if that peculier readers and catechiſers want. Furthermore they committed the catechiſmes to certain Prieſts and Deacons, or elſe, to thoſe alſo that were choſen therunto, out of the inferior orders. As alſo they admitted out of thoſe, vnto the offices of interpreting, and of teaching, and of diſputing, whomeſoeuer they found apt for theſe offices, in what order ſoeuer they were of the holy miniſtery, yet alſo (as it is ſayde) out of the laity. But in theſe offices, that thing is diligentlie to bee marked, that the holie ghoeſte did in-deede ſo diſperſe vnto them that were his men, theſe giſtes of teaching: that vnto one he would giue the giſt and ſingular faculty, of interpreting and making plain the ſcriptures, vnto whom notwithstanding he giueth not with the like dexterity, and with ſo happy ſucceſſe, to teach and confirme the points of our religion, out of the diuine

diuine scriptures, or also luckely to defende them in disputing. But to another he giueth a peculier and notable faculty of exhorting the brethren out of the scriptures, of admonishing, of reprehending, and also of catechising, and of priuate calling vpon; vnto whom notwithstanding, he giueth not, to excell in other giftes of teaching. This varietie of the gifts of the holy Ghost, wee dayly find by triall in those, that do publikey teach the people of Christ, which are Christes true Churches, and suffer themselves to be altogether ruled by the holy Ghoste. These Churches doe religiously note, what spirituall faculties are giuen to eche one in the Church, and doe so much as lieth in them, apply euery man to that point, that appertayneth to his function. Wherefore vnto the particuler parts of teaching, they giue particuler ministers, if so bee, they finde among the men that appertaine vnto them, those that are of the Lorde singularly made and furnished to the particuler office of teaching. But because it is necessary for the saluation of Gods people, that no part of the teaching (which I have reckoned to be 7 partes) be vtterlie ouer-passed in any Church: euery one of the Ministers, yea, and of the layty also, in what place soeuer he bee placed in the Church, ought to exercise (so farre forth as hee is able) all these partes of teaching, both of reading, and of interpreting, and of teaching, and of exhorting, and of Catechizing, and of disputing, and of calling vpon: **See how farre our learned Brethren differ from this graue iudgement of Bucer and Zanchius for the exercise of these offices** Yea euery one ought to take vpon him to him selfe, so manie of these functions that are to bee administered, and so much part of euery one of them, as vnto howe many, and to how much part of euery one, hee shall perceyue himselfe to be furnished of the holy ghoste. Let the example of an house orderly appointed and distributed, bee considered: wherein the Father of the house holde about other businesses, the Mother of the house holde about other the sonnes and the Daughters about other, the Man-seruauntes and the Mayde-seruauntes about other: Heere while all are present and in health, euery one in-deede goeth about his owne office: but if any of the Family bee absent, or bee not in good health, and there happen a necessity of some seruice: eche one so runneth to helpe that necessity, that oftentimes the men goe about the womens offices, and the Women the Offices of the men, the Maysters the offices of the seruauentes, and the seruauents the offices of the Maysters.

How euery minister according to his gift may do these thinges.

As Zanchius alleageth this out of Bucer, concerning the seuerat and mutuell vse of the Ecclesiasticall offices, in so many popnts different from these our Learned brethren, and that in the allowance of the church of England: so hee proceedeth Concerning also the Clericall Discipline:

The thirde part of the Clericall Discipline, is a peculier subiection: wherein

Wherein the Clearkes that are of inferior degree and Ministry, doe submitte themselues to them, which in order and Ministry are superior. The Lorde hath taught vs this part of discipline, both by his example, who ordeyned his Disciples, that should become the Doctours or Teachers of Gods elected, throughout all the worlde, by a peculier mastershippe vnto this office, and by a certaine Domestickall Discipline: whome the apostles imitating, euery one of them also had his Disciples, the which he woulde frame to exercise orderly the holy Ministry.

Magisterio.

For, euery more difficult function of life, requireth also a peculiar & perpetuall doctrine, Institution and custody: as we may see in the studies of philosophy, and in the military institution. Which Lyncurgus throughly weighing, did so ordeyne the common weale of the Lacedemonians (as Xenophon witnesseth) that no order in the common weale, shoulde be without his proper office of a master. And Plato also in his Lawes and common weale requireth, that nothing at all shoulde bee among the Citizens, vnkept. Heereupon also our Lorde when as he would haue those who are his to be so set together, one with another, and to cleaue together: he verily putteth euery one of those that are his, vnder others of whom, as it were of members that are of more ample and larger spreadinge power and efficacye, hee shoulde bee kept, mooued, and ruled. The same thing hath the holye Ghoste commaunded, Bee yee subiect one to another in the feare of God, Ephes. 5.

The authority of a B. among the priesles.

The holy Fathers therefore in the old time, considering these things, haue described the same in the order of the Cleargy, that all the other Clearks should with a singular care bee kept and gouerned of the Presbyter or Eldershippe: but among the Preestes or Elders, the bishop, as a Consull among the secretaries of the common-weale: (according to the often alleaged example of Caluine) So hee shoulde beare the cheefest care and custody both of the whole Church, and also singularly of the vniuerfall order of the Cleargye. But vnto euery more frequented Church, they ordeyned bishops; and to euery one of such Churches, they commended the Churches neerer adioynings, that were in the lesser Townes or Villages, and to this purpose, they willed the Preestes and Curates of the same Churches (whome they called *Chorepiscopos*, Bishops Chorall) eche one of them to hearken to the bishop, that was neerer to them, and to the Presbytery or Eldership. Which Preestes or Elders, those B. being the more cheefe, called oftentimes together with al their Cleargy, and furnished them in knowledge and diligence of their functions. But whereas the Lorde woulde, that they which are men appertayning to him, shoulde mutually embrace one another, and sustayn care

care one of another, as farre and as largely as they are able (for all Christians are one body) the holy fathers haue ordeyned, that the bishops of euery prouince (for now all the territories subiect to the Romanes were distributed into Prouinces,) should assemble them-selues together with the preestes or Elders, so often as the neede of the churches required the same: but for certaynty twise in the yeare, and shoulde enquire of the doctrine and discipline of Christ, how the same in all the particular Churches was administred, and did flourish. And where they had found, that sinne was, they shoulde correct it and such thinges as they had knowne to bee wel they should confirm them and aduance them. But, that these Synodes should rightly & orderly be administred, they willed, that both for the calling and moderating of them, the Metropolitans should bee the rulers of them, that is the bishops of euery Metropolitane City: for so the cheefest city in euery prouince was called, where the Pretory or palace of the cheefest president was. And therupon vnto these Metropolitane byshops, they enioyned a certayne care and heedefulnesse of all the Churches throughout their prouince: that if so be they vnderstoode of anie thing, that were not so wel ordeyned or doone, either of the ministers of the Churches, or of the common people, they should in time admonish them thereof: and if they could not amend the same by their admonitions, that to correct it, they should call together a synode of the B. for no iudgement was graunted vnto them, which by their owne proper authority, they might exercise in the Churches, that had bishops them-selues of their owne: for all the iudgement both ouer the people and ouer the Cleargy, appertayned to their owne bishop, and to the preest or Elder of euery church, and as for the B. the synodes iudged them. And thereupon when as the B. were to be ordeined vnto the churches: it was appointed that they should come together to the same church, with all the B. of their Prouince (if that with the profit of the churches it might bee doone,) if not, with some of them, Howbeit, not with fewer then two or three of them. Which bishops should gouerne the election of the bishop, if it were yet to be made: and being made, they should examine it, and most seuerely make inquiry of him that is elected, and search out all his life, and his ability for the Episcopall office, and then at length initiate him into the episcopall function. All which thinges were instituted and were in force vnto this ende, that there might bee among the churches and in the Ministers therof, so great a knowledge as by any means was possible, and a mutuall care: and to debarre and expell all offences of Doctrine and of manners, and to susteine, aduance and make more effectuell the edification of faith & life, worthy of Christ the Lord: in so much, that if so be any had ceased from their duetye or office, the other bishops shold giue assistance, yea, to the excommunicating & casting him out

Metrop. B.
ouer the o-
ther. Bish.

The bishops
peculier
iurisdiction

Elections
of bishops.

*Que prefa-
tio enim.*

out of the Episcopall office. Let those things be considered, that Saint Cyprian wrote to Stephanus bishop of Rome, concerning Martian bish. of Arles, who fell into the Nouatians sect. The first booke, Epist. 13. and also those things that he wrote in the third Epistle, the first booke, concerning a certayn portion of the Flocke distributed to euery one of the B. and the things that he hath in his Preface, and in the counsaile of Carthage, as he writeth to Quirinus.

Primas.

Patriarckes.

Furthermore, when as all the world was replenished with Churches, and that the Metropolitanes also had neede of their owne particuler cure, for neither (as there began to be very many) were all of them wise or watchfull inough, (for alwayes in all orders of men, fewe are excellent) the care of some of the prouinces, was committed to certayn Byshops of the cheefe Churches: as to the Romaine, to the Constantino-politane, to the Antiochian and to the Alexandrine, and afterwarde to the Casarien of Cappadocia, and to certain other, euen as (the Churches of Christes faythfull people being multiplied) the necessity seemed to require. Notwithstanding, vnto these Primate bishops (whom afterward they called Patriarckes) there was no right at all ouer these other bishops or Churches, then that I haue sayde, was vnto euery Metropoli-tane, ouer the Churches and bishops of his prouince. Euery one vnto his owne portion of Churches, ought a singuler care and heede fulnesse, and also to admonish the bishops in time, if any had aught offended or slacked in his office. And if by admonishing he had profited nothing, to adhibite the authority of a Councell. Among these the first place was yeelded to the Romaine, both for the reuerence of S. Peter, and also for the maiesty of the City. By which reason the fathers afterward ensu-ing, gaue the second place to the Constantinopolitane, as to the other Rome, and to the bishop of the seate of the Empire: whereas the Antio-chian had before that, obtained the seconde place among these Patriarckes.

But as the nature of man defiled with ambition, laboureth alwayes more, that he might rule far & wide, then that hee might rule well: these Patriarckes on the occasion of this generall care of the Churches to the committed, drew vnto them, first, the ordeyning of the bishops that were neerer to them: And by that ordeining, snatched by litle and litle, and confirmed some iurisdiction ouer such byshops and their churches. Which euill when now it glimpsed foorth, began to become a greuous contention, concerning a generall empire ouer all the Churches. Which indeede first of all Iohn a certaine bishop of Constantinople, vnder the Emperour Mauritius, attempted to take vpon him. Of which contenti-on very many Epistles, among the Epistles of S. Gregory, lib. 5. 6. 7. are extant. At the length vnder Phocas, the Romaine obteyned this Title

of

of the vniuersall Bishop. Which title by little and little, the bishops of this sea, began more to abuse: vntil vpon occasion, first by the diuision of the Empire vnder Charles the greate, afterwards by the discordes of Princes and nations: whereby they brake the power of the Emperor of the West, and of other kings: They haue lift vp themselves, into that Anti-Christian power, whereof now they vaunt, hauing firste oppressed the power of the Bishops, and then also, of the kings and Emperoures. Thus therefore hath Sathan ouerthrowne, all the healthfull obedience & gouernment of the clerical order. For the Romaine Antichriste hath taken an immediate Empire vnto himselfe, ouer all the Cleargy, and also ouer the Laity: & hath dissolued the custody of the Bishops, when they were good, and their care towards those that were commended to their truste. But because it is altogether necessary, that euery of the Clerkes, should haue their proper keepers and carers for them: the power and authority, as of Bishops, so also of Archdeacons, and of all other, by what meanes soeuer they be esteemed, vnto whome any portion of keeping and gouerning the Cleargie is committed, is to be restoared: and also their vigilancy, and heedfull regarde or correction, leaste any should bee at all in this order, vnkept. Thus farre Bucer, not onely faithfully reciting, but also praying the custome of the auncient church in diners orders of Ecclesiastical functions to be ordeined, of the which we haue before spoken.

The clerical
order of
gouernment
and obedi-
ence broken
by Antichr.

Moreouer, I ought also to haue had consideration of those churches which although they haue embraced the Gospel; notwithstanding both in matter and in name, they haue retayned their Bishops and Archbish. Besides that in the Churches also of the Protestants, there want not in very deede Bishops and Archbishops: whome (hauing chaunged their good Greeke names, into euill Latine names,) they call Superindentes, and generall Superindentes: but where also, they neither obtaine these old good Greeke names, neither these newe euill Latine names: euen there notwithstanding some principals or chiefe are wont to bee, vnto whome almost al the authority, doth belong. *Woyniting out, as it should seme to Geneva, &c.* The controuersie therefore should haue beene of names: but whenas we agree cōcerning the matters; what do we brawle concerning the names? In the meane season, euen as I haue not disallowed the Fathers, in that matter, whereuppon the quæstion is: so can I not, but loue our mens zeale. Who haue therefore hated the names, because they feare, leaft with the names, the olde ambition also and the tyrannye, with the ruine and desolation of the Churches, might be called againe.

The names
of Arch. and
Bish. better
then Super-
indentes.

Primarij.

Thus reuerently writeth Zanchius, of these Ecclesiasticall orders, & of this superiority of Bishops, and Arch-bishops: yea and of the Patri-

The autho-
rity of arch-
against An-
tichristes ty-
ranny.

arches also, befoze the pride and tiranny of Antichriste came: and that it came not by these orders and dignities, but by the ambitious breaking and violating of them: and he neither disalloweth, but highly commendeth these Fathers, and these orders and dignities, as good and necessary, and nothing prejudiciall to the word of God: nor condemneth the zeale of these our brethren, though he shewe withall, that albeit they shunne and hate the name of Bishop and Archbishop: yet they haue the matter, and retain still such principall or chiefe ministers among them, to whom almost all the authority doth belong. Now as hee hath thus at large defended and confirmed his 10. & 11. Aphorismes: so coming to the 12. he proceedeth against the ambition & tyrannie of the Pope, to shewe that none of al these orders and dignities, no not of the Patriarkes, were any occasion therunto saying: For neither Christe ordeyned such an head: neither the auncient Fathers would admit it, bicause it was not expedient for the Church. But they were contented with 4. Patriarks, the Romain, the Cōstantinopolitane, the Alexandrine, and the Antiochien: who all of them should be of equall authority and power, and ech one should bee content with his owne bowndes, euen as it was defyned in the Nicene Councell, & confirmed in others: and that, not without great & waighty causes. Of the which, this in my iudgement is not the laste, to wit, leaste the dores should be opened vnto tyrannie in the Church: but rather, that if one should dare to attempt any thing, contrary to the sownde doctrine of Christ, and contrary to the liberty of the Church. The other Arch-bish. being of no lesse authority with their bishops, might oppose themselues and dawnt his boldnes, & breake his tyrannie. The Church in respect of Christe, is a kingdome: In respect of men, that are in the same, & cyther do rule, or be ruled: it is a gouernment of the best persons.

The origi-
nall of Pa-
triarkes for
general cou-
rels.

This is Zanchius graue iudgement, euen of these Patriarkes, that if they had beene kept as they ought to haue bene, and according to the good purpose of their institution: they were so little occasiō to any popish pride or tyranny, that they were the most especiall suppression of it, and of al errors and factions in the Church, and that it impeacheth nothing Christes kingdome. And what hath Zanchius said herein, (saue for the bare title of Hierarchie) that Caluine himselfe doth not anow: who saith: *Institut. Chr. cap. 8. de Fide. Sect. 54.*

But that al the particular Proninces, had one Arch-bishop among the Bishops: and that in the Nicene Councell, Patriarks were ordeyned, that in order and dignity should be superiour to the Arch-bishop; that thing appertayned to the conseruation of discipline. Albeit, in this disputation it can not be ouerpasse, that these degrees therefore, were chieflye instituted for this cause, that if any thing should happen in any Church, which coulde not be well dispatched of a few: it should bee referred to a prouin-

provinciall Synode. If the greatnesse and difficulty of the cause, required also a greater discussing, that Patriarkes were adhibited together with the Sinodes: from the which there should be no appeale, but a generall Councell, The gouernment being thus constituted, some called it an Hierarchie, an holy gouernment, or sacred principallitye, by a name (as seemeth to mee) vnproper verily, vnused in the Scriptures. For the holy Ghost would take heede, least any should dreame of principallity or Domination, when as the gouernment of the Church is treated vpon. Howbeit, if omitting the name, we shall looke into the matter: we shall find that the old Bishops would not faigne another forme of gouerning the Church, different from that which the Lord by his word prescribed. Thus also doth Caluine his selfe confesse, besides that which he before confessed. And what shoulde wee then (as Zanchius saide) brawle about the name: the matter whereof is thus, of al these so excellent learned men, both the auncient Fathers, and also the late, or yet liuing moste famous writers, approued, practised, and confirmed: and yet what signifieth this name Hierarchie in effect also, which Caluine only here misliketh, but an holy principallitie or sacred gouernment, not different from this name Ecclesiasticall regiment: which title our brethren here allowe, & so often in this their Learned discourse of Eccl. gouernment? Let vs now therefore returne to procede on their learned Discourse.

The name
of Hierachy

Finally S. Peter chap. 5. 1. the place before alleaged, comprehendeth all the three names, of Elders, Pastors, and Bishops. *The Elders* (saith he) *which are amongst you, I beseech.* The name of Pastor, is vnderstanded by relation of the names of feeding, and the flock, which he vseth also by the name of *Archipomen*, which signifieth the chiefe of Pastors, whiche is our Sauour Christ. The name of Bishop, or Ouerseers, is included in the word *ἐπισκοποι*, which signifieth them, which do carefully exercise the office of Bishops or Ouerseers. His exhortation is this. *The Elders which are amongst you, I beseech, which am also a fellow Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shalbe reuealed: Feed the flock of God which is committed vnto you, so much as in you lyeth, carefully ouerseeing, not by constraints, but willingly: Not for filthy lucre, but of a ready minde: Not as exercising Lordship ouer the heritage, but that you may be examples to the flock, And when the chiefe Pastor shall appeare, you shall receaue an vncorruptible crowne of glory.* S. Peter in this place reprocureth three notable vices, which do great hurt among the Minist. of the Church, if they be not taken heed of: slouthfulnesse in teaching: couetousnes of lucre: & ambitious desire of exercising Lordship: exhorting them to painfull diligence, because they were B. or Ouerseers: to a ready care because they were Past. & therefore should labour for loue of the flock, & not for lucre like hirelings; to humility, because their chiefe dignity in that they were Elders,

The learned
discourse,

Pag. 27
& 28.

1. Pet. 5. 1.
1. Pet. 5. 1. 2.
3. 4.

Arch-bish. excell in godlinesse, that they might be an example to the flock, which
 Cc. cannot be, except they submit themselues and their liues, to the comon
 rule of other men : which, most excellent vertues if they embrace, they
 should be sure to be plentifully rewarded by him, who onely deserueth
 to be called the chiefe of all Elders, Pastors, and Bishops : to whome
 onely, these honorable names of *Archipresbyter*, *Archiepiscopus*, & *Ar-*
chipoimen, and such like, do properly agree. For, as the Apostle, calleth
 our sauour Christ in this place, the chiefe Pastor, so in the second chap.
 1. Pet. 2. 25. the 25. verse, he calleth him both the Pastor and Bishop of our soules.
 Wherefore, as he onely is our chiefe Pastor, or *Archipoimen*, so is he also
 our onely Archbishop. And that the name of *Archipresbyter*, or cheefe of
 Elders, pertayneth to no mortall man, may be seene by this place, where
 S. Pet. that excellēt & high Apost. who if any mā could, might as well as
 any haue challēged that name, durst not cal himself other then
 a fellow Elder: no, not when he sought authority to himself, by that
 name to be bolde, to exhort the Elders of the Church. But leaste anye
 should thinke we stay onely in names & tearmes, which are not so great-
 ly material, let him consider, that S. Peter expressly forbiddeth the Elders
 to exercise Lordship ouer their seuerall congregations, how much more
 ouer their fellow Elders.

Where are cited two testimonies out of the Apostle S. Peter : The first
 1. Pet 5. v. 1. 2. 3. & 4. Out of which, our Brethren firste doe gather,
 that Peter exhorting the Ministers of the Church, comprehendeth al the
 three names, Elders, Pastors, and Bishops, indifferently. Elders, plain-
 ly: Pastor, vnderstanded by relation, of the names of feeding, and the
 flock, & by the name of *Archipoimen*, which signifieth the chiefe of Pa-
 stors, which is our sauour Christ: and the name of Bishops or Oversee-
 ers is included in the word *Episcopus* which signifieth the, which do care-
 fully exercise the office of Bishops, or overseers.

Now although we may most easily graunt all this, as nothing preiud-
 ciall to the question: Yet for, what slender arguments these are, & because
 a name may be included; or by relation of some sense may be vnderstan-
 ded: therefore, the name of Bishop in this or that place so included, muste
 alwayes be as ordinary & proper a name, as is the name of Priest or El-
 der, by the which he is expressly tearmed. We denie not (as we haue often
 before shewed) but that both the tearmes, and the offices also that the
 tearmes purpote, were then for a while vsed indifferently: but whether
 the vsage of them afterwarde, & that, in the Apost. times, more properly
 to one among the Pastors or Elders of the Churches, were vsed well, is
 to be continually reteyned, that is here the question. S. Peter calleth (& that
 expressly) al Christians *holy sacerdotal Priesthood* as also S. Iohn
 calleth the, Kings & Sacerdotal Priests in expresse tearmes, & not inclusively:

as

Bridges
 S. Peters te-
 stimonies of
 these titles.
 Names in-
 cluded.

1. Pet. 2.
 Apocal. 1.

And many other tearmes by relation of vnderstanding, may be very aptly applyed to manie men, and yet we may not these vpon make proper names of them. Every Querser is not a Bishop, nor every Shepheard a Pastor: nor every Elder a Minister of Gods word. The name of Elder is vnto of S. Peter, even immediately after this allegation cited, not for a Minister of the word of God, ver. 5. as Beza noteth. Heere the reason of the *Antisthefs* requireth, that we should take this name concerning age, and not concerning dignity. But if it be to be taken in the firste verse, as Beza taketh it, saying, The name of Priest or Elder is generall, comprehending all them that are (as I may tearme them) of the Senate Ecclesiasticall; vulgarly, Seniors: how then do our Brethren here saye, that S. Peter there comprehendeth all the three names, of Elders, Pastors, and Bishops: and so restrayne it onely vnto those, that are Teachers and Ministers of Gods word?

Proper and improper names.

Concerning the collectiō that our brethren gather out of S. Peters words ver. 1. 2. 3. and 4. That hee reprooueth three notable vices, slothfulnesse in teaching: couetousnesse of lucre: and ambitious desire of exercising Lordship: and that if these three be not taken heede vnto, they do great hurte among the Ministers of the Church: All this againe, wee confesse is true. And euen because these three must be taken heed vnto: we therefore, with all the fore-said holy fathers, and godly Learned men, do thinke it very conuenient and needefull, that there should be amongst the Elders, Pastors and Bishops, some superiors to call vpon them, as Peter did, and to Querser, that such as are slothfull in teaching, shoulde bee ordeined caused to be diligent in teaching, so much as in them lyeth. And suche as are couetous of lucre, shoulde be taken heed vnto: and either remoued, or so reformed, that both in taking and in spending the goods of the Church, they shoulde so behaue themselves, as the lawes of God, and the godly ordinaunces of the Church and realme, hath in that behalfe provided. And that those which forgetting their calling, are puffed vp with anye ambitious desire of exercising Lordshippe, shoulde bee repressed: and if they haue anye suche title or office, shoulde exercise their Lordship in humility, without ambition or pride.

How necessary Bish. superiority is, by our Brethrens own collection.

Sloth,

Couetousnesse.

Pride.

But this simply debarreth not, the exercise of all kinde of Lordship in any competent dignity, reuerent title of honor, and superiour authority, which is the question, but rather confirmeth it, so to be exercised, with painfull diligence and ready care, without slothfulnesse: with hospitalitie, & loue of the flock, without couetousnesse of lucre: with modeste humility without ambitious desire of exercising Lordship. We allow here this collection out of Peter, that hee exhorteth them to painfull diligence, because they were B. or Quersers: to a ready care, because they were Pastors: & therefore should labour for loue of the flocke, & not for lucre, like hyre-

lings:

lings: to modest humility, because their chiefe dignity, in that they were Elders, was to excell in godlines, that they might bee an example to the flock. All this likewise is true, their excellencie in godlinesse, is aboue all the excellencie in any dignity or Ecclesiastical honor, that they can be exalted vnto: but that that followeth, which can-not be except they submit themselves and their liues to the common rule of other men: is somewhat darkely and straungely spoken. For if our brythren meane by this submission of themselves and their liues, to the common rule of other men, that they should haue no superior Ecclesiastical authority ouer other men, but that all other men were equal and alike in all Ecclesiastical gouernment vnto them: or rather, that the ouerseers of other men, should be in their rule & ouersight, be vnder & inferior to the rule: and that also, to the common rule of other men: this were a manifest absurdity in all reason, and a plaine contradiction to it selfe.

Neither Peter nor Paul require such submission.

Neither did Peter or any of the Apostles so submit themselves: neither were Timothy or Titus bidden by S. Paul so to submit themselves: neither doth Peter here, or any where els, wil any Bish. Pastors or Elders, so to do. But, for al their humulity of minde, and diligence of body, in teaching, &c. neuerthelesse, to ouersee, to commaund, to rebuke, to rule & gouerne other men, Ministers and all, according to their place of calling, and authority of God committed vnto them. And they that thus do, and embrace withall, these most excellent vertues: they should be sure to bee plentifully rewarded by him who only (as here is truly said) deserueth to be called the chiefe of al Elders, Pastors, & Bishops. Neither is there any, (at least that I know, or I thinke, that our Brythren can name) except that man of sin the Pope, which claimeth any such title, to be called, the chiefe of all Elders, Pastors, and Bishops: sure I am, none deserueth so to bee called. As for any of our Arch-bishops, whose dignitie, as it conteineth no such absolute, either powe or title: so it stretcheth nothing nere to all, or to halfe, or to a quarter, and but scarce to a handfull, in comparison of all Elders Pastors and Bishops: and is bownded onely to this little corner and portion of the Church, in the realme of England: both they and all we still acknowledging this, that our Lorde Iesus Christe only deserueth to be called, and onely is indeede, the chiefe of all Elders, Pastors & B. as heere is said. And also, if these wordes following, bee likewise so absolutely & generally vnderstood, To whome only these honorable names of Archpresbyter, Archiepiscopus, Archipomen, and such like, do properly agree: we agree also, that they agree only (in that proper sense) to him. As Christ (in an absolute vnderstanding of good,) saith: Luc. 18. *None is good but onely God.* And as S Paule saith to the Rom. 16. namely to Timothy. 1. Tim. 1. 17. *To the King eternall, immortall, inuisible, & wise onely, be honor & glory for euer and euer.* And 1. Tim. 6. 15 & 16. *speaking of the comming of the*

How these titles agree onely to Christe.

the coming of our I. Iesus Christ: whom in his times, he that blessed one, and only per to Chr. Prince, King of kings, and Lord of lords, shall shew: who only hath immortality, &c. And as the same our saviour Christ willeth vs, not to be called father or Master: For we haue one Father and Master, which is in heauen: so to whom only these honorable titles do (indeede) properly agree: speaking properly, of proper agreement, in the forth and highest manner of propriety. But if we make al these honorab. titles, so properly to agree vnto Christ, that none of them may be vnderstood, included, or communicated, to any of Eccl. Politicall, nor oeconomicall Ministers of Christe: so that none at al may be called either good, or King, or Prince, or Wise, or Father, or Master, by participation of any portion of the goodnes, power, wisdom, fatherhoode, Maisterhippe, &c. of God, as offices, gifts, or graces imparted to vs: while we should hypocritically, or zealously pretend to honour him, and to seeke his only glory: we should both vnthankfully (indeede) not acknowledge his goodnes and gracious giftes, whiche recomende to vs the more glory in him: and disobedientlie dishonour him in his ordinances, and higher powers, that he hath placed ouer vs.

How diuers
of these ti-
cles are first
Christ, com-
municated
to man.

But where now doth God, (in this, or any other expresse, or inclusive place of all the Scripture) challenge to himself all these honorable names to agree onely and properly vnto him? The honorable name that Saint Peter onely. Heere ascribeth to Christe, is *Archipresbyter* cheefe or principall pastor. Which Title I neuer hearde of any other, that it was giuen vnto, or taken vpon him. As for *Archipresbyter* a principal priest or elder (which termie it is not in vse with vs, nor Arch-priest, as our aduersaries cal it) because in the office of Priesthoode, Elderhip, or Pastorship, we acknowledge all to haue one office vnder the high-pastor of our soules, and auuncient of daies Iesus Christ. Whelie, sith that the name Archbishop, signifying a chief or principall ouer-seer, is no where in the Scrip. properly, nor not properly applyed vnto him, shall we dare to say, as wee maye of some other peculiar titles and names of God, Iehouah, Omnipotent, &c. (when as God now & then of his goodnes bouchsafeth to communicate to some his especial spirit. to honorab. names, belonging to himself, Adonai, Elohim, & the name of the Lordes Christ, or anoynted, &c.) that these honorable names *Archipresbyter*, & *Archiepif.* do so only & properly agree vnto Iesus Christ, that none other, in no other conditional sense, may be called by them? I thinke this can not wel be prooued by scripture, nor any reason or argument will inferre it.

Archipomen
& archpriest

If we thinke this word *Archiepif.* that is, Prince, by contraction prefixed, and in corporate to the other words, *Archiepif.* & *Emmanuel* do so aduance the sense therof, & they become not competible to mortal men: especially being applyed to the ordering & gouerning of the church: are not those names & offices being simply taken without this composition seruing to builde the Ch.

as S. Paule saith Ephes. 4. *even on the place, that our Brethren do allege for pastors and Doctors: that they are all given to the worke of the Ministry vnto the edifying or building of the body of Christe, &c.* So that indeed, at these offices that Christe ordeyned, are but builders of this mysticall temple, vntill we all come to the vntity of faithe, and of the knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christ: And who is the principall builder of this Temple? but even hee that saide of the Temple of his owne naturall bodie, to the which his mysticall bodie is compared: *Destroy this Temple, and in three dayes, I will builde it vpe againe. Io. 6. 21. Whereupon (saith S. Paule Heb. 9. 1. &c.) holie bretheren, pertakers of the heauenly calling, consider the Apostle and head-Priest of our confession Iesus, who is faithfull to him that hath preferred him, euen as Moses also in all his house. For he was counted worthy of greater glorie than Moses: how much greater honor than the house, he hath that made it. For euery house is builded of some man, but he that created all thinges is God. And verilie, Moses was faithfull in all his house. as a seruauant, in witnesse of those thinges, that were to bee spoken. But Christe is in his house as a Sonne, which house are wee, if wee keepe firme and sure the confidence and glorie of hope, vnto the ending.*

These names
& offices gi
uen to the
building of
the Church.

Here are these honorable names, attributed both vnto Christe, & vnto Moses: that as Christe was the builder of the spirituall house or temple of God: so was Moses. Christe as the sonne and owner, Moses, but as a seruauant in Gods house. and yet commeth in S. Paule, 1. Cor. 3. v. 9. 10. *Ye are the building of God, according to the grace of God that is given to mee, I as a wise Master Arch-builder, (or chiefe builder) which we commonly translate Maister builder, haue laid the foundation, & another buildeth vpon it?*

What? durst S. Paule say of himself he was, *maister* which tearme principally, is proper vnto Christ? For the worde signifieth, such principallitie and chiefe degree: applied by S. Paule vnto himselfe, and that in the cheefest worke of Gods Church, the building of it: the worke that conteyneth all Ecclesiasticall offices, and whereto all do tende: and that without any derogation to Iesus Christe. Although Christe absolutelie, simply and aboue all, be the onely and proper *maister* of all this mysticall building. And is this honorable name Elder, of such honorable Eldershippe, and prerogative aboue builder, or of any such peculiar application to God the Father, or to Christe the sonne, that it is onely and properly applied to him? Indeede, Christe is called, the olde or annient of dayes, not the elder, except with addition: our Elder Brother: other wise, this honorable name is not so proper onelie to Christe, to be called *Presbyter*, as to be called *Sacerdos*. And therefore is lesse iniurious, yea, no iniury at all, to the peculiar, or to any other honorable name, of our sauour Iesus Christ, to be called *Archpresbyter*. And yet, if *Presbyter*

had

had beene any name of Christe, seeing that ^{Man being} ~~his~~ ^{but the} ~~figure~~ ^{figure cal-} ~~called~~ ^{led} ~~appears~~ ^{s.} ~~his~~ ^{figure} ~~even~~ ^{cal-} ~~of his~~ ^{led} ~~sacrifice~~ ^{appears}, that one above all the other sacrificing priestes, was called also, *summus sacerdos*, or *Pontifex Maximus*. the highest sacred Minister, or sacrificing prieste, and chiefest Bishop, without anie derogation to Christes honor: yea, it rather serued, to his honor: how much more then in this title *Presbyter* and *Archipresbyter*, being names not so proper to him, may a mortall man without anie dishonour to his prerogative, reuerently be called *Archipresbyter*?

If it bee saide, the highe-prieste was so called, because hee prefigured Christe: True it is. But, sith our Brethren confesse, that those offices & callings, were likewise also for good order of discipline among them, although that priesthoode both in him, and in all other of that order of Aaron and Leui, bee accomplished in Christe, and so abolished: yet, as the degrees of order and differences of Ministers among them (by our Brethrens owne confession) was the signe also of the differences among vs: So, why not withall, of the differences of degrees and dignities in the same. And sith our brethren alleage hereunto, the Synagogues among the Iewes, and their order therein, and that they had ^{The name} ~~chief~~ ^{of} ~~gouernours~~ ^{Archipres-} ~~or princes~~ ^{byter} ~~of the Synagogues~~ ^{among} ~~which order of digni-~~ ^{the Christi-} ~~tie, was not abolished by Christe: and some good christians were such~~ ^{an Iewes.} ~~among the Iewes, not disallowed but commended by S. Luke, enen by that name, A&. 18. ver. 8. And Crispus~~ ^{the name} ~~of the Synagogue beleued with all his house. And although Paule after~~ ^{of} ~~warde 1. Cor. 1. 14. mencioning this Crispus, tearms him not there, the~~ ^{Archipres-} ~~Arch-gouernour of the Iewes sinagogue: yet as it further appeareth A&~~ ^{byter} ~~18. ver. 17. by Sosthenes, who was long before a faithfull Christian, and~~ ^{among} ~~as diuers alleage out of Eusebius lib. 1. cap. 13. he was also one of the 72~~ ^{the Christi-} ~~Disciples chosen of Christe. So S. Luke calleth him~~ ^{an Iewes.} ~~ruler or principall of the sinagogue: continuing well inough the name~~ ^{the name} ~~and office of his dignity, with the sinceritie of Christs religion, any order~~ ^{of} ~~then to the contrarie notwithstanding.~~ ^{Archipres-}

But if our brethren aske vs, what we say to the other honorable name *Archiepiscopus*: in dede, wee neede saye the lesse to this of *Archipresbyter*, ^{Archidiacon} ~~Arch-prieste~~, or Arch-elder, retayning no such name among vs, as wee haue of Arch-deacon, and Arch-bishop: but because the name of Deacon is a name much lesse proper vnto Christ: Arch-deacon may bee afforded with our brethrens lesse suspicion, of touching Christes glory and preeminence. Deacon signifying but Minister, Arch-deac. can signifie but a chief ^{Bishop.} or principall Minister: and therefore may be suffered with lesse enuie: and we haue heard Zanchius & Bucers allowances of it. As for the name of Bi. being a name of dignity and (being wel vnderstood) as S. Paule saith, deseruing double

The name &
office wel v-
sed accor-
ding to the
observations
of S. Peter.

double honor, it is not only a name pertaining to Christe, which is called the Bish. of our soules, but also communicated by his Apostles vnto mortall men. And though the name of Archb. signifie a principall overseer in his dignity, & being simply and absolutely vnderstood of Christe alone all other: is in very deede only the true archbishop: yet since the Scripture expresseth no where this name, either peculiarly or at all vnto him: & since so many holy fathers, of so great antiquity, both in their severall writings, & with so many vniuersall consents, even in the best allowed both generall and provincially Counsels, vpon so grounded reasons, to so good & necessary purposes, & in such lawfull cases: but yet, with such conditions & howndes (as is aforesaid) did ordaine, receaue, & continue the same: and since that also, such notable Protestants of our owne age, in the Churches reformed, Luther, Melancthon, Zuinglius, Oecolampadius, Bullinger, Peter, Martyr, Gualter, Hemingius, Zanchius, yea, and Caluine himselfe (as wee haue heard) alloweth the institution and practise thereof: I see not, how our learned brethren discourses can rightly finde any at all of these vices, that Peter here reproveth, as doing great hurte among the Ministers of the Church, to be directly conseynd in this honorable name of Archb. but if it may be well vsed with painefull diligence, ready care, and with modest humility, to the greate benefite among the Ministers of the Church, & to the suppressing of all these foresaid, three notable, & many other as notable vices, factions and schismes, disorders & confusions, errors & heresies, when any such begin to spring and breake out, among the ministers of the Church, to suppress them by the godly industry and necessary authoritye of the Bish. and Archb. iurisdiccions.

How far we
yeeld to our
brethrens
argument for
these termes
how far wee
denie it.

But our brethren here do make these reasons: & first for Archbishops: For, as the Apostle calleth our Sauour Christ in this place, the chief pastor, so in the 2. chap. v. 25. he calleth him both the Pastor & Bishop of our soules. Wherefore as he only is our chiefe Pastor or *Archipoimen*: so is he also our onely Archbishop. This argument were to some purpose if we simply denied Christ to be our Archbishop, or to be our onely Archbishop in that sense, that is equivalent there to Arch-pastor. For as our brethren heere theirselues confesse, it is to be vnderstood of him, who onely deserueth to be called. the chiefe of all Elders, pastors, and Bishops: In which sense we not only acknowledge him to be the only Archpastor, but to be the onely Arch-elder (if we may so tearme him, because he is our elder brother) or rather Archpriest betokening the chiefe dignity of that his office, and also to be the onely Archbishop. But sith we, nor any good Protestant, nor any of the auncient Fathers, vnderstande Archbishop in that sense: Therefore, this argument a *comparatiu*, and of the similitude of the one tearme to the other, is *disparatum* and much vnlike. The one is a plaine tearme expressly ascribed in the Scripture vnto Christe, and not the

the other: and therefore, if our brethrens arguments from the expresse scriptures be good, then haue we better liberty, to deny their reasons goodnesse, for this tearme. And if this reason be of good consequence, as the Apostle calleth our Saviour Christ in this place the chiefe Pastor: so in the 2. chap. the 25. verse, hee calleth him both the Pastor and Bishop of our soules. If these places follow thus, as the one, so the other: why may we not better conclude thus? But these honourable names, the Pastor and Bishop of our soules, are not so absolutely in all senses proper onely vnto Christe, but that vnder Christe in some good and true senses, they are also competible, to other men. Therefore, these tearmes of Pastor, but more especially of Archbishop, which in no place is ascribed to Christe, are not so absolutely in all senses proper onely vnto Christ, but that vnder Christ in some good and true senses, they are also competible to other men, so that if we consider their owne argument better, it maketh not so muche with them, as against them.

Now as they reason thus on these two tearmes Arch-pastor, & Archbishop, so againe for the thirde tearme, *Archipresbyter*, they likewise say: And that the name *Archipresbyter* or chiefe of Elders, pertayneth to no mortall man, may be seene by this place, where S. Peter that excellent and high Apostle, who if anye man coulde, might as well as anye, haue challenged that name, durste not call him selfe other then a fellowe Elder, no, not when hee sought authoritye to him selfe, by that name to bee bolde, to exhorre the Elders of the Church.

The learned disc
Pag. 27

No man (as I said before) among vs in Englande, hath anye such name, as *Archipresbyter*, Archpriest, or chiefe of Elders, and therefore it is needelesse to challenge the discipline of the Church of Englande for that, which (all Englande seeth) we haue not. But if our brethren think, with an awke stroke, thzough the sides of this title of Arch-priest, to wounde the title of Archbishop, inferring thus: If the name of Archbishop bee allowable, which is the higher title, then muche more is the name of Arche-presbyter, allowable, whiche is the lower: But that it is not allowable; therefore, muche lesse the greater of Archbishop.

Bridges
The name of Archpr. not in vse among vs.

Our brethrens argum.

The Matter of this argument being distinguished, the defect therof, forthwith appeareth. True it is, that where they vse the title of Archpriest, they vse it as inferiour both to Arch-bishop, and to Bishop: because they take it onely as a chiefe or principall person, among a number of those that are but mere Priestes or Elders, without any Episcopall superiority. And so likewise Arch-deacon, as a chiefe or principall person, among a number of other Deacons. And thus also vse we the honorable name of Archb. for a chiefe or principal person among the Bishops, that is to wit, one.

Our vse of the name Archbishop

Why we vse
not the
name Arch-
Priest.

one, to whome among some other of the same order and Ministry, a certaine superior dignity aboue some the residue of his fellowes, is attributed. In which sense also, this name Arch-priest, or Arch-elder, though we vse it not, might of others (as is aforesaid) be vled wel enough. But because the name Prieste, or pastorall Elder, hath a nearer reference to the office, which is al one and the same, both in the him, and in Bi. and Archbish. And the name of Bish. signifieth not a severall office of the Ministry, but a superior degree of dignity and authority, in the selfesame order of the Ministry that the Priest or pastoral Elder is in, as S. Aug. to. 4. in his questions *ex libro mixto. quest. 101. saith. Quid est enim Episcopus, nisi primus Presbyter, hoc est, summus sacerdos?* For what is a Bishoppe, but the chiefe Priest or Elder, that is to say, the highest sacred Minister? & this he speaketh euen of that place of S. Paul. 1. Tim. 3. where the priest or Elder is called a Bishop. so that the bishop: yea, and the Archbishop, are still but Priestes or Elders, in respecte of the order and office of the Ministry.

Although therfore the name of Bishop, being an honorable name, howbeit, but a name of degree in the office of dignity and auth. & therby may aswell admit the name of a superiour among themselves: as also ouer the residue of the Ministers: yet, sith the name of Pastor, Priest, or Pastoral elder, continueth still both in the Bishop, and in the arch-bishop, being not so apt to admit such a superior title of dignity among the Pastors, priests or pastoral Elders, which are titles common to them al, & signifying rather the substance of the office, than any quality of degree therein: and *substantia non dicitur, secundum magis & minus.* Which reason, though it sufficeth vs to vse the title of the one, & not of the other, because Arch-priest, which indeed is lesser in respect of degree, is the greater, or at leasse, in both is al one, in respect of the office or order of the Ministry, and therfore we vse it not: yet, (so any thing here alleaged by our brethren) not only we might vse it, but euen the Papists might still vse the title of Archprieste, as they do, vnderstanding not the name Prieste for sacrificer. For, where our brethren say, that the name of Archpresbyter or chiefe of Elders, pertaineth to no mortall man: neither they, nor any other (except the Pope himselfe, who said also, he was the B. of Bishops,) did so vse the name Archpresbyter, in this sense, thus indefinitely and in generall spoken, as chiefe of Elders: but as a chiefe person in some subalternall respectes, among a certaine number and appointed companie of his brethren, Priestes or Elders. And so it may well appertaine to a mortall man, yea, to a man framed after our brethrens owne deuising: to be a chiefe man among his brethren Elders for a time, or for an action in the assemblie of them. Yea, in this restraints, they admit the name of Archbishoppe also. And if (as they say) *Episcopus* and *Presbyter* bee all one: then in that sense, admit-

How the
name of
ArchPrieste
and Arch-
bishop are
allowable.

mitting Archbishop, how far will they differ from admitting also the title of Archipresbyter? but now let vs see their argument against this title, that is here alleaged out of Peter.

The argument is this. If any man could, S. Peter that excellent and high Apostle, might as well as any, haue challenged that name, Archelder.

Our brethren
rent argu-
ment from
S. Peter.

But, S. Peter durst not call himselfe other than a fellowe Elder, no not when he sought authority to himselfe, by that name to be bolde to exhorthe the Elders of the Church:

Ergo: No mortall man) that is an Elder, can or ought to dare, to challenge that name Archipresbyter, or to call himselfe, other then

Concerning here our brethrens Maior in this argument, wee gladlye allow it, both that S. Peter was so excellent and high an Apostle: and also that if any (more) mortall man could, he might as well as any, haue challenged that name. But, by the way, (because of these words more than I looked for) had S. Peter (in any respects) any superiority aboue his fellow Apostles? Did he then excell the residue in any dignity? or were not the residue as high as he, but that he by an excellencie, is here saide to bee high, more than all they? Were not our brethren afrayed, least by these speeches, they might seeme to confirme the Papists opinion, that S. Peter was the head of the Apostles? yea, diuerse of the Fathers cal S. Peter the Prince of the Apostles, as both Origen in his 17. homily vpon Luke: and Cyprian lib. 1. Epist. 3. lib. 4. Epist. 9. that Peter was the foundation of the church: and yet both neither Origene allowe anie primacy of the B. of Rome, or of the church of Rome from Peter.

How S. Peter
excell'd a-
mong the
Apost. and
whether in
dignity.

And Cyprian De simplicitate Prælatorum saith: The Lorde speaketh vnto Peter, I (saith he) saie vnto thee, that thou art Peter, and vpon this rocke, I will build my Church, and the gates of Hel shall not overcome it. I will giue to thee the keyes of the kingdome of heauen: and the thinges that thou shalt binde vpon the earth, shall be bounde also in heauen: And to the same party after his resurrection, he saith; Feede my sheepe. And although (after his resurrection) he gaue his power alike euen or equall to all the Apostles, and say, As the Father sent mee, so send I you also: receaue ye the holy Ghoste, If ye shall remit sins vnto anie, they shall be remitted vnto him: if you shall holde them, they shall be holden: Notwithstanding, that he might make vnity manifest, he by his authority did dispose the originall of the same vnity, beginning from one. Certainlye, this were the other Apostles also that Peter was, endewed with like consort both of honour and power, but the beginning commeth from vnity, that the Church might be declared to bee one.

Parva

So then, though the honor and power, in respect of their office of Apostleship,

ftleship, were æquall in them all, and of like consort: yet in this respect, & in all numbers and orders, there muste euer bee a beginning from one; therein was Peter in the Apostles company, the firste and cheefest: And so is he called of the Euangelist Mat. 10.1, by the name of first. Neither is he set down first, for order only: but also for some other preeminence dependant thereon. And therfore, we may safely gather that Christ made a speciall choise of these 3. Apostles, Peter, Iames, & Iohn, more than of al the residue. Whereupon it should seeme that these 3. were as S. Paule noteth Gal. 2. esteemed as pillars, & seemed great among the. And though Iames had the prerogative of being made the B. of Ierusalem, & not Peter: yet (as it is very well said here by our brethren) in respect of the fellowship of the Ap. Peter & not Iames was that excellent and high Apostle, that excelled and surmounted all his fellowes, as ring-leader, and though not as head; yet oftentimes as mouth of all the residue. And could there be these differences

And even in
like manner
may a Arch-
excel a bish.

& degrees of excellency, height, and greatnes, in this one fellowship of the Apostles (the honor and power of like consort in the office of the Apostleship still remayning) & may there not be so, among the Elders, & yet, one to be B. and among the Bishops, & yet, one be Archb. without the impeachment of the honor and of the power of like consort, in the office of Eldership, & Bishoprike. If one among them (notwithstanding the equality of their Apostleship) was, and might be rightly called: that excellent & high Apostle: why may not one likewise among the Elders (notwithstanding the equality of their Eldership) be indèdè, & so be called, that excellent and high Elder; & one B. among the B. that excellēt & high Bishop.

But, let this go, as a scape by the way: yea, let S. Peter be neuer so excellent and high an Apostle: yet (say our brethren) he durst not call himselfe other than *συνεπιστάτης*, fellow Elder.

So? durst he not so? how then durst he, even at the first dashe, and the very firste wordes of his Epistle, call him selfe, *Peter the Apostle of Iesus Christ*. lo, heere he called himselfe other then *συνεπιστάτης*, a fellow Elder.

Yea, but (say they) he durst not, when he sought authority to himselfe, by that name to be bold, to exhorte the Elders of the Church: even then durst he not call himselfe other than *συνεπιστάτης*.

What? & did S. Peter then seeke authority to himselfe? or, if he did it, did he seek it by that name? Was not the name of the Apostle, of more antiquity than *Presbyter* was? or, then *συνεπιστάτης* was? yea or then *συνεπιστάτης* had ben, if he had used it? or, did he not rather then, sette aside his authority, and set aside the name of apostle, and descende down to their owne name & order, unto whome he wrote: being but in respect of their Ministers, Priests or Elders, and abasing him selfe, to insinuate and perswade them the rather, as though that excellent and high apost. had bene but their fellow, in that office of Priesthoode or Eldership, though in his apostleship far aboue them.

And therefore (be it spoken under correction) this seemeth not to be so
well auouched of our brethren: that S. Peter durste not call himselfe other
than ^{superiour} a fellowe Elder: no, not when he sought authority to
himselfe by that name, to be bold to exhorthe the Elders of the Church,
For, S. Peter, could, & durst, if he would haue done it And he did it, when
he would vse his authority, But here it shoulde seeme, he vsed or sought
it not, but set it aside, and vsed this lower tearme, in his modest humility
to the which he exhorted them. And yet, this no white hindred his superi-
or dignity & office of apostleship far aboue them.

Peter both
durst and
did cal him-
selfe other
then ^{superiour}
Elders.

But wherefore is this word fellow Elder, here so urged, that S. Peter
where he sought authority to himself, durst vse no other name? doth this
word fellow Elder inferre, that all that are fellowes euen in the very El-
dership, must be in all respects fellow & fellow like, and all of such equali-
ty, that no superiour dignity may be admitted in this fellowship? S. Paul al-
so calleth diuerse persons his fellow labourers in the Gospel, & his fellow
seruants: yea, he mencioneth his yoake-fellowe, which is, of diuerse, ex-
pounded for his wife: yea, he calleth all the sonnes of God, fellow heires
with Christe: and is there no difference of dignities in these fellowships?
In the Courte, the best noble man in Englande, wil many times cal those
that are of far inferiour offices, & yet her Maiesties souldiers men in her most
honorable household, their fellowes: shall we say they durst not call them-
selves other than their fellowes? or that they are all alike & equall. But
if this fellowship that Peter speaketh of be in the Eldership: then by the
way, we haue here to note, that S. Peter was both an apostle: & an elder.
But our brethren say, an elder is all one with a B. therefore the name &
office of a B. was not so separated, but that euen the Apostles also both
might be and were their selues Bishops.

The lear-
ned Dis-
Pag. 27.
C. 28.

Bridges.

Our brethren
stay on
names,

But least (say our Brethren) any man should thinke, we stay only in
names and tearmes, which are not so greatly materiall: let him consider
that Saint Peter expressly forbiddeth the Elders, to exercise Lordship
ouer their seuerall congregations, how much more ouer their fellow Elders.

If our brethren would not, that any man shoulde thinke they stay
only in names and tearmes: and if names and tearmes are not so greatly
materiall: I marvel they make so much ado about them, or rather, as it
seemeth (for any thing here alleaged) stay (if not onely) yet moste vpon
them: the thing indeede that S. Peter here expressly forbiddeth, is to exer-
cise Lordship, so that Saint Peters forbidding, is not for any name or tearme,
but for exercise of Lordship. Neither do we deny, but that which the Apo-
stle Saint Peter forbiddeth the Elders, should be still forbidden them.

And with our brethren, allowing Caluines & Bezaes interpretation, (with
from Caluine, they seeme to haue taken all these their observations, on the
foresaid place of Peter, though some what altering both Caluines words &
sense herein) that the word Cleargie signifieth not the whole order of the
Ministers

Ministers, but the particular Churches, and the vniuersal body of the Ch. (that is, al the congregation, being the L. inheritaunce & allotment), as well as the Ministers: Doth S. Peter then forbid, that any one Elder should haue & exercise any superior gouernmēt ouer the cleargy, vnderstanding the cleargy in this sense? If he doth not, but alloweth it, & his self practised it, then, howsoeuer the name both of gouerning, & of clergy may be abused, y^e matter is cleare, that one Priest or Elder, among the residue, may haue a lawfull superior auth. & gouernmēt ouer the cleargy; (that is) ouer all the vniuersal body of the Church, in euery particular or seuerall congregation: & so not only ouer the people, but also ouer the whole order of Minist.

Caluinc,

What Lord-
ship Peter
proueth, -

For the matter that is here forbidden the Elders, is not to be *uenerunt*, which simply is gouerning and exercising a lawfull authority: but rather manifestly he doth inferre it, saying: *μὴ ὡς κατακυριαρχεῖτε, τῷ κόσμῳ*, neither as misruling of the cleargy. On which word saith Caluine: Because with the Grecians, the proposition *κατα* for the most part is taken in euil part: Peter heere reproveth a preposterous Lordship: such as theirs, who not considering with theselus, that they are the Minist. of Christ & of the church do couet somewhat more. Erasmus noteth on it: *Nō dominātes more Regum*: Not ruling after the māner of Kings: *Non Dominio prementes*, Not pressing the with Dominiō (or Lordship): so that here is nothing at al spokē against any vnlawfull superiority, that any elders may exercise ouer the cleargy. For other wise he should permit no government at all vnto them ouer the congregatiō, or of one at anie time in a synode. And therefore these wordes of Saint Peter must needs be vnderstood either of tw excellēg, or of tw tyrannicall gouernment, and so Caluine concludes thus: For God deliuereth not a kingdome to the Pastors, but onelie enioyenth them a care, so that theright in the mean time remaines entier to himself, and so saith Beza: he sheweth that not a kingdome, but a care is committed to them. So that this Lordship that Saint Peter expressely forbiddeth, is only against their exercise of a kinglike, or of a tyrannicall Lordship, and not against anie moderate Lordship and superior authority ouer the cleargie. But to proue this further and better (as they thinke) our brethren ascend from Saint Peter vnto Christ, saying:

Which thing also our Sauour Christ precisely forbiddeth, when there was a contention among his apo. about the primacy. The Kings of the nations haue dominion ouer them, and they that beare rule ouer them are called gracious Lordes or beneficiall, but you shall not be so. Also Mat. 20. 25. and Mar. 10. 41, Vpon the ambitious request of the sonnes of Zebedy, & the disdain of the other against the, *The princes of the Gentiles exercise lordship ouer them and they that bee great, exercise authority ouer them, but it shall not bee so amongst you, but who so will be great amongst you, let him be your Minister, and he that will bee first among you, let him bee your seruant.*

The

the same thing he taught by his example, when he washed his Disciples feet, and commaunded them to shewe the like humility one towards another, which were all brethren, which he their Lord and Master shewed towards them. Also Math. 23. 8. &c. He forbiddeth all ambitious titles of Rabbi, Master, Father. &c. The reason hee addeth, for you are all brethren. For these names agree properly to God and Christe. For the greatest dignity of an Ecclesiasticall person is a Ministrye, and not a Lordship.

Christ forbiddeth greater.

Iohn. 13. 13.

Math. 23. 8.

These places hauing bene before by other so often alleaged, and so fully answered, neede the lesse discussing. The wordes indeede of our sauour Christe cited by S. Luke. 22. 25. might seeme at the first shewe to forbid all gouernment, because he sayth *οτι ουκ εστιν ουτως ουτως*, they rule or gouerne them: But being larger and more plainely expounded, both not onely, by S. Mat. 20. 25, but also by S. Mark 10. 41, who both of them expressly vse the same word that S. Peter doth *οτι ουκ εστιν ουτως ουτως*, they do plainly shew, that it should be vnderstoode in the same sense. And therefore this is heere of our Brethren rightlye sayde than they were aware of: Which thing also our sauour Christ precisely forbiddeth, when &c. So that, as S. Peter simply forbiddeth not in the Ministry, all Superiority of gouernment and reuerend Title of honor: but onely such as eyther is proper vnto Kinges, or abused by tyrants & ambitious men: so the same thing beeing forbidden precisely by our sauour Christ also: if we wil be rightly precise here in, we ought not to stretch these wordes furder, than Sauour Christ & S. Peter do.

And as indeed, it is good to note, what here our sauour Christ precisely forbiddeth: so let vs precisely note withall, what here precisely he alloweth. For whereas both in Mat. and Marke hee saith, *οτι ουκ εστιν ουτως ουτως*, but he that wil bee among you made greater, which the olde translation calleth greater, And againe, *οτι ουκ εστιν ουτως ουτως*, be or be made first or chiefe: Luke saith, *οτι ουκ εστιν ουτως ουτως*, and againe, *οτι ουκ εστιν ουτως ουτως*, But hee that is greatest among you, and he that is Prince or gouernor. Here all these titles are both precisely expressed. The first amog them, that is to say among the ministers of the word, and sacraments, and not only the first in order of number, but in the quality and degree of dignity: first, that is, great, greater, & greatest amog them. Yea in precise wordes, the prince or gouernor of the. And all this, with this condition, is expressly & precisely allowed of our sauour Christ, that is to say, so y the same person be the Minister or the seruant of the al.

If our brethren say: how can the same person be both greatest & least, gouernor and seruant all at once: although these may agree wel together, in diuerse respects: yet, to vrgs euen the precise wordes of our Sauour Christ, Christ expressly doth expound himself. For that which is said before he should bee, Luk. 22. saith, *οτι ουκ εστιν ουτως ουτως*, as though he were one that serued: that is to say, he should in his greater dignity or gouernment of them,

How Christ expoundes his owne wordes.

Masters & fathers behaue himself in lowlines and humility, as if he were the seruant & the least among them, And this wel accoꝝdeth to S. Peters forner sentence, exhorting the Elders, amōg other vertues, to modest humility. But our bz then perhaps, would not haue these expresse words thus precisely bꝛged, & yet, see how they make it moze plain, enen by the very example that they bꝛing (as they thinke) against it.

Our Br. ex-
ample flat
against the.

The same thing (say they) he taught by his example, when he washed his apostles feet, & cōmanded the to shew the like humility one to another, which were al brethren, which he their Lorde & master shewed to them.

Humility
debarreth
not superi-
ority of of-
fice.

And was this example in deede, the teaching of the same thing? What then, if he for al this great humility, yea, & that, cōmanding them to shew the like humility, did not withstanding, retein stil a superiority of lordship & mastership ouer them, that both our bzethzen confes, saying, which hee their Lord & M. shewed towards the. & when Christ had shewed the this exāple, he himself said: *Vnderstand ye what I haue done vnto you? ye call me master & Lord, & ye say wel, for so I am.* If now, he taught them by his doctrine the same thing, in the foresaid places, *Mat. 20. Mar. 10. & Luc. 22.* that he taught them here by his exāple: then do not those places precisely forbid, euery Mastership & Lordship, or superiority of authority & title of dignity & honor, amōg the ministers of the word & sacraments. Neither doth Mastership, or Lordship, or superior authority & title, therof amōg the (being so far as we acknowledge the, inferior to our Sauour Christ) any whit impugne the disciples, or any godly Prelates humility, or their humility impugne their Mastership, Lordship, or superior authority & title, as it did not in this example of Christ, nor in other humble both Princes & Prelates, as Constantine, Theodosius, &c. Ambrose, Augustine, &c. that with the Apostles followed this example. And to the same effect writeth both Ierom, Augustine, and diuers others: Superiority therefore, in the godly gouernors, ciuill or ecclesiastical, may ioine with the true humility wel ynough.

As for that place, *Mat. 23. 8. &c.* where (they say) Christ forbiddeth al ambitious titles of Rabbi, Master, Father, &c. Shal we condemn al these titles for ambitious? Rabbi, among vs is not in vse, but among the Iewes, and a reuerende name, signifying al one with Maister, great, or excellent, or one in steed of many: and giuen also to Christ, and accepted of him: and since, ascribed without offence, to many notable, christian and godly Iews, besides the wicked & erroneous Rabbines. As for the titles of Maist. & father, as they are vsuall among vs: so they are not ambitious: & if any ambitiously desire them, the ambition is in the man, not in the title. Neither doth Christ simply forbid these titles, but the ambition to obteyne them. For although in precise words he say, *quoniam si in uocamini rabbi:* But be ye not called Rabbi: neuer thelesse, the meaning thereof is so plain, that not only the old vulgar translation doth wel expound it, *Vos autē nolite vocari Rabbi:* but will not yee to be

be called Rabbi, as who should say, Haue ye no inordinate will or desire to be called: But that also euen Beza him-selfe saith, *id est, ne ambiat hunc honorem; neq; enim vetat Christus, &c.* Be ye not called, that is to say do not ye ambitiously desire (or sue for) this honor. For Christe forbiddeth not, that we should giue to the Magist. and to Maisters their honor but he condemneth ambition, as August. declareth in the Sermon of the Lords words, out of *Mat. 11*, as Erasmus hath noted. *¶* Else, by these titles Master or Father in this place, he meaneth them not in such senses, as we commonly vse to call them: but so; such as are Doctors or Maisters in teaching and giuing preceptes, and so are the very wordes, *Be ye not called Doctors: as who say Be ye not called Doctors of any doctrine of your selues, and precepts of your devising, no; be ye called fathers, as authors & originals of doctrine & religion, so that only appertaineth to God.* Both which expositions as the text yeelds them apparantly, so the moste and best of all the interpreters old and new, agree vpon them.

masters & Fathers.

Beza annot. in *Mat. 1.*

Neither doth the reason that he addeth, For you are all Br. (meaning, both by creation and regeneration, vnder God our cheef Master & father) take away the lawfull vse of this title Mast. & Father among men: or the being, either of Mast. in their subalternall degrees, either of Father in nature, in yeares or in dignity, either ecclesiasticall or political. *¶* Yea, our brethren theirselues (if they haue children) can be content they call them Father, and they call one another Master, for all these wordes.

Ephes 5. 5.
1. Tim 5. 21.

And therefore this is not so truly inferred: For these names agree properly to God & Christ: except they mean this properly not very properly, neither in this speech of God and Christ, (so; though *St. Paul* in a few places, speak thus distinctly, God and Christ: yet might we more properly vse *St. Pauls* plainer speeches: and sith Christe also is God and man, to haue said, God the father and Christ) Neither do these titles Father & master, agree so properly to God the Father and to Christ. *¶* For both Christe is called more properly of the twaine, the sonne than the father, And God the father of whom is all fatherhood in heauen & earth, thogh he be properly called God the father, and our heauenlie father: yet he is not properly called father, in the proper sense. *¶* For when wee saie a thing is proper to one, we commonlie exclude the proprietic of the same from all but him. But God that vouchsafeth (as I haue said already) to communicate higher & more proper names of his, than Master or Father, alloweth so generallie the vse of these names, Maister and Father, both to good and bad, no; debarreth them from any his ministers: that I see not how, in anie sense that we doe vse them, they can be aptly sayd to agree properly to God & Christ, which if it were true, then our vse of these names Maister or Father, were not onelie improper, but plaine blasphemie.

The name of Father not proper to Christe.

As so; that that is added here, as a reason hereof: for, the greatest dig-

ralties.

The dignity
of being
Gods mini-
ster.

Brentus re-
solution for
Ministers
that they
may be ma-
gistrates.

nitie of an Eccl. person, is a ministerie and not a Lordship: Is a verbe and proper illation on the premisses. Howbeit, it may be well graunted without prejudice. And may as well be sayde, of any ciuill, as of anie Ecclesiasticall person, that his greatest dignitie is a Ministerie and not a Lordship. For in that he is Gods Minister, it surmounteth the greatest worldly dignitie he can attaine vnto, al were he King or Keyser neuer so great. And this also is in very deede, the greatest dignitie in enery Eccl. person, (aboue anie degree of externall dignitie, which for order sake hee is promoted vnto) that he is Gods Minister: as S. Paule saide, let a man so esteeme vs as the ministers of Christe, and stewardes of the mysteries of God, 1. Co. 4. 1. And in this respect, not the greatest prince in the world, if he feare God, but (be the Preest neuer so pwe, or low of degree) he humbly acknowledgeth this pwe Minister of Gods worde and Sacramentes, in his Ministration, to be of farre greater dignity, than is all his Ciuill power and externall Maiesty. But the question is not heere so properly, which is the greatest dignity of an Ecclesiasticall person: whether a Ministry, or a Lordship: meaning by Ministry, the Ecclesiasticall function, by Lordship, eyther a Title or an estate of some externall superiour government: as whether these twayne may bee competible. Which point though Caluine on the foresaid sentence of our Sauour Christ, Math. 20. resolueth it, for a Ciuill Princes or temporall Lordes part, that in cases of vrgent necessity hee that hath the Lordshippe of a Village or a city, may exercise the office of teaching: and the same he shewed in his fore said Epistle to the king of Polonia: and on the other part, Brentius, on the foresaid exaple likewise resolueth this point, for him that is a Minister of the Word, that he in diuerse respects also, may withall hold, as the possession of externall goods, so an externall Lordship or principality: Yet, sith that the most famous Zanchius, hath euen as it were the other day, besides his former confession, on this though not directly on neither of these points, yet added in his appendix. Cap. 25. Aphorif. 21. His obseruations also heereupon: I will onely here set downe that which he saith, whereby we may see howe much more any Lordships, than any of our bishops or arch-
B. haue, are allowable and our Brethren should gladlier yeeld vnto them.

There are two far different questions, (saith Zanchius) whether it bee lawfull for bishops to be princes also, and for Princes to be bishops, retaining their principalities: And whether they which already are both B. & princes, besides their authority Ecclesiasticall, may also haue rightes or lawes politike ouer Cirizens being subiects vnto them: and thereupon whether the subiects ought to obey them as princes, yea, or no. In my Aphorisme, I spake nothing at all of the former question, because it was not necessary: but onely of the later. But who doth not plainly see, that it is made manifest by the testimonies of mee brought forth, that, by
wha-

what right and by what wrong they were created princes, they must wholly obeye them. For why shoulde not they that are subiectes to the B. of Mentz, Coleine, and Triers, being princes of the Empire and withal Archb. obey them in things that fight nothing at all with Christian godlinesse? Certesse, it were the part of seditious men, not to obey them. But if they must obey these: why must not they also that liue vnder his gouernement, obeye the bishoppe of Rome, in the same thinges, and for the same cause? For of all these, the reason is the same or all one. Of the former question (as I sayd before) I disputed nothing, nor yet now also, in this my brieve confession, haue I determined to dispute. When as I know, that all are not of one opinion, and many thinges may be spoken on both parts. That place Math. 20. (*Ye know that the princes of the Gen tiles or of the nations doe rule ouer them, & the great men exercise power ouer them but ye shall not so*) Some interpreting it one way, & of the only apostles and Ministers of the word: others, another way, of all the Disciples of Christ and Christians.

The former question disputable on both partes.

Thus saith the renoumed Zanchius of these matters. And if so worthy and great learned man, and mosse earnest protestant, euen where he forbearerth the disputing of this former question, (which woulde God he had discusse) (but as I say) on the second question, he writte thus, of so Great estates and principalities, being ioyned with the ecclesiasticall ministry, yea, by what right or wrong soeuer they bee ioyned, yet that they must be obeyed, and that they play the parts of sedicious men that obey them not, in thinges not repugnant vnto Godlines: *May not we,* (that by many degrees cometh nothing neere to such principalities, as Zanchias speaketh of,) iustify the superiority and Lordship of bishops and Archb. among vs, which they hold vnder our most gracious soueraigne, but as Degrees of dignity for order sake, and vsing the same with ready care, painfull diligence, and modest humility, and acknowledging also their greatest dignity, to be their Ecclesiasticall Ministry, and not their external Lordshippe? But for the further confirming thereof: our Brethren haue yet one argument more, from the apostle S. Iohn, saying.

Saint Iohn also in his thirde Epistle sharplye reprooueth *Diotrephes*, beecause hee was *princeps*, one that desired the primacy, in the Church.

The L.D
Pag. 29.
1. Iohn. 9.

This example also of reproouing this ambitious *Diotrephes*, is well alleaged against the inordinate desire of primacy in the Church, such as *Diotrephes* had: but is nothing to the question in hande, whether any Primacy in any particuler Churches among the Ministers of the worde, may bee lawfully exercised: yea, or no: if it bee not desired, but imposed on them or desired, in a more lawfull manner then this *Diotrephes* did. Our Brethren here translate it not very precisely but to their aduantage,

Diotrephes
examples
makech
more to
prooue that
there was
then a supe-
riority, then
that there
was none.

tage, one that desired the primacy of the Church: where as the Apo-
stles wordes are *quisque suum*, one louing the primacy of them. Ex-
pressly noting his ambition, that his loue was all set, not on them, but on
the primacy of them. If our brethren then conclude that the primacy, if it
might not be loued, must needs be vnlawfull: may we not as well con-
clude thus, There is nothing more wicked then to loue mony. Eccl. 10.
And therefore Mony must needs be vnlawfull? And rather, doth not this
proue the more, that there is a lawfulness of the thing, yea, and a lawfull
loue of it also, because the fault was neither in the thing it selfe, nor simply
in the loue, but in the inordinate or immoderate loue thereof. Whether
this Diotrephes were a Minister of the worde of God, or no: that is not
apparent. If he were not, it is the further from the Question. But if hee
were, as it is not vnlikely, then it argueth, that euen in the apostles times
there were Degrees of dignity in the Ministry, whereby some were
Superior to the residue of their fellow-brethren in the Church, and some
were chiefe also among them. For, *Ignoti nulla cupido*. If there had bin no
such Primacy, there had bene etc. But to be in Loue with these dignities,
and so to desire them ambitiously, or to vsurpe them tyrannously, as saint
Iohn sayth, that this Diotrephes did (, who would not receyue, no, not
S. Iohn him-selfe that was farre in dignity his Superior, nor would en-
tertaine the Brethren, and forbad other that would receiue them, and
cast them out of the Church: this insolency, tyranny, and ambition, con-
dēned in him, or in any other like him, is nothing at all against this lawfull
superiority or primacy which is allowed among vs, yea, rather, it confirmeth
the same. Howbeit, it is a good example (we confesse) for all Prelates of the
Church, to take heed of the like vices, in their Ecclesiasticall government.

Nowe, when with all these testimonies and examples, our Brethren
haue made this Learned Discourse, against this Superiority of Bishops ou-
uer their Brethren Pastors: least it might be thought, they had too much a-
bated the bishops authority: they make exception and say.

Howbeit, in this case we must take heede, that we spoyle not the Mi-
nisters of the Church of all their lawfull authority.

The lear-
ned Dis-
Pag. 29.
Bridges.

This is a good caueat, if it had come in time. But although we commonly
say, When the steede is stolne shut the stable dore: yet better late then ne-
uer. For if all these things that our brethren haue auouched, were admit-
ted: a great part of it, though not all their lawfull authority should be spoi-
led. But, if wee must take heede hereunto, it is good yet taking heede in
time. For, these reasons haue so forestalled, a number of our brethren, that
it is more than high time, it were taken heede vnto.

And yet, if we would take good heede indeede, and not bee caried away
with the wyes and glorious pretences of Zeale and Reformation, so farre,
that we take no heede to discern betwene the matter of Religion, & the
forme of Discipline: betwene things commanded and commended: be-
twene

twen *ius & factum*, the fact done, and the right of the thing to be done: *authority.*
 betwene Rules and examples: betwene things expresse & things in-
 ferred: betwene the vse of things and the abuse of them: if we wold take
 heede to the auncient recordes of vninspected Chronicles, to the graue tes-
 timonies of the auncient holy fathers, to the continuall (euen from the apo-
 stles times) and vniuersall practise of all the whole and all the parts of the
 Church of Christ, vntill our owne age: and if now (after the general cor-
 ruptions of the papists,) we woulde take heede to the sounde and mature,
 iudgement and consent of the best Learned godliest and most reuerende,
 renounned Protestants: & most of al, if we wold take heed to the testimo-
 nies and examples cited out of Gods most holy word, & not shuffle them
 ouer, & losely apply them: if we wold (I say) take moze diligent heede to
 all these things: we should neither spoyle the Ministers of the Church of
 all, or of any their lawfull authoritie, nor entangle our selues with these
 vnnecessary troubles and diuisions that we make. But our brethzen thogh
 thus late, howbeit now at length, willing vs in this case, to take heed, that
 wee spoyle not the Ministers of the Church, of all their lawfull authori-
 ty, as though they were content we shold take no great heed thogh they
 were spoiled of some of their lawfull authority: doe adde this reason.

For although these testimonies of scripture, directly condemn the au-
 thority of one pastor aboue another: yet neither do they set euery pastor
 at libertie by himselfe, to do what they list without controlmēt: nor yet
 do take away the lawful authority he hath ouer his flock: but that impe-
 rious and pompeous dominion, which is meet for ciuil magistrates, and
 great potentates to exercise in worldly affayes: otherwise (in respect of
 their lawful authority) they are called by the apostle in his epistle to the
Hebr. Guides, such as are appointed to ouersee the flocks, & vnto them submission
& obedience is commaunded, in the same chap. verse. 11.

Whether these testimonies of scripture, that haue bin alleaged, direct-
 ly condemne the authority one pastor aboue another, yea, or no: I refer
 it to the better taking heede of al these testimonies, & on that which hath
 on either side bin saide thereon. Direct condemnation shold haue bin vt-
 tered in some expresse words. But as yet, there hath passed no such direct
 sentence, nor direct implication of any condemnation thereof at al, but ra-
 ther the clean contrary. But our brethzen presupposing this condemna-
 tion, & yet again doubting the obiection of another no lesse inconuenience, thā
 the spoyle of all the lawful authority, thinking to pzeuent this also, do say.

Yet neither do they set euery pastor at liberty by himselfe to do what
 they list, without controlment.

How far off (must we imagine) wold they be set, frō such a liberty, euery
 pastor by himselfe to do what they list without controlmēt: when as no
 one among thē hath any authority ouer another, but euery one of thē is
 equal, & in al respects fellow & fellow like vnto another, haue fellow well

The
 L. Disc.
 Pag. 29
 & 30.

Bridges.

Our brethre
 presuppose
 of direct
 condemna-
 tion.

What liberty
this equality
would breed

met, without any one among them any whit superior ouer them? are they not then the nearer, to do euen what they list? at least, may they not doe so, for any one among them that can let them? who although hee doe controule them, hath hee any authority to controul them? And, except they haue the greater grace of God, so to stay themselves, that (as it is said, 1. Tim. 1. *There is no lawe giuen to the righteous:*) they neede no lawe nor gouernour ouer them.

But if the apostles (as we haue heard Caluines confessiō) were not with out one of their company to be a superior among them: may we not wel think, that other pastors haue as much and farre more neede, to haue one pastor also among them to be their superior? Yea, and it were but as Beza saith in his confession, cap. 5. De eccl. vpon this article, 29. That there ought to bee some order appointed in the college of the Pastors.

Although (saith he) the authority of the pastors among themselves be equall, as it is one function, Notwithstanding it is necessary, that al companies should be gouerned in some certain order. Therefore wee see, that at Hierusalem in the college of the Apostles, Peter went before the residue. Howbeit, it comes not to passe heereupon, which some strue for, to wit, that the apostleship of Peter, is to be distinguished from the office of his colleagues, as though he had bin a prince ouer the apostles, or as the head of the church. For he wēt before his colleagues, only, for because of order, and that in the common assemblie, so often as need required. And that it was so, it is manifest of that, that being before the Church reprehēded, by those that were of the circumcision: he yeelds a reason of his legacy that he had trauelled in: and is at Antioch openly by Paul reproued. Neither shall any, no, not the lightest testimony in all that whole history be found, out of which this primacy may be gathered. But on the contrary, the whole order of the history conuinceth, that the vocation of the Apostles was euen, and the function equall.

Here Beza maketh among the Apostles, & all Pastors, both an equality & an inequality. In respect of the function & apostleship or pastorship, al are euen & equal. Peters apostleship is not distinguished or different from the apostleship of the residue, as thogh he were their prince or head: this Primacy or any the lightest testimony thereof is not to be found. Yea, in this respect, he suffers himselfe to be reproued, both of his equals and inferiors. But in respect of order they are again vnequall, & the same Peter so much superior, that he goeth before the al. And hereupon he setteth down for all pastors a generall rule: that although in respect of the function or office of the pastorship, al pastors be euen & equal: yet in respect of their company, & of some certain order, it is necessary that they shold all of them bee gouerned, and so some one or few among them, must of very necessity be their superiours. But let Beza procede.

There-

Therefore we acknowledge that it is necessarie, that there should be some one among the Breth. which should assemble together the college: which should shew the of the busineses, which should send his colleges to gather the voices, to conclude, which should when need shalbe, write & speak in the colleges name. Such an one was he in the ancient church, ^{Priestes in the primi-tive church} who Iustine calleth *episcopus*, that is, the bishop: they cal him now in some places the deane of the companie, which hath a yearely office, to wit, where the Chuches are distributed into companies: otherwhere, they call him a Super-intendent, to auoyde I suppose, the enuie of the Episcopall tyranny. But we are not ignorant, howe many things were ordeyned by the auncientes, concerning the seates of Bishops, of Metropolitanes, and of Patriarks, and that of the best zeale, and that with the limites of ech one determined, and hauing a certaine authority attributed to them. Yet neuerthelesse, because that horrible tyrannie which ^{Superintendent.} springing from these beginnings (as *Hierome* rightly iudged, and is manifest by all the whole hystorie of those times) did vndoo or leese the vniuersall Church, and almost that alone hindreth at this day the renewing thereof: we rest our selues in the order and custome of the Apostles, whom it appeareth sufficiently to haue chosen by their common consent, in the procuring of their busineses, them that they iudged to be ^{Metropoli-tane.} most fitte, according as necessitie did require, and euen in such sorte, that the power of those men should be temporarie, (or continuing but for a time) and should be defined or bounded, and that the Churches among themselves should yelde reuerence one to another of dutie, but not of a certaine royall Empire, to wit, when as they sought this onely thing, that they might mutually one helpe an other, in the encreasing of the glorie of God. So farre is it off, that it should be lawefull for anie man, to attempt aught of his owne will, or that any should saye, that he ought to be iudged of no man although hee drewe all men hedlong into hell, as that Romane Antichrist not onely sayd, but also left it written, that a perpetuall monument of the Romaine Apostacie might remaine. And that these things were thus practised of the Apostles, may to euery man be manifest out of the hystorie of Matthias, and the Deacons election, & also out of that, that Simon & Iohn are sent of the residue of the Apostles vnto Samaria, and Barnabas, Iudas, and Silas vnto Antioche: yea, and that out of all the Synode holden at Hierusalem, and out of those things which in many places are written of Paule.

If there were no more graunted, but this that here Beza yeldeth vnto: it were inough sufficiently and directly, to condemne the assertion of our Brethren, denying the authoritie of one Pastor aboue another. For here is some authoritie plainly graunted, yea, and thought necessarie, of one aboue another; both among the Apostles and among the Pastors. **Howbeit,**

Bezaes wrōg
ascribing
that to the
occasion of
the Popes
tyrannie,
that was the
chiefest stop
thereof.

Howbeit, (by the way, and once againe) I maruell no lesse than before I did, at this so reuerend & godly learned Father M. Beza, that he would not only (as before) affirme, that from these beginnings of the order among the auncients as well for Bishops as Metropolitans & Patriarks, that horrible tyranny, which he after speaketh of, did spring: but that he appealeth also to the whole hystorie of those tymes. Whereas, he is not ignorant, (as he saith he is not) or if he be, he and all the world may most easily knowe, by marking better the hystories of those times, that those orders (as he also confesseth them to haue bene ordeined even of the best zeale, and that also they were bounden with limites, and with a certaine authoritie attributed vnto the, and so were not vniuersal, nor of anie absolute and indefinite authoritie) were the very stoppe and abiding of that horrible tyrannie. Which tyrannie could neuer take place, so long as those auncient orders continued inuiolate. And therefore, this is a manifest iniurie to those orders, were they good, or were they bad: to say, that that horrible tyranny sprang of those beginnings, by which it was repressed & kept backe: as may appeare both in Cyprians times, and by that counsell of Aphrike, wherein S. Augustine himselfe was present.

And as for that which Beza citeth hereunto of Hierome on Titus: is the thing that here I most doe woonder at, that suche an excellent man, so constantly aoucheth this auncient Father, even to the cleane contrarie, both of that he euidently meaneth, & most plainly speaketh. Doth Ierome say or meane, that that horrible tyranny sprang of the auncient Fathers constitutions of Bishops, Metropolitans, and Patriarks? Saith he not rather that the auncient Fathers constitutions of Bishops (of whom only he there speaketh) were made to stop scismes & diuisions in the Church? And if they stopped factions & scismes then: are they become almost the only stop or hindrance of renewing the Church now? Surely, then some other thing doth stop the right course of the: which stop being take away, & they restozed to their first institution, ordeined by the best zeale of the auncients, with their olde certaine authoritie attributed vnto them, and their boundes limited as they were before that stop came: what letteth, but that as they were ordeined of the best zeale, so they may be renewed and continue with the best effect? And what is the greatest stop of them, but euen that horrible tyranny of that Romane Antichrist here mentioned? What brake these bounds, and vsurped a cleane contrary authoritie, that is to say, vnbounded, absolute & vniuersall. And thinking it was lawfull for him, to do what he list without controlement, vaunted, & he must be iudged of none, although he drewe all to hell hedlong. Remove this stop, & expel this horrible tyranny of that Romane Antichrist, or if there be any other tyranny or abuses pceded that remaine, remove them: and then may these ordinances of the auncients remaine well inough. Pei-
ther

As Beza cō-
fesseth the
olde orders
were made
of the best
(that is, ac-
cording to
knowledge)
so they may
be renewed
with best
effect.

ther will they become any stoppe or hindraunce to the renewing of the Church, but be one of the greatest furtherances therunto.

And if the Church of Geneva will not admitte all those orders of the auncientes, for Bishops, Metropolitans and Patriarkes: we also admitte not that Patriarke of the West, because hee is become that Antichrist, and deuourer of all his fellowes by that horrible tyrannie, but allowe onely Bishoppes and Metropolitans or Arch-bishoppes, as of moze auncient time, before that horrible tyrannie did beginne. As for the name of Bishops, wee finde it expressely in the Scriptures, and therefore we auoide it not, for any Episcopall tyrannie, or rather tyrannie not Episcopall, wherewith the name hath bene abused. So moze than we should auoyde the names of Doctors, Elders, Gouvernors, Deacons, which our Bretheren vse: though, none of them all, but haue bene abused; or of Kinges, Princes, Lordes, Masters, Fathers; or of Gospell, Church, Sacramentes, Praying, Preaching, Fasting, Excommunicating, &c. All which names, and a number moe, haue bene no lesse Hypocritically, at least, shamefully abused: yea, the name of Iesus, of Christe, and of God: that for the abuses of a name, other wise good and lawefull, wee should cleane leaue all vse thereof, and deuise for Bishop, a newe or an vnusuall name of Superattendent. Let newe lawes and offices haue newe names a Gods name, but let olde names being renewed to their olde state, stande as before they stood. And since both the matter of the name Metropolitane, and also the name it selfe is founde (as wee haue already seene) to haue bene extant without any tyrannie or abuse: yea, the matter and name of Bishops from the very Apostles times: we neede neuer change the names, nor be ashamed of the, nor feare by reason of the, the stoppage of renewing the Churches state. Nay, we haue felt, if we would, as we shold, dutifull acknowledge it, that the renewing of the Church hath ben with vs (God be prayesd) mightily furthered by them. And although that worthy City & Church of Geneva, haue founde that the Bishop there being a Papist, & an open enemy of the Gospell, deuoted to Antichrist, hath bin a stop & hindrance to the renewing of the Church among them, insomuch that God hath there renewed his Church wout him (to God also be prayes for it): yet what hindreth this, but that, if their B. had reformed himself to y rule of the Gospell, he might haue kept his Bishopricke welinough? And the Church of Geneva and all the Ministers and Pastors therein, not onely might, but ought to haue acknowledged him, to bee their Bishop and Superiour, even by Caluines owne prescription to other Churches, where the Bishops would receaue the Gospell, as is already declared. And so shold Caluine himselfe and Beza also, (and I beleue would, if they would haue bene Pastors there) haue acknowledged the Bishop of Geneva their Superiour.

The orders that we acknowledge are no hindrance, but furtherance to the churches reformation.

Olde offices renewed to haue their old names.

But

We enuie not the state of Geneva nor they ought to prescribe to vs.

But God disposing it other wise, by the default and tyranny of the Bishop: if they no^t acknowledge themselves, to rest in any order and custome of the Apostles, and can so doe, it is well doone (and againe God be pray^ded for it) wee enuie not them, no^r disturbe their rest in the same order and custome of the Apostles whosoever: neither can they, no^r do therein prescribe to vs.

The Apostles orders.

And yet, if it were the order and custome of the Apostles, that they rest in, we haue plainely and at large saide, that the order and custome of the Apostles, both among themselves and in other Churches, permitted Bishops and the Superioritie of the same: and that not so temporarie, as, standing for an only present assemblie, which perhaps might not hold out an hower or two: no^r, for a day, a weeke, a moneth, or a yeare: but as standers and continuers in the same. Yea, Zuinglius, that saith a Bishop and a Priest or Elder were once all one: yet, in his booke *de Ratione & officio Concionandi*, or *Ecclesiastes*, The Preacher, he saith: Againe Act. 3 1.

Zuinglius de officio concionandi.

Luke writeth thus: *The next day wee that were with Paule came to Casarea, and entring into the house of Philip the Euangelist, which was one of the seuen, we abode with him. This man had foure daughters, Virgines prophesying.* In which place, first we haue to note that thing, that this Philip of the Church of Casarea the Euangelist, was a Bishop or a Pastor. Neither is he of Luke called an Apostle. Howbeit, he was one of the seuen, which were ordeyned Deacons, as the same partie shewed before cap. 6. That thing also withall ought to be noted, that they layde downe the name of the Apostles, so soone as being fixed to any one Church, they had the continuall cure thereof, that is to wit, when as either being hindred by age, or else afflicted with diseases, with the troubles of peregrinations, and with dangers, they were not able to suffice any longer. For then were they not any longer named Apostles, but Bishops. But we may bring forth S. Iames (whom for his age, we call Iames the lesse) an example, or rather a witnesse of this thing. For *Hierome*, and withall all the auncient Fathers, doe name this man Bishop of Ierusalem, for no other cause, than that hee had placed his seate, fixed in that Citie. For when as before (as also the other Apostles, being giuen to peregrinations) he had taught the faith ech where all ouer the countreyes: hee was at the length by the Apostles themselves, ordeyned to be the partie, that as a certaine diligent watchman, shoulde take vpon him the cure of the Church of Ierusalem. The same thing we may say of Iohn the Euangelist and Disciple of Christ. For when as he (hauing beene cast forth to diuerse dangers) had long time administred the function Apostolicall: at length being made the Bishop of the Ephesians, he departed out of this life in that Citie, in the 68. yeare after the ascension of the Lorde.

The Apostles when they settled themselves became Bishops.

S. Iohn B. of Ephesus after Tim.

Nowe then, some of the Apostles being on this wise Bishops in suche places,

places, and so, as our Brethren call them Pastors: shall wee thinke, that the other Pastors in those Citie did not stil acknowledge a Superiour dignitie vnto them, and that for a longer time, than for the occasion of some present action or assemblie? Yea, haue all the Pastors alike euen, and as full authoritie equal in Geneva, it selfe, as that most excellent instrument of God Master Caluine, or the most worthy Master Beza, yet liuing: Andeade I can not precisely tell; but I thinke not so, nor it seemeth so, and in my simple opinion (be it spoken with due honour reserved to euery godly and Learned minister there, be they neuer so equall and all one, in respect of the same function and Ministerie) it were not meete it shoulde so bee. Or if it be so, yet, were it not so good, no not for them: as if that (I speake of Beza in Geneva) or some other excellent man were appointed, to haue a continuing and standing moderate office, ouer all the residue of his fellowe brethren there in the ministerie, to ouer-see and gouerne them, assigned vnto him, and to exercise the same with painefull care, readie diligence, and modest humilitie, so long as he is able to discharge the same. And so indeede, it shoulde drawe nearer to the order and custome of the Apostles. And yet, if their order and custome had admitted such a temporarie superior among them, as had serued only the tournes but of temporarie occasions: yet, thereby also for that time and occasion, one Pastor had had the authoritie ouer another: yea, ouer all the other in the companie. And how then do our Brethren here affirme, that these testimonies of scripture directly condemne the authoritie of one Pastor aboue another?

As for the testimonies that Beza alleageth, euen of the very first of them concerning the election of Matthias, Act. 1. Caluine vpon these wordes, ver. 16. *The scripture must haue bene fulfilled, sayth: Because Peter maketh the speeche; the Papistes make him the head of the whole Church.* As though none may speake in the assembly of the godly, but forth-with he must be made a Pope. We graunt indeede, that as it is necessarie some one in euery assembly, must holde the Primacie or be the chiefe: so the Apostles yeilded this honour vnto Peter. But what is this to a Popedome? So that here, though that horrible tyrannie of the Pope be not inferred, which the Papistes on euery inkling greedily gather: yet, Caluine not onely confesseth plainly, both in Peter a certaine honour of Primacie yeilded vnto him: but also confesseth it necessarie for euery assembly of the faithfull to haue such a Primate. The like he sayth of the other example, Act. 6. Of the sending of Simon and Iohn vnto Samaria. How Peter Concerning that Luke (sayth he) declareth, that Peter was sent of the residue: hereupon it may be gathered, that he exercised not an Empire ouer his Colleagues, but did so excele among them, that notwithstanding, he was vnder the bodie and obeyed it. So that, his authoritie excelled

(take it the Pastors be not all of like auth. in Geneva,

any and euery one of his fellowes in particular: but in respect of the whole bodie and corporation of them, he was not so much as fellow but inferior. As for the last testimonie cited here by Beza Act. 15. what Caluine hath sayd already thereon, euen for the standing Bishoprike of Iames at Ierusalem, and how therein he excelled the residue of the Apostles: we haue at large heard before.

Now where our Brethren adde, that yet they take not away the lawfull authoritie he hath ouer his flocke: but that Imperious and Pompeous dominion, which is meete for ciuile Magistrates, and great Potentates to exercise in worldly affaires: euen as Beza said, it was not of any kingly Empire or royall commandement, and yet, was it a reuerence giuen of dutie: and as Caluine saide, it was not a Papacie nor Empire ouer his Colleagues, and yet, he did excell among them, and held a Primacie ouer them, and the other yeelded an honour to him: so, these our Brethrens sayings may be well allowed. And I thinke, no Bishoppe or Arch-bishop in Englande doth desire any other, then such limited authoritie of their office, as may well agree with these moderations, and rather stande with humilitie, modestie, and diligent oversight of good order: than to aspire to any such royall Empire, or to exercise anie Imperious and Pompeous Dominion. And saue for the name sake of Lorde, that for a litle more reuerence (God wotte) they are honoured with all: (if I should not rather say, for some others, a great deale more enuied for that they haue not;) our Bishops haue bene metely well shynen for such matters.

The learned disc. This Pompeous & Imperious dominion being thus created: otherwise (say our Brethren) in respect of their lawfull authoritie, they are called by the Apostle in his Epistle to the Hebrewes, Guides, such as are appointed to ouersee the flocke with authoritie, and vnto them submission and obedience is commaunded in the same chapter, ver. 17.

Pag. 29. & 30. Bridges. If this name *ηγούμενος*, (used in that Chap. by S. Paule) which not only signifieth a guide, but a Captaine going before all the residue with government & principalitie, may enclude a lawfull authoritie & comandement of submission and obedience, without Imperious and Pompeous dominion: our Brelates (I hope) wil desire no more, nor so much neither in all lawfull respects, as may in this worde *ηγούμενος* be well conteyned. But if here in the word flocke, wherof the B. is guide, they include not the whole congregation, and so with all, the inferior Ministers and Pastors in the same, as well as the other people: then is not this alleaged to the purpose, whether any one Pastor may haue Superior authoritie ouer another, and be *ηγούμενος* of the residue, and then it is but a flocke here to alleage it. But, if it be vnderstood of the whole particular Church: then indeed it is alleaged to the present purpose: but it proueth, that (the Imperious & Pompeous

ous dominion excepted) one may haue authoritie ouer another.

Other names are applied to them in the Scripture, but they bee for the most part more generall, pertayning to all kinde of teachers in the Church of God, both in the time of the lawe & of the Gospell, as Seers, Prophets, watchmen, Angels, Laborers, Builders, Stewards, & such like: all which with many other, serue to expresse some part of their office, as their knowledge, their diligence, their authority, their faithfulness, their discretio: also the necessitie of the, the comoditie that cometh by them.

Concerning these Titles, as not in controuersie, I passe them ouer.

The lear
ned disc.
Pag. 30.
Bridges.

The argument of the 6. Booke.

THE 6. Booke is of the Pastors or Bishops office. For the limiting of him to one only congregation. Whether the Pastor may haue Curates or Substitutes vnder him to supply his absence. Whether all ministers are to be vtterly expelled, be they neuer so Learned or diligent, if they haue not the gift of preaching, and can not confute the gaine-sayers. Of ministers that are altogether vnskilfull, and of their remoouing. Whether all be eternally condemned, that do not by hearing of preaching become faithfull. Of the lacke of preaching, & of the impossibility to furnish euery congregation with preachers. Of the hindrances hereof, & the indenuors to helpe it, & of our Brethrens preposterous means. Of the state of the French Churches for abundance of Preachers. Of pluralities & non residencies. Of reading a prescribed forme of prayers, Psalmes, and chapters. Of the students discouragement for the ill bestowing of liuings. Of the want of lyuings able to maintaine Learned Preachers. Of spoiling the ministers maintenance, vnder pretence of better providing for the, & of these spoilers & mockers of God & mā. Of their mainenance in the french churches without such helps as we haue. Of the Prophets setences applied to our vnskilful Pastors & reading ministers. Of the vse of godly learned homilies, & whether they may be effectua l in the hearers. Of the Pastors duty. What Ministers our Br. impugne & we defend.

Cf

Of our Ministers exercises. Of three remedies that our Brethren set downe, to helpe the necessities for lacke of liuinges: of restoring the Sacrilege of Abbies, of diuiding superfluities of some places, and of a 3. namelesse and generall remedie. Of the remedies to supply the want of Learned men: by eneoragers, by ouerseers in the vniuersities, by tourning out droanes and vnprofitable heads of colleges, by placing newe gouernors, by erecting new Doctores in as many places as may be, by compulsion, and by prayer. Of the corruption of our state. Of our Brethrens dispensation, till all these things can be brought to passe. Of our Brethrens hope to effect all these things, and in howe short time, and of their incouragement hereunto. Of their commending her Maiesties most honorable & glorious raigne. And of their promise to ieopard their liues for the successe, and of their mourning, threatning, and protestation, if all these things (according to these their deuised meanes) be not speedily put in practise.

The lear
ned Disc.

Pag. 30.

¶ 31.

BUT concerning the names of Pastors, as they are a speciall office in the Church, this may suffice. But for as much as we haue vnderaken so to describe a Pastor and his office, as all other offices of the Church may be described therewith: we must not stay onely in the name, but set forth also the whole substance of the person. For which intent it shall be necessarie for vs to consider a Pastor or Bishop two wayes, in the proper function of his ministerie, and in gouernement with his Elders: by which we shall vnderstand how this ministerie ought to be reformed and restored among vs. As touching his office, something hath beene sayde before generally, vnder the description of his seuerall names. But now more particularly we must examine what belongeth to his charge.

Bridges.



Our Brethren presupposing they haue in this their Learned Disc. sufficiently proued, that the names of Pastor & Bishop must alwaies be taken synonymically, as diuerse words signifying but one thing: and that there may be no such dignitie accessorie to the office, as whereby one Pastor or Bishop may haue authoritie ouer another: doe now proceed

to their platfome of prescribing lawes, concerning these Pastors and Bishops office, and the reformation that they would propose vnto them. Whereof I marueile not a little, at our Brethrens ouer boldnesse in these things, (and crauing pardon of my terme, least I also be thought ouerbold with them, and I would gladly vse a mylder terme for their sakes, if the matter could permitte it) that they dare take vpon them to sette downe lawes and orders, of refovrming and restoring these offices of the ministerie (imagining they stande nowe deformed, yea, lost) they being as I take them to be (for they are namelesse) but priuate persons: except they alleage that they be ministers: but, whether authozised or exauthozated, yea, or no, I knowe not. If they be, exauthozate, then are they still as more priuate, being depriued of the publike personage & action that they had, if they be not, then do they contrarie to the state of their owne calling, exercising the office of that ministerie, which their selues professe to be deformed and lost. And how soeuer the title of their Learned Discourse pretendes in the front, onely a brieft and plaine declaration, concerning the desires of all those faithfull Ministers, which doe seeke for the Discipline and reformation of the Church of Englande: where is pretended nothing but a declaring of the desires that they seeke: yet, in the seeking, they desire it in such a peremptorie fashion, that we finde their desires to be a plaine charge and prescription, which is both aboue any authoritie that they haue so to doe: and, were the matters that they would haue reformed and restored better than they be, yet, this maner that they vse is nought, and a dangerous president. If they pretende the example of the Prophets and Apostles: did they cast forth their writings in this manner? And yet should our Brethren offer a manifest iniurie, to those holy extraordinarie examples. Except they could either proue themselves to be such Prophetes and Apostles, as they were: or to vrgue no other thinges, than they commaunded to be perpetually kept, and so being deformed or loste, to be reformed or restored. Other wise, me thinks this dealing (considering their persons, and the matters and their manner of them) is *plus satis pro imperio*, euen while they speake against imperious dealing, and may better be called a prescript commaundement of their discipline & reformation, then a Learned discourse vpon it. But to come to these rules,

The Pastor must be limited to one only congregation of such competent number, as he (if he be but one.) or if they be two, may be sufficient to the instruction of all and euery member of the same Church. And first he may no more lawefully haue charge of two or 3. Churches, then he can be possibly in diuerse places. No more then a shepheard of who he taketh his name, may haue the leading of sundrie flockes in diuerse places; neither may he be absent fro his charge, with better reason then

Our Breth.
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The lear
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Pag. 31.

32. *et*

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a shephearde from his flocke. As for substitutes or hyrelinges, will not bee allowed in this case: for Pastors are substitutes of God, and haue an office of credite committed vnto them, therefore by no good reason may they make any substitutes in their place, or comit their charge vnto another. The law of man grounded vpo good reason, alloweth not substitutes of substituts: nor committing ouer of an office of credite in temporall matters. How shall God almighty then take it in good part, when the flocke of Christ which he hath purchased with his own blood, shalbe so greatly neglected, to the endangering of their euerlasting saluation? Therefore the ordinance of God is, that the Pastor should attende vnto his peculier flock. That Elders should bee ordeyned in euery City Towne or other places. Titus. 1. 5. and Actes 14. 23. The Apostles ordeyned Elders in euery church, of Derbe, Lystra, Iconium, and Tichia, and all the congregations about.

1. Pet. 5.

Tit. 1. 5.

Act. 14. 23.

Bridges.

Our Breth,
rule and the
duty thereof.

The contra-
ry examples
in Tim and
Titus whom
they cofesse
to be pastors

Our Brethren here setting downe their principles, for the Bishops and the Pastors office, which they make all one, (vnderhand thereby to ouerthrowe the most of all the liuings and iurisdictions of the Bishops) first set downe this rule, The Pastor must be limited to one onely congregation. I would faine knowe (especially, vnderstanding the name of Pastors, as all one with Bishops) where this rule is made such a necessarie and perpetuall principle, in all the scripture? We finde the manifest contrarie, both in Timothie and in Titus, who were Bishoppes, as we haue proued: and so, by Caluines and others plaine confessions, and by our Brethrens owne consequence, they were Pastors. But moe congregations than one onely were committed to their charges: how therefore is this a true principle, that a Pastor must be limited to one onely congregation? If our Brethren, to auoyde the force of this argument, thinke to escape, in saying, that here they meane not such Proestotes, and higher Pastors which had superiour authoritie ouer other Pastors, as Timothie and Titus had: doe they not here then confesse withal the principall point in question, and that which is with might and maine stood most vpon, that no pastor hath superiour authority ouer an other, but all are equall? Graunt this, that they being Pastors, had a superior authoritie & charge, ouer moe congregations at once then one only: and then this rule of our Brethren, heere (being vnderstood of Pastors hauing lesse charge and authoritie, being not Bishops, Proestotes or other Prelats of higher calling) may more easily be graunted, to haue but one only congregation limited to them.

If our Brethren saye, that charge ouer moe congregations was not committed to Timothie and Titus, in respect of their pastورشip: although that shift be already sufficiently preuented: yet, what helpes it here to vphold this rule? Sith Titus was Bishop of all Creta, where many congregations

gations were, that had severall Pastors. And Bishop (they say) & pastor are all one: or, were they not all one, were he as a B. or as they say an Evangelist or what they will; yet still withall he was a pastor (as Caluine confesseth) of all those severall congregations. And this being graunted, at least proved, for these pastors that haue any other superiour authoritie annexed to their pastorship, that they be not subiect to this rule: then followeth it not of any necessity on this broken rule, that al other pastors are simply so tied thereto, that they must alwaies be limited to one only congregation. For, as it is here of our Brethren said, that two may be admitted to one congregation, according to the competency of the number: so, if the number be lesse, why may not 2. small congregations, being nearer together, be limited likewise to one pastor, in want of such sufficient & learned pastors, as our Brethren afterwarde crie upon, & complaine of the rarenes of them? Or, if 2. Pastors be limited to one, or to moe congregations, as occasion and necessitie may require: why may they not be one ouer & vnder another, according to the more or lesse worthines of the pastors? So that betwene them both, or moe, or fewer, sufficient instruction & ouersight of al & euery number of the same Church be provided for. And if our Brethren may haue authoritie (without authority) to vnite 2. or 3. lesser and nearer congregations into one, which they also appoint to be done, for the greater confluence of the people, & the better maintenance of the Pastor: comes it not in effect all to one reckoning: and hath not one still moe congregations than one? although all are made but one congregation, being thus vnited: but that now his congregations are more distant a number, which he had rather (if he could conveniently, both for his peoples profit, and his owne ease) were nearer combined or vnited. Albeit, as we see some conueniences, that might make such vnions in the smaller congregations to be wished; so, as many and as great inconueniences on the other side, both in the countrey Villages, that might more often and with more daunger be left all desolate; and euen in the nearer & more frequent congregations in Townes and Cities) make these vnions againe to be so feared, especially in contagious times, that it were better one learned pastor had 2. or 3. congregations, with his ministers to ouer-see them vnder him severally, then two or three congregations to bee vnited into one, and haue one, or two, or three pastors ioyntly & equally, (but in one place and assembly) for to guide them.

But to leaue the scanning of these things, to those that haue better experience and more skil, than I professe, or our Brethren seeme to haue, for all their Learned discourse hereon, and to those that haue more authoritie than we both: from this let vs come to an other principle, that our Brethren as a correlative set downe hereupon, who to confirm that they haue sayde, do further say.

As our Brethren would haue 2. Pastors ouer one greater congregation, so may one Pastor be ouer two lesser.

Our Brethren vniting of moe congregations into one, is all one in effect with hauing moe severall, if that moe severall be not better.

of Pastors.
Our Breth.
second rule.
The Pastors
being in di-
uerse places.

And first, he may no more lawfully haue charge of 2. or 3. Churches then he can possibly be in diuerse places.

And is not this possible for him well inough, to bee in diuerse places? Therefore, for any thing here alleaged to the contrary, he might haue 2. or 3. Churches, possible and lawefully well inough. If they saye, it is not possible, to be in diuerse places alwayes, and together at once, that is another matter. And sooth indeed it is plaine impossible.

A Pastors
absence on
diuerse oc-
casions be-
ing supplied
by another.

But is this required, with such absolute necessitie, in euery Pastor? may not sicknesse, prisonment, banishment, sute of lawe, attendance on the Princes commaundement, repaire to prouinciall, nationall, or oecumenicall Synodes, and a number of such like occasions, make a Pastor be in other places, other whiles, than where he is Pastor? And yet, be Pastor there still in vertue of his office, though not in action of his person, while he is thus absent. If our Brethren say, this absence is not ordinarie, but rather his spirite and heart is present with them, for all the inuoluntarie detention of his bodie: what doth that helpe the matter? Since we plainly see hereby, that he may on so many-solbe occasions (remaining notwithstanding a true and faithfull Pastor) be both possibly and lawefully in other places? Whether are anie permitted to be at anie time absent ordinarie, except vpon lawfull and expedient considerations, and necessarie prouisions of supplie. If our Brethren reply, that euen because there may fall out such extraordinarie occasions of the Pastors absence, they would therefore rather of the twaine, that there shoulde bee moe Pastors in one place, than to haue but one Pastor in moe places, because the one in such cases may supplie the others absence: although we must not so muche alwayes attende what we would haue, as what wee may haue, and what euerie congregati- on may sustaine: yet, is not this againe in effect all one, as when the Pastor findeth at his charges, and is so bounde by lawe to doe, (if vpon anie consideration hee him-selke be licensed to be absent) his lawe- full and sufficient Substitute, to the instruction of all and euerie mem- ber of the same Church, in the time of his absence? And is not this the nearer way, to bring two Pastors also to one congregation, yea, euen in those that are the lesser congregations?

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And yet, were there two or moe Pastor in euerie congregation: if eeh Pastors continuall presence, must be still, with all & euery member of the same Church: what one Pastor can there be, that shall alwaies bee still present with euery one, but be absent from some, while he is present with other: yea if as S. Paul calleth diuers families, diuers churches, Rom. 16. 5. 1. Cor. 16. 19. Colloss. 4. 15. and Philem. ver. 21. If he goe but as S. Paule saide he did at Ephesus Act. 20. ver. 20. from one house to an other: how might not this be spokē against any that shold do y like: y he may no more

law-

lawfullie haue charge of two or three Churches, that is, two or three families, than he can be possible in diuerse places? But if he may be possible well enough in diuerse places, though not at once but at diuerse times: then as the diuerse places bee nearer or easier to bee looked vnto: so the charge of two or three Churches, as to the state (hauing authoritie to provide therefore) shal be thought conuenient, may lawfullie enough be of him sustained. But to increase this vnlawfulnessse and impossibilitie further, they adde this similitude.

No more than a shepheard of whom he taketh his name, may haue the leading of sundrie flocks in diuerse places: neither may hee be absent from his charge, with better reason than a shepheard from his flock.

Our brethrens similitude of a shepheard. Gen. 30.

Although this similitude be too preciselie here by our brethren vged in this point: yet to ioyne with them therein, while maye not also the verie shepherds of the brute beasts, haue the leading of sundrie flocks in diuerse places? Had not Iacob, so, both of Labans flockes of sheepe, and of his owne which flockes went not alwaies together. And how much easier may he be a ringleader or chiefe maister-shepheard, hauing other inferior shepherds vnder him, to leade the diuerse flockes, whereof he hath taken charge vpon him, and though al haue charge also and be shepherds of the same function that he is: yet, as he may haue a greter skill, so he may haue a greater dignitie, both ouer diuerse flockes of sheepe, & ouer the diuerse & perticular shepherds of the. Yea, is for the absence of the shepheard, was not Dauid appointed by his father to keepe his sheepe? And yet he was both called from the to be anointed of Samuel: & he remayned shepheard still, even after he was made Sauls Esquire: as it is saide, 1. Sam. 17. 15. *Dauid went and returned from Saule, that he might feede his Fathers flocke in Beth-lehem.* And when he was there, his father sent him with victuals, & gifts to his Brethren, & to their Captaine in the armie. And saith the text. verse 20. *So Dauid rose vp early in the morning, and left the sheepe with a keeper.* Montanus translates it, *Et reliquit pecus super custodientem.* Saith Vatablus, *Iuxta custodem.* 1. *commendauit gregem custodi.* As is the vulgar, he commended the sheepe to a keeper. The 72. *καὶ ἀφῆκε τὴν ποιμαίναν φύλακν.* Tremelius saith, *deserto grege penes custodem.* So that, Dauid heere being his Fathers shepherde, did appoint a substitute shepheard in his absence. And though his Brethren vpbayded him (as our Brethren here doe vs) and sayde, verse, 28. *Why comest thou downe hether? With whom hast thou left those fewe sheepe in the wilderness? &c.* Yet Dauid iustly defendes him selfe, and saide: *What haue I nowe done? Is there not a cause?* So that hauing a cause, he iustifies his absence, and atchined therby a worke no lesse necessarie, and farre more beneficiall to Gods Church, while his substitute attended in his sheepe.

A shepherds absence supplied. 1. Sam. 17.

Dauid defends his absence against his brethrens accusations.

But (say our Brethren) As for substitutes or hyrelinges, will not be allowed

allowed in this case: for Pastors are substitutes of God, and haue an office of credite committed vnto the. Therefore by no good reason may they make any substitutes in their place, or commit their charge vnto another.

Princes called Pastors.

This reason not onely toucheth Eccl. Pastors, but euill Princes, that are called Substitutes of God, and Pastors also of their people, not onely of Homer, but in the scripture. 3. Reg. 22. Micheas prophesying of Achabs death though a wicked king: saith, *I sawe all Israel scattered on the mountaines as sheepe that had no Pastor.* And Esa. 44. 28. the Lord himselfe sayth to Cyrus, *Thou art my Pastor and he shall performe all my desire.* And the Prophet in the Psalme. 78. ver. 70. &c. *He chose David also his seruant and tooke him from the sheepe foldes, euen from behinde the ewes with young brought he him to feede his people in Iacob, and his inheritance in Israel.* So hee fedde them according to the simplicitie of his heart, and guided them by the discretion of his handes.

Howe our brethrens rules reach vnto and ouerthrowe Princes estates.

Princes being political Pastors may haue substitutes.

Princes then being Pastors, our Brethren say, Pastors are Substitutes of God, and haue an office of credite committed vnto them. Shall we therfore thus conclude here, with our Brethrens consequence? Therefore, by no good reason may they make any substitutes in their place, or committe their charge vnto another? Mought not Dauid substitute his deputies both in the teritories he conquered fro other Princes out of the bounds of Israel, and make Substitutes & Lieutenants of his owne Cities & Castles? Mought not Iosaphat make Zebadiah a ruler of the house of Iudah for all the kings affaires? 2. Chron. 19. v. 11. mought not Pharao make Ioseph his substitute ouer all Egypt? mought not Ahasuerus make Mardochus his Substitute? And Darius, Daniel? And Artaxerxes, Nehemias? both the holy Ghost improue this order of substitutio vnder the Emperoꝝ. Luke 3. v. 1. *Now in the fift yeare of the reigne of Tiberius Caesar, Pontius Pilate being Governour of Iudea, and Herode tetrarch of Galilee, and his brother Philip, tetrarch of Iturea, and of the countrie of Trachonitis, and Lysanias the Tetrarch of Abilene? Did Christ denie Pilates authoritie to be lawfull, because hee was the debittie or substitute of Tiberius? or S. Paule not acknowledge Felix and Festus substitutes of Nero, and gouernours of those parties in his absence? And is not this also the doctrine of S. Peter, 1. Pet. 2. ver. 13. & 14. Submit your selues vnto all manner ordinance of man for the Lordes sake, whether it be vnto the king, as vnto the superiour: or vnto Gouernours as vnto them that are sent of him?*

And are not al these againe both the kings substitutes, and the kings the selues the substitutes of God, as Iosaphat said vnto his Judges, (that he set through out the lande in euery Citie, 2. Chron. 19. 6. *Take heede what ye do, for ye execute not the iudgements of man, but of the Lord?* And S. Paul speaking of the Magistrate, Rom. 13. ver. 1. 4. & 5. saith: *There is no power but of God, &c. He is the minister of God, &c. they are Gods ministers &c.* and vnto his ministers

nisters, but as substitutes? may they therefore make no substitutes vnder them, nor comit their charge vnto another? This doctrine of our B^{re}th. is very dangerous, & toucheth not only Eccl. Pastors, & Bish. & all appropriations to the Prince, or to whō soeuer: but also toucheth so nere, or rather cutteth cleane off, all Princes holding of diuerse realmes, dominions, & signiories, by what right of conquest, gift, inheritance, or any other neuer so good title, they enioy the same. Yea, and all nobles, or any other priuate persons, offices and linings; that as they are all of them, what soeuer they haue, and who soeuer they be, but substitutes of God, and haue offices of credite comitted vnto them: So if they haue any moe offices or linings than one, and in one place: they must cleane forsake them & giue thē all vp. And why? forsooth, because they are but substitutes of God, and can not make any substitute in their place. Now although this doctrine be so dangerous & absurde, notwithstanding, our B^{re}th^{en} to confirme it do proceed.

The law of man grounded vpon good reason, alloweth not substitutes of substitutes, nor comitting ouer of an office of credite in tēporall matters. How shall God almightie then take it in good part, whē the flock of Christ, which he hath purchased with his own blood, shalbe so greatly neglected, to the endangering of their euerlasting saluation. *The learned disc.* Pag. 32.

With I professe not the study of the law of man, I referre the discussing of the same, to the learned professors of it. But it being grounded (as our B^{re}th. say) vpon good reason, and but the law of man, & speaking but of the substitutes of man, it seemes no good reason, it should ouer-rule those, that by the law of God, are the substitutes of God, of whō our B^{re}th be fore spake. And although I gladly yelde vnto this rule of the law of man, being grounded vpon good reason: yet in my simple reason, it should seeme not to be so absolute a lawe, & so generall a rule, but that it may, both by the law of man it selfe, grounded vpon as good reason as it, & by the lawe of God, wherunto all the groundes of good reason giue place, admit many exceptions that controll it. For, although in the Courte of Delegates it might haue some place, & yet in some cases delegates (y^e are but substitutes of the Prince) do substitute delegates and other substitutes as commissi-
ners vnder them, to search out matters and circumstances, and to call befoze them and examine such persons & factes, as they their selues being absent, can not inquire vpon. But what toucheth this the Prince him selfe that maketh these delegates, and yet himself is but a delegate vnder God? This rule of the law of man, *Nemo potest glady potestatem sibi datam, vel cuiuslibet alterius coercionis, ad aliū transferre*: No man can passe ouer to another the power of the sword, that is, the autozitie of putting to death, or of any other punishmēt: was an ancient rule among the Romanes, tending the libertie & life of man: and yet al kings, & Princes, to whō God hath giuen the power of the sword, though their selues be but the substitutes of God, they

Bridges.

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they make other their substitutes in this power: and thereby the iudges even as substitutes of substitutes, do punish offenders, and (if Justice so require) even by death. Yea, and their substitutes also under them, doe execute the sentence of those substitutes. And hath not also the law of man such an expresse exception: *Vicarius Vicarium constituere non potest, sicut nec delegatus delegatum, nisi datus esset à principe?* He that is a Vicar or a Deputie of another, cannot appoint another Vicar or Deputie, as neither can a Delegate appoint another Delegate, except he be given of the Prince. So that, by the Prince he may. And therefore, it is also saide in the Lawe of man, *quando committitur, aliquid alicui subdelegato, cum auctoritate subdelegandi, tunc potest subdelegare, alias non.* When an other thing is committed to any vnder Deligate or substitute, with an authority of substituting an other vnder him: the may he substitute such a substitute, or else not.

And this againe, is a cōmon rule of the law of man, & grounded also vpon good reason: *Potest quis per aliū, q̄ potest facere per seipsum.* That which a man can do by himselfe, the same he can doe by an other in his name. True it is, in some cases, & good reason to, he that is a substitute, without the will of him that did substitute him, especially where the Substituter or giuer of an office of credite, doth so restraine the substitute or receauer of the office, that he only must do it by himselfe there this our brethrens rule doth hold. Yea, so saith the Canon Law of the Pope: *Quando Papa delegat causam: Dicendo, precipimus vel mandamus per vos, &c. Tunc non potest subdelegare.* Similiter quando alicui magnum ministerium committitur, in quo industria persona eligitur, vel ut negotium personaliter exequatur, nisi de consensu parium. And yet, in offices of credite committed to anye, in temporall matters, his owne personall execution is in certaine cases forborne also, and (except in rigour of lawe,) is in good reason, dispensed with: as in sicknesse, imprisonment, or the Princes service, or such necessary and lawefull detentions of his person, a lawull substitute may by good lawe and reason, or by the Lordes accepting, and by the consentes of the parties, be allowed and serue as well and better nowe and then the tourne, than if the principall substitute were himselfe present. And with all if his absence, (by reason of his presence in some other place) may doe more good: then the lawe helpes him with another gentle rule, of that famous Lawyer Vlpian: *Absentiam eius qui Reip: causa abest, neque ei, neque alij damnoſa esse debet.* The absence of him that is absent for the cause of the common-weale, ought neither to be preiudiciall to himselfe, nor to another.

Now, if these favourable mitigations wil not serue (as I being no lawyer wil not gladly contende for them): Let vs then come to the inference of our Bzethrens argument, that they gather vpon this law of man.

Now

C. de in. a iudice, si ex iura dele. super quorum.

Pa. in. d. C. Barold.

B. l. i. §. vñs de procurat. c. §. per quos personis agere poss.

C. f. pro debilitate eod. iur. C. quantum §. is aut. de offi. leg.

How shall God then take it in good part (say our Brethren) when the flocke of Christe, which he hath purchased with his own blood, shall bee so greatly neglected, to the endangering of their euerlasting saluation.

We graunt it were a dreadfull thing, neither woulde God take it in good part, that any such negligent substitutes should be allowed. But if this allowance of sufficient substitutes in the foresaid cases, be not done to the neglecting of the flocke of Christe, but to the auoiding thereof and of this danger: then (we hope) God taketh it not in ill part. So that, this must first be better proued, that al the ordeyning of substitutes, specially of such sufficient substitutes, as are in all respects, as forsooth Pastors, as the other pastors are that substitute them, is to neglect the flocke: or els, both for the antecedent and for the consequent, this is (God wot) a very slender argument. Their resolution hereon, and their proofes annexed are these.

Therefore the ordinance of God is, that the Pastor should attende vnto his peculier flocke. That Elders should bee ordeyned in euery city Towne or other places. Titus. 1. 5. and Actes 14. 23. The Apostles ordeyned Elders in euery church, of Derbe, Lystra, Iconium, and Tichia, and all the congregations about.

*The learned disc.
Pag. 32.*

Although this citing of the text, Act. 14. 23. be a very grosse error, yet passing that ouer: this conclusion is moze tollerable then the premisses, & I yeeld thereto. But that this attendance shoulde be with such a personal continuance, that it may admit no supply of substitute: is not as yet proued nor (I thinke) will be, by these places, but rather the cleane contrary. For although in either of them, mention is made of ordeyninge Presbiteres or pastorall elders in euery church, Town or City: yet whether there were moze than one in euery place, or that one might substitute another in his absence, there is made no expresse mention: onely, if we may measure the one place by the other. (as I see not why we may not, and our Brethren ioin them both alike) then in none of those churches the Pastor was so tied to his continuall abode, but that on good occasion he might be absent, hauing another sufficient substitute to supply the place. For, as Caluine sayth, vpon the Preface of the epistle to Titus, That because (no doubt) he was of some contemned, as though he had beene, but as Anye one of the common sort of pastors: and it may be also, that complaintes flew about on him, tooke vpon him more than was meet, that he receiued not pastors except allowed his iudgement &c. Paule putteth vpon him his owne person as well in creating Ministers, as in the whole administration of the Church. And in the Epistle to Titus 1. 5. the place heere quoted: For Paule testifieth that hee assigned his owne turnes vnto him, wherefore it is meete that hee shoulde bee of all acknowledged, as the Vicar (which is all one with substitute) of the Apostle, and recurrently receiued.

33.
Bridges.

ceyued: so that besides the prooffe of his superiourity, beinge these pastor there, were he Euangelist, (as Caluine saith) or whatsoener hee were besides: as hee called also Paul him selfe, not onely the pastor of that Isle, but the Apostle of the Gentiles: so it appeareth also hereby, that substitutes were allowable even of the Apostles, for all they were them selues Gods immediate substitutes, in which respect soener we consider them, eyther as pastors, Euangelistes or Apostles. And Caluine draweth this to a generall rule, saying: Moreover it is a notable point, to note the modesty of Paule, which gladly doth suffer that to bee made vp of another, which hee himselfe begun. And that when as in dede, Titus was farre inferiour vnto him, hee refuseth not to haue him, ~~as a successor~~ the corrector, that should lay the last hande to his worke. Thus ought the godlye Doctors to bee affected, that euery man drawe not all ambitionlye to himselfe, but earnestly helpe the one the other: and that with howe much greater successe eche one shall haue laboured, the residue should e rather reioyce with him then enuie him. Neither onely doth Caluine thus applie to all pastors, this example of Pauls substitution of Titus: but likewise Bullinger, vpon saint Pauls wordes, in the ende of his Epistle to Titus, Chapter 3. vers. 12. When I shall sende Artemas or Tichicus vnto thee, doe thy diligence to come vnto me to Nicopolis, for I haue determined to winter there. Hee calleth (saith Bullinger) Titus vnto him to Epirus. Howbeit there is also another Nicopolis in Thracia, another in Cilicia and pontus. But hee woulde not haue him goe from Creta, before that he had substituted eyther Tichicus or Artemas, to wit, that the people of Creta, which of late beleueed, shoulde not bee destitute of the care of a faythfull Bishoppe. For it is a great wickednesse to spoyle the Churches of their pastors, except yee shall substitute other more faithfull, ~~not meaning that Titus was lesse faithfull than Tichicus or Artemas, but that they being his substitutes, did faythfully supply Titus absence.~~ Thus doe wee see in this one example, not only the absence of the Bishop or Pastor vpon conuenient occasion to bee allowed of the apostle: but also the allowance of a faithful substitute, in the absence of the Bishop and pastor.

Bullinger in
Tit.

The
L. Disc.
Pag. 33.

30.

Ro. 12. 7. 8.

Secondly, the office of pastors is, not onely to teache the same trueth in their seuerall Flockes, but also to applye it to the time and persons, of whome they haue charge, with exhortation and reprehension: with consolation of the afflicted, and threatning of the obstinate. &c.

This in fewe wordes is set forth by saint Paule speaking of the diuerse giftes of God in his Church, hee sayth: whether it bee hee that teacheth in his doctrine, or hee that exhorteth, in his exhortation. The Doctor therefore teacheth without exhortation. The pastor teacheth and

and exhorteth withall. More at large, hee setteth foorth the same office in his exhortation vnto the pastors of Ephesus, willing them to followe his example, who supplied that office, vntill they were able to succede in his place. Also very breesely, and yet fully, hee describeth the same vnto Timothy, shewing first that all his foundation must bee out of the scriptures, which were sufficient for all partes of his charge, and then mooste earnestly commaundeth him to practise the same withall diligence, his wordes are these. *Al scripture is inspired of God, and profitable for Doctrine, for exhortation, for reformation, and for enlustration, which is in righteousness, that the man of GOD may be prepared to al good workes: therefore I charge thee before God, and before the Lorde Iesus Christe, which shal iudge the quicke and the deade at his appearing, and in his kingdome, preach the worde, bee instant in season and out of season, improoue, rebuke, exhort withal long suffering and doctrine.* *1. Tim. 3. 16.*

Nothing of all this is in controuersie, vnderstanding teaching according to the measure of euery pastors gift: saue this sentence, that the Doctour teacheth without exhortation: which wee haue before at large confuted. *Bridges.*

The first part therefore, and the cheefest of a pastors office or duetye is to feede with wholesome Doctrine the flocke that is committed to his charge and therefore saint Paule describing what manner of men are meete for that charge vnto Timothy requireth that a Bishoppe or Pastor bee apt or able able to teache: For if a man haue neuer so much knowledge, and bee not apt or able to teache, hee ought by no meanes to be admitted vnto this vocation. And vnto Titus writing, Chapter 1. the firste verse 9. he requireth that hee bee suche a one, as holdeth faste the faythfull woorde accordinge to doctrine, that hee also may bee able to exhorte with wholesome doctrine, and improoue them that saye againste it. Weereupon it followeth necessarily, that whosoever is him selfe ignorant in the knowledge of Gods woorde, & therefore vnable eyther to exhorte with wholesome doctrine, or to confute them that gaine-say it, is altogether vnmeet for the office of a pastor or Bishop. *The learned disc. Pag. 34.*

Albeit, we might here inqurye, how it was said before, First, he maye no more lawfully haue charge of 2. or three Chnrches, &c. and then Secondly, the office of pastors is not onely to teach, &c. And nowe to conclude vpon this second saying: The first part therefore, and the cheefest of a pastors office, is to feede with wholesome doctrine: notwithstanding not to stande on such reckonings (though we wish they had reckoned more orderly, for our Brethrens sake, professing ouer the head of euery page, A Learned Disc. as also for the vlearneds better perceauing their learned course *Bridges.*

bility.

Diversity in
the giftes of
God, & mea-
sure of the.

count is thereon) to come to the materiall point here required : that the Bi-
shop or the Pastor should be apt and able to teach, to exhort, and to con-
fute, &c. This we yeld vnto, considering withall the diuersities of mens
giftes, euen in the Ministerie, how some haue ten talents committed vnto
them, some five, some two, and some but one: so that all employe them after
their abilitie to the Lords aduantage, we hope the Lord wil not condemne,
but commend the poore trauaile of that seruant, so that hee haue not hid his
one talent in the napkin. And admitting also that which Saint Paule saith
1. Cor. 12. ver. 7. &c. so often by our brethren otherwise remembred, The
manifestation of the spirit is giuen to every one to profit, to this man is
giuen by the spirit the word of wisdom, to another is giuen the word
of knowledge according to the same spirit, to another faith in the same
spirit, to another the gift of healing in the same spirit, to another facul-
ties of powers, to another propheties, to another discerning of spirits, to
another the kinds of tongues, to another the interpretation of tongues:
and all these things worketh euen the selfe same spirit, distributing to e-
uerie man severallie euen as he will. and ver. 28. &c. And God hath or-
dained some in the Church, as first Apostles, secondlie Prophets, thirdlie
teachers, then them that do myracles, after that the giftes of healing, hel-
pers, gouernors, diuersities of tongues. Are all Apostles, are all Prophets?
are all teachers? are all workers of myracles? haue all the giftes of hea-
ling? doe all speake with tongues? doe all interpret? Neither also forget-
ting that place, Rom. 12. that our brethren themselves (entering into this
matter on the other side of the leafe, put vs in minde of) Seeing then we haue
giftes that are diuerse, according to the grace that is giuen vnto vs, whether we
haue prophetie, let vs prophesie according to the proportion of faith: or an office, for
the office: or he that teacheth in teaching: or he that exhorteth, in exhortation:
he that distributeth, with simplicitie: he that ruleth, with diligence: he that shew-
eth mercie, with cheerefulnesse. All which places duly considered and confer-
red, that though these offices be not so distinguished, but that one may haue
mo of them, as we haue already proued against our brethrens too precise
seuering of them before, which now in the Pastor they woulde toyne toge-
ther, for many of them, and that of necessitie: yet heereby we may plainlie
see, there is no such necessitie of the coniunction of these severall giftes in
all Pastors, but although some haue them all, some are not so furnished, but
that notwithstanding they want some of these giftes, by our brethren here
so necessarilie required: yet are they not to bee cleane excluded out of
the Ministerie. And how do our brethren here then saie? If a man haue ne-
uer so much knowledge, & be not apt or able to teach (meaning by tea-
ching, not onelie such teaching as they ascribe onelie to Doctors, but also
publike preaching, which containeth both teaching and exhortation, as
they sayd euē in their last section, the Pastor teacheth and exhorteth with
all,

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requisite.

all, except he can teache thus) he ought by no meanes to be admitted in-^{not preachers,} to this vocation. And yet, if he could do this, and were not able to confute them that gainsay the wholesome doctrine, he is altogether vnmeet for the office of a pastor or Bishop. This were very harde to be urged, with such a peremptory necessity. Which if it were: perchance many of these our Learned brethen Discourfers theirselues might fail, especially in this last point, being not able what soeuer they perswade theselues) to defend these their owne desires, and to confute vs their Brethren, (whome they take in hande to confute: not of any vnwholesome Doctrine, which they confesse that wee profess so well as they, and as for those whome they shoulde rather confute in dede, as the papistes, the Anabaptistes, the Arians, the libertines, the brethren of Loue, and such like mainteining not wholesom doctrine, it would not onely appose them, but many other (yea, other wise good preachers) to confute them in such order, as the Apostle there requireth. In the famous Nicene Counsell were assembled many notable learned Bishops and Elders, and yet when it came to disputati-^{A simple man confuting a Philosopher.} on: one simple ancient father, who was no preacher neither, did more good in confuting a sophisticall and wrangling Phylosopher, even by the plaine recitall of the onely Creede: than al the the eloquent and Learned bishops were able to doe. For, as the Arian philosopher sayd: while they strined with words he had wordes ynough for them all. But when vertue came, words, gaue place to vertue. If it be sayde, this fact was not of a Pastor, but of a lay Confessor, as Socrates mentioneth Hist. Tripart. lib. 1. cap. 3. Which notwithstanding in Sozomenus, seemeth another like fact, to bee done by a Priest or Elder, being also a Confessor, to defend & other preests his fellowes, whome another philosopher insulted vpon: yet, even in the next Chapter, Sozomenus mentioneth a Confutation also not much vnlike, betwixt a pagane philosopher, and Alexander Bishop of Constantinople. For when Diogenes the philosopher desired to dispute before the Emperour, with the bishop: and he being vnexpert in such exercise of wordes &c. Notwithstanding tooke vpon him the conflict: by the commandment of the Emperour, When all the philosophers would speak, he required them to appoint out one, whom they would choose and commanded the other to hold their peace, and make what should bee spoken of them twaine. Wherspon one of them vndertaking the dealing of the whole disputation: the blessed Alexander saith vnto the philosophers, in the name of Iesus Christ, I command thee that thou speake not: and as soone as he had sayd the word, the deed was performed: For sodainly so soone as he heard the speech his mouth being closed vp, hec became speechelesse. This bishop was of great vertue, of life, and had the gift (as it appeared) of myracles. He could not dispute and confute: he gainsayer of wholesome doctrine, yet could he stop their mouthes partly well. But

not preachers.

if our brethren had bene there, if they durst not speake, for feare their mouthes had bene stopt likewise, yet, they woulde after haue sayde of him that being vnable to confute, he was altogether vnmeet for the office of a Pastor or a byshop. But those that woulde say so of suche a man, were meete ynough to haue their mouthes also if not by myracle, yet by authority to bee stopped, rather than to open them thus at randon, against many good, playn, and simple pastors, who though they haue not the gifte of **G D D** with any audacitie and grace, of utterance in the pulpit make a plausible sermon to the people: yet in priuate admonition, in sound knowlege, in sincere & constant profession of the trneth, can teach and perswade with their example, and confute moze effectually by their life, (though other wise, in publike action they can doe little without their booke: and yet shall some of these perhaps, do moze good among the people) than some other eloquent and famous Preacher or Disputer, or Confuter shal be able to doe. I graunt these high and moze excellent gifts are to be honored with duple honor, but the other are not so far to be despised, as to be called altogether vnmeet, for the office of a pastor or bishop. **Howbeit,** (I confesse) if any be altogether ignorant of the knowledge of Gods worde, the same is also altogether vnmeet for the office of a pastor or bishop. Whereupon our brethren set down their resolution, saying:

The learned discourse,

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36.

Bridges.

Wherefore if wee euer minde such a reformation, as God shall thereby be glorified, & his Church edified, we must vterly remoue al the vnlearned pastors, as men by no means to be tollerated to haue any charge ouer the Lordes flocke: and also prouide that heereafter none bee receiued into that office, but such as are sufficient for their knowledge & ability in teaching, to take so waighty a charge in hand.

What a great vnthankfulnesse is this, to say, If euer we minde such a reformation, as God shal thereby be glorified and his church edified? As who shoulde say, it was neuer yet hether to, in all this Reformation of the Church, eyther endeouored, or so much as minded. And is all this that hath bene done, nothing to the glorifying of God, nor to the edifying of his Church: or hath it so fallen out, that both God hath bene glorified thereby, and his Church edified, and yet was neuer minded? with charity to our brethren be it spoken, this their censure is too vncharitable, both of her Maiesties, her Maiesties Brothers, and Fathers mindes, and reformation: with all their godly Councils endeouours, and all their learned bishops and preachers trauels, to these especiall purposes, that God might bee glorified and his Church edified: and too iniurious euen to the Glorie that God hath already gotten, and the edification that the Church, (namely of England) hath enioyed, and other Churches that haue in part felt, no small comfort and edification thereby: Gods name bee moze and moze glorified and prayesd for it.

But

But now we, imagining (if wee may so harden our heartes, and be-
numbe our senses, as not to feele nor acknowledge these good blessings of
God) that Gods glory and his Churches edification was neuer yet sette
foorth among vs, nor so much as minded: what is the thing they woulde
haue vs doe?

If euer we minde such a reformation as God shal thereby be glorified
and his Church edified: we must vtterly (so) sooth) remoue all the vnlearn-
ed pastors, as men by no meanes to bee tollerated to haue any charge
ouer the Lords flocke, and also prouide that heereafter none be receiued
into that office, but such as are sufficient for their knowledge and abili-
ty in teaching, to take so waighty a charge in hand.

Concerning the prouision for heereafter, it is very good counsell. But
for those that are in office already (only for that they cannot publicly preach
and exhorde and confute, though otherwise they haue neuer so muche
knowledge) there is no remedy, but that they must euery one be remoo-
ued, and that vtterly remoued, and that by no meanes to be tollerated,
no not to haue any charge, though it be not, the pastorall charge; no not
to be a Deacon, nor a Reader, nor yet a Dore-keeper ouer the Lords
flock: this is a hard censure. Indeepe, nothing so harde, as one of them
(with more eager zeale than the moste of the rest) wrote of late in his
answers against M. C. for ioyning with the English Churches, saying:
Wherefore I woulde say, there were holinesse in the dumbe Ministrye,
(for that is their vsuall and mildest tearme they afforde the Ministers that
are not publike preachers) if all the dumbe Ministers were hanged vp in
the Churches, and publike assemblies, for a warning and terror to the
reste, that are ready to enter such a function: then indeede, there were a
holy signe and remembraunce of iudgement against such wretches: but
other holinesse haue they none in them.

Harrison a-
gainst Carr-
wright, pag.
23.

An vnchari-
table speech
and bloody
sentence.

This iudgement is farre more rigorous and extreame, than this of our
Learned brethren Discourfers. Yea, by this bloody sentence, some of our
brethren perhaps their-selues, that are more Zealous than learned, or
more Learned then able with any gift of perswasion to make any publike
exhortation and confutation, might be called into danger, not now of
their liuings, but of their liues, and although they would tell a fayre tale, to
saue their liues, and would rather preach such slender stuffe God wotte as
they had: yet, if they were vnlearned, they must be counted dumb dogs,
they must trusse also, the rood would not suffer them to vtter it. So some
might this Iudgement be reuerfed on some of their own wel-willers, who
spare not to cast sooth such vncharitable and bitter speeches, saying, of the
poore Ministers of Christ: we say not but that that our dumbe Ministers
may be heard, for if standing on the galowes to bee executed, they say
woulde come downe, I knowe we may heare them.

How quick-
ly this
might re-
uerse on
our brethren.

not Preachers.

Our brethren
the Learned
Discourfers
mildensse.

The state of
the Minist.
that are not
preachers.

Do these speeches saunour of Christian charity? If not, rather of the spirit of those cried *Crucifige, Crucifige*, and hauing crucified Christ, so these speak of hanging vp his poore Ministers. And as they in scoone had him come downe from the crosse: so these speaking of hearing his Ministers, doe say, they may indeede be heard, when they say they would come downe from the Gallows. Yet, well fare these our Brethren the Learned Discourfers, that are somewhat more pitifull to the poore vnlearned pastors, not to hang them by by the neck, as Theeues and Robbers, Traytors and Rebels, (for so they commonly call them) for a warning and terror: but to turn them out to shake their eares, and beg their Bread, with their wiues and children like wretches, Roagues, and Vagaboundes. Yea, they are saye dealt with that they haue their liues. And this is the mylder sorte of these our Brethren. And untill the poore Ministers that bee not Learned preachers, be at leasse thus gently handled: wee shall neuer minde suche a reformation, as God shall thereby bee glorified, and his Church edified.

Alas poore soules, which heretofore, euen for their zeal of Gods word, (though not al, yet many of them) in time of so great necessity, when the tyranny of Antichriste had wasted and taken away so many Learned pastors, and when the popish massing sacrifices were also remoued: then these good Zealous men, being of some readier skill and ability, than were the most part of the residue in thole dayes, did so, sake their former trades, whereby befoze they honestly liued, which if they had continued might yet thereby haue mainteined themselves: and with hatred and hazard of their liues, (the most part being then aduersaries of the trueth in many places) haue wholly dedicated them selues to the Ministry of Gods worde and Sacramentes: beeing also lawfully, both by the best pastors then of the church of England, yea, & many of them assent, desire, and election of by their brethren Protestants, with testification of their good conuersation: albeit not so Learned nor trayned in schooles, as godly zealous: nor able to preach, to expounde, to exhort, to confute learnedly in publike auditoz, though other wise sufficient to giue godly counsel, admonition, and instruction in all priuate: though in the open Congregation not daring (knowing their owne simplicity) to hazard themselves further then the distinct reading of the scriptures, with such fruitfull Interpretations and Homelies, as by authority are appooned and assigned, with the publike forme of common prayer prescribed, and the reuerent administration of Christs sacramentes: and haue now in the continuall exercise of these thinges, besides their priuate studies about this twenty, yea, some aboue thirtie yeares, spent all their time: and now in their old age, should be vtterly remoued, and by no meanes tollerated to haue any charge ouer the Lordes flock, nor any other prouision so much as spoken of for their maintenance:

nance: though not called in question, whether they would be hangd, or no: *not Preachers.*
 We thinke, these thinges if they were a little better considered and digested, should it least moze moue the bowels of mercie, yea the remouers of conscience and thankfulness, in our learned brethren, than to deale so extremly with them. It may be, that a number of such withall, are crept into the Ministry, altogether so ignorant, and perhaps so criminous and offensive, who might worthily sustaine so sharpe a iudgement, that it were better they were utterly remooued, than by any meanes to bee tolerated, to haue any charge of the Lords flock. For such I pleade not. But no reason, that their causes of entering into, and continuing in the Ministry, being so different, they should passe al alike so hard a censure. But what reason induceth our brethren hereunto.

Not all to be condemned alike.

What man, hauing but one hundreth sheepe, woulde make such a man a shepheard or Ouerseer ouer them, as were a naturall Idiot, or otherwise altogether vnskillfull or vnable too performe the thinges that belong to a shepheard? if no man haue so little care of brute beasts: what brutish negligence is it, to commit the people of God, redeemed with the precious bloude of Iesus Christe, to suche vnskillfull and vn sufficient Pastors, as neither themselves knowe the waye of saluation, neyther are able to lead other vnto it, whereof they are so cleane ignorant themselves.

The learned Disc.
 Pag. 36.

If our brethren meant only of such persons as they now speake of, it were moze than a brutish negligence in very deed, to commit the people of god, to such vnskillfull and vn sufficient Pastors. But before, they spoke of such, as had neuer so much knowledge: and now they come in with naturall Idiot, with altogether vnskillfull, vnable and vn sufficient Pastors: and such, as neither themselves know the way of saluation, neither are able to leade other vnto it, whereof they are ignoraunt themselves. Is there no difference betwene these & those that are both wise, godly, and learned; and diligent to leade the people of God, bothe by counsell, instruction and example: though they haue not the gifte of open preaching, publike exhorting of the people, and effectual confuting of the gainer. These are those, that we would haue moze fauorably delt withall. As for the other naturall Idiot, and altogether vnskillfull, vnable, and vn sufficient Pastors: we pleade not for any tolleration of the. And we hope there be not many suche hope-losse, that these words should thus in generall, be lauashly cast forth, to the blemish, suspicion and slander of the Ministers. But our brethren yet thinke harder of the matter, & (as it were) euen in pronouncing the sentence of eternall condemnation on many whole Churches in the realme, they say.

Bridges

If there be no way of saluation, but by faith; and none can beleue but such as heare the word of God preached: O Lord, how miserable is

The learned disc.
 the Pag. 36.

dependeth
not on
faith.

the state of manye flockes in this lande , who either seldome or neuer heare the word of God trulie preached, and therefore know not how to beleeuē, that they might be saued.

Bridges.

I meruaile now lesse, if our learned Brethren bee so hard hearted against all those learned or vnlearned, if they bee not preaching pastors, as to thrust them cleane out of all the Ministerie: since that in this their too earnest zeale, they thrust withall so manie flocks in this land, and in many other lands, cleane out both of the state of saluation, & also of the meanes to be saued. For first, loe heere what a number at a clap, by this thunderclap of theirs, are flatlie pronounced to be perpetuallie damned, whom we charitable hope, and verilie beleeuē, to be as safelie saued as our selues. If there bee no waie of saluation but by faith, how well might we then crie out indeede, O Lorde how miserable is the state of all our infants, dying not onelie befoze, but also after Baptisme in their infancie. The Papists as they pronounce that none are saued, but onely such as are baptized: so, for Faith likewise, they holde this opinion, that there is no waie of saluation but by faith, albeit, adding other things thereto, and seeing their infanties not capable of Faith, they affirme that they are saued, not by their owne faith, but by the Churches faith, and by the faith of their Godfathers or Godmothers, (as we call them) that in baptizing undertake and aunswere for them.

Our breth.
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of all that
haue not
Faith.

How the in-
fanties of the
faithfull are
saued.

Luther and diuerse other following him, perceiuing the grossenesse of this erroze, (vpon which sundrie inconueniences depend) to be saued by the faith, not of himselfe, but of other: affirme that our infants haue they selues the substance of faith, although it be not able in act to shew it selfe: and that (as Saint Paule saith out of Abakuk, ca. 2. *The infā lineth by his owne faith*, they are likewise saued and iustified by their owne faith.

But Caluine seeing further into this matter, and that this properly and in verie dede is not faith, which requireth both an intellectual knowledge, and an actuall assured persuation and confidence on the truth of Gods promises, and couenant in the mercies and merites of Christ Iesus, which act of the minde infanties haue not; and considering that saluation properlie dependeth not on the act or on the habit of our faith, but on Gods eternal election, and the performance of his promise: and that faith being the gifte of God, is indeede the onelie meanes, and waie of saluation, to those that are capable to vnderstand, & by belæuing the same, applie the promise of Christ his merites, & saluation to themselves; but vnto those that are not yet grown to this capacitie their naturall defect or rather vnripenesse, maketh not the promise of God frustrate, nor defeateth the election, that was befoze the children were bozne, yea, ere the foundations of the worlde were laide, purposed in Gods eternal decree, & this foundation is sure, God knowes who are

are his: Caluine therfore willeth vs, not to applie these sentences of Christ *saluation* (that recommend faith vnto vs) vnto the infants: but vnto those that are growne to capacitie by the gift of God in them, to vnderstande and apprehend the same. And for the infants of vs which are faithfull, and so included in the covenant betwixt GOD and his people, admitting our infants to receiue the Sacrament of regeneration, because though they bee not capable of knowledge and faith, yet are they capable of the thing signified, and of the fauour of God the Father, & of the grace of Christ the sonne, & of the inspiration of the holie Ghost; yea, although they die before they receiue the outward signe, yet, not to presume to iudge them cleane debarred and bereft of these inward graces, but to relie vpon the promise of the covenant, that he will not onelie be our God, and so our sauour, that haue faith in him: but the God and sauour of our seede also, although yet they haue not faith in him, and that we and our seede shall be his people. Neither onelie in an outward sanctification, whereby as the roote, so the branches are holie: but by the inward sanctification, and by saluation, so farre as accordeth with his eternall election in Christ Iesu.

The infants
of the faith-
full that die
before bap-
tisme..

So then, except this which our Brethren here saie, If there be no waie of saluation but by faith, be restrained to such onelie as are both of yeres, and of discretion also to vnderstand (at the least in some measure) & by faith, to applie the word of God vnto them: we should finde a manifest error, and too hard a iudgement contained in this sentence, that there is no waie of saluation but by faith. Secondly, here followeth vpon this, an assumption farre more hard and peremptorie, concerning the word of God, than this former proposition, concerning faith in him. And none (say our Bre.) can beleue but such as heare the word of God preached. And the ordinarie meanes to faith, is the word of God, which in the meane while debarreth not anie extraordinarie meanes, for God frelie to instill his spirit, and to giue his gift of faith by inspiration, as Caluine saith on the 14. verse, Rom. 10. vpon these words: *How shall they beleue in him on whom they haue not heard? and how shall they heare without a preacher?* Hee placed here no other word than that which is preached; because this is the ordinarie meanes, that the Lord hath ordained, of dispensing the same. If anie doo further contend thereon, that God cannot instill into men, the knowledge of him by other meanes, than by the instrument of preaching: we denie that is was the Apostles minde, who onelie looked on the ordinarie dispensation of GOD, but woulde not prescribe a lawe vnto his grace.

So that, againe we see, that this saying of our Brethren here, is prejudiciall, not onely vnto mens faith, but vnto Gods grace, thus flatlie to affirm, that none can beleue but such as heare the word of God preached. But all this for faith and preaching, our brethren thinks to warrant out

of Beza in his Confession cap. 4. Artic. 35. where he saith: thirdly sith that without faith, entrance to Christ & life eternall is open to none: and the preaching of the word, is the ordinary instrument of the holy Ghost, to engender faith in vs: it followeth, that the preaching of the word, and the same effectual, is to be required in all of ripe yeeres, to this purpose, that they may be saued: except, whē it hath pleased God extraordinarily to worke in their harts. If our bʒethʒen had kepte themselves within the modest compasse of these boundes, as Beza doth, for faith in them of ripe yeeres, and with preaching as an ordinary instrument of God, and gone no further: this had bene allowable.

But now, what meane our bʒethʒen hēre by preaching? can no pʒiuate, noʒ publike reading of the woorde of God; with neuer so diligent marking and conferring of the same, and with reading also and conferring the sounde, learned, plaine, and godly expositions, interpretations, Sermons and commentaries of the woorde of God: noʒ no reading of sincere common places, gathered out of Gods woorde: noʒ no pʒiuate conference with godly and learned men, upon doubtēs and scruples, noʒ in catechizing, oʒ exercise of Doctors, which our bʒethʒen say pag. 17. must teach onely true doctrine, and confute all hʒeresies, and false opinions by the word of God, concerning all articles and principles of Christian religion, without applying their teaching to any particuler state of time, of persons, or of places: and must not exhorte, as preachers must: who still intermix exhortation, reprehension, consolation, and application with their doctrine: and can none come to beleue by none of al these meanes, noʒ by them altogether, except preaching bee continuallye adioyned to them? oʒ do our bʒethʒen understand preaching also in all these meanes: for they are both ordinary meanes in their kindes, so well as preaching, and very effectuall meanes, whereby oftentimes, and namely in wante of preaching, God worketh mightily in the instilling, and the encreasing of knowledge and Faith in his elected.

Now upon these two erroneous (by their leane be it spoken, for a bʒother may erre, but not persist therein) and too austere pʒemisses, our bʒethʒen make their sharpe conclusion, with a still and miserable exclamation, crying out:

O Lord how miserable is the state of many flocks in this land, who either seeldome or neuer heare the word of God truly preached.

Howe seeldome perhaps, then were to be wished: but neuer to heare the word of God preached, oʒ to heare it falsly preached, and not truely when it is preached, I hope there are not many flocks in this lande, oʒ rather, but very fewe, if any at all: yea, I beleue, no not one, but that hath heard the word of God, although the seeldomer, yet trulye and plainlye preached among them.

But what is meant here by these wordes truly preached they spake before of the word of God preached: and now they come in with truly preached. Wellike, if it be not preached in such manner & forme, or with the avouching of such poyntes as these, that our brethren desire and contend for, and vse most to preach upon; it is not truly preached. And in that sense, they may peradventure say some what more truly, that in many flocks of this lande, it is seeldome or neuer heard. Although (I am afrayed) it be in too many flocks in this lande, on that fashion, by some of our brethren, both too often, and also too vntruely preached. Whiche maketh indeede a miserable state in many flocks of this land, & hath bredde and still breedeth a moste miserable, lamentable, and horrible schisme in manye flocks of this lande, and more miserable is like to breede, if suche preaching should not be restrayned.

Preaching truly.

But what a foule slander is this (& that for such to make, as in the preaching of the Gospel, professe to be our brethren) not only for the ministry of this lande, but also for the flocks and people of the same: that they seeldome or neuer haue the word of God truly preached, and therefore know not how to beleue, that they mighte bee saued. As though they were all infidels, Turkes, Saracens, or some wylde sauage people: or at the leaste, worse then the Papistes, of all whome. I dare not hazard so far as to say, that they, neither beleue in God, nor know how to beleue, & not onely stand as damned creatures, but as those that are destitute of all meanes, whereby they might be saued. This is too heauie censure of our brethren. But now that they haue thus passed their sentence, leaste wee should appeale from it as vniuste, vnmmercifull & vnttrue, or but aunswere any thing against it: they preuent that which they imagine, we will aunswere thereunto, and replie before hande to our imagined aunswere saying.

The church and realme of Englande fowly slandered.

But heere it will be aunswere, that as it is a thing greatly to be desired; so is it altogether impossible, to provide the church of so manie learned Pastors, as should take charge of euery seuerall congregation.

The learned Dis. Pag. 37. Bridges.

And haue wee no other aunswere to make vnto our brethren but this? what a strange foading of themselves is this, and condemning of others, to imagine also, that we must aunswere this and that, euen as they conceaine in their fancies, and would haue vs frame our answeres to their objections and surmises? Hath any of vs, or haue I aunswere thus (except by way of debating) to any of their like accusations aforesaid? And yet, I hope, I haue aunswere truly and sufficiently, for any thing yet alleaged by our Learned Brethren, what shew soeuer it carry of learning, when it is not aunswere. Albeit our brethren haue bene by other (if aunswere would serue) thoroughly aunswere. Nayther should they now by me haue bene at all aunswere, saue vpon vrgent promocation thereunto. But let vs now see, this our presupposed aunswere, wherewith themselves in our

The aunswere of impossibility of prouiding learned preachers for euery Church.

lity of lear- names, do aunswere themselves.

ned Pastors

In what
sense impos-
sible is vn-
derstood.

As it is a thing greatly to be desired: so is it altogether impossible, to provide the Church of so many learned Pastors, as shoulde take charge of euery seuerall congregation.

With they will needes haue this to be our aunswere: let it stande in gods name so; our aunswere, so it be mollified in these wordes, altogether impossible: which is as much to say, as absolutely impossible. And who can say so, with, nothing is impossible vnto God: who can make the stones to crie, and of them make children vnto Abraham: and with that which is impossible to man, is possible to God, &c. But according to the state of things either as they are, or as they may conveniently be holpen, one thing considered with an other: might we not well answere, this aunswere, that vnto man it is vnpossible, specially vnderstanding impossibility, (as it is oftentimes vnderstood, for such a difficulty, to bring to passe, as wee could not well, see how it should be done, without as great, or greater dangers to ensue.

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ned dis-
course.

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Bridges

But heereto we reply, (say our brethren) that it is a thing necessarily required at our handes, by God almighty, and therefore we must object no impossibility, especially when our owne negligence is the cause of all the difficulty, or if you wil so call it, impossibility.

Albeit, we might not amisse enquire of our brethren, what they mean by these Learned Pastors: and with what necessity God requireth that all Pastors should be such learned Pastors, : notwithstanding, for any thing here replied on our supposed aunswere, are there not some things that are necessarily required at our handes by God Almighty, that we must needes confesse, are euen altogether and absolutely on our parts impossible? as the perfecte obedience of Gods lawe. And yet, especiallye our negligence, in our firste parents fall, and our owne sinnes in vs, are the cause of our not difficulty, but mere impossibility to do those things, that Almighty God necessarily requireth at our handes. Except wee shoulde say with the Papists, that we can fulfil Gods law, or else in them, accuse God of iniustice, if he should require at our handes an impossibility. And that therfore, we must object no impossibility, for we replye, it is a thing necessarily required at our hands by God almighty. If our brethren say that therein God helpeth vs another way: so may he do here also, though the Minister be not all thing so learned a Pastor, as God necessarily requireth at his handes that he should be

The lear-
ned dis-
course,

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Wee confesse (say our brethren) it wil be harde at firste, but we muste do our endeuour, and commit the successe vnto God, and there is no doubt, but in time it will grow to an happy end.

This confelsion is very true, it will be hard at the first. And wee assent, that we must do our endeuour, so far forth as we conveniently may but

but not to the iniury, & much lesse to the vndoing, of any neuer so simple & poore a Minister, if he be vertuous & diligent to his power in his function; and so commit the successe vnto God. To whome, if our brethren would indeede commit it, they would omit these vnnecessary contentions, nor so urge their desires of reforming discipline,, nor publish these deuises & platfoymes of Ecclesiasticall gouernement, entituling them solemnely, Learned discourses, prescribing more than is lawfull for priuate men to doe, at leastwise, they would neuer so far proceed in them, with such vn-brotherlike inuectiues against the publike Magistrates and Ministers learned and vnlearned: but desire those thinges that they thinke are amisse, and would wish reformed, in a more Christian.charitable, and good subiectlike manner, than they doe: & the there is no doubt, but that whatsoeuer were indeede to be reformed, though it be hard at the first, yet by this softnesse, in time it would at last grow to an happy end. For, as the Pro-uerbe is, A good beginning maketh a good ending, But such a prepos-terous and violent beginning,, continuing and encreasing, as hether to our brethren haue vsed for these matters, and do vse, not only breedeth a pre-sent disturbance and continuall schisme: but also boadeth a doubtful suspi-tion (without gods mercifull help) of a tragicall and vnhappy ending.

But when (say they) we shalbe altogether carelesse, as wee haue beene long time: and that is worse, not acknowledging any default in this be-halfe, (as there be that do not,) and that is most of all, mainrayning such lettes and hinderances, as be continuall nurseries of ignorance and ig-norant Pastors: we may be ashamed to alleage that difficulty, for which none are to be blamed, but we our selues.

*The lear-
ned dis-
course.*

pag. 37.

& 38.

To be carelesse in so carefull matters, is a great default. But we must take heed on the other side, of too much curiositie and of rashnesse, both in thrusting our selues (beyond our calling) into actions of pretended refor-mation: and also take heed, whome thus at randome and in these gene-rall speeches, we accuse to haue bene so long time carelesse. For, as this carefulnesse principally pertayneth to those, that by authoritye are called to the charge and care thereof: so her Maiestie, with her honorable coun-sell, and the godly learned Prelates, haue not onely had great care in this behalfe: but with carefull franayles, haue muche endeouored, that these troubles might bee happilye ended. But euermore hether to unhappily, these our Brethrens intempestiue sturres, haue bredde such lettes and hinderances hereunto: that they are now further off, and call moe and higher pointes in question: than they did about Caps and Surpleses at the beginning.

*Our brethe-
rens sturres
haue hinde-
red these
cares.*

And these contentions, being more earnestly trauer sed between the lear-ned, haue geuen aduantage to embolden the common aduersarye of vs both: and withall haue occasioned the moe vnlearned in the Ministrye, to

bee lesse taken heede vnto, than other wise moze easly they mought haue beene.

Which neuerthelesse we complaine not vpon, as Adam did on Eue, to poste all the fault vnto our b:eth:en, & not acknowledge any default here-in among our selues: but noting the same, (with dueitfull submission to their authorit y) we wish that some euen of our Bishops, had bene so carefull in this long time, that they had not admitted some, though prettilye learned, yet too head-strong and newfangled Ministers, that since they haue entred into the Ministry, forgetting the calling of them, by whome they were called, (if they haue any calling in the Ministry) forgetting the othe of their Canonically obedience to their Bishops, and of their loyall obedience to their prince, haue, and do make, all, or the most parte of all these sturres. But their carelesnesse in admitting suche, hath beene since meetlie well punished, by these their disobedient and vnthankfull children. And some also they haue admitted into this function, too vnclearned, (wee confesse,) and vntwothy Ministers and so are not altogether cleare of maintayning the continuall nurseries of ignoraunce and ignorant Pastors: Yet neither haue they beene maintayned, but greatly rebuked, for their so carelesse doings: and therupon lawes and p:ouisions haue bene made, and stande in force, to repressse such vnclearned Ministers, and the makers of them. And though we acknowledge, that we may be well ashamed (and so y, in respecte of the defaultes of some) to alleage that difficultye for the which we our selues are to be blamed: yet, sith our b:eth:en also do here confesse with vs the difficultye, that it will bee hard at the firste, and are themselues also in no smal part a cause thereof, and of greater letts and hinderaunces to a happy ende, of these vntimely b:atwles and troubles: Let them take part of this blame and shame with vs, and either of vs, so some, & as much as we may, carefully endeouour to amend it.

How their
carelesnesse
hath beene
punished.

The lear-
ned dis-
course.

Pag. 38.

Bridges

We may (say they) be ashamed, now that our Church hath had rest & peace, with free preaching of the Gospell these 25. or 26. yeeres; vnder the protection of our most gracious Queene, to be so vnfurnished with learned Pastors, as we are: whereas, if that diligence had bene vsed of all parts, as might and should haue bene employed of all them that vnfeynedly seeke the kingdome of God and his righteousness, almoste in halfe the time, this necessity might haue bene well supplied,

If our Church had had reste and peace, with free preaching of the Gospell, these 25. or 26. yeeres, and now since also, this 27. this 28. and bpward, vnder the protection of our most gracious Queene: how much are we bound with all thankfulness, first to Almightye God, and after, vnto our moste gracious Queene, to re-acknowledge the same. And how may they be ashamed then, that (where we haue had suche rest and peace with free preaching of the Gospell, by this protection, all this while,

from

from the disturbance of our sovraine enemies, haue at home continuallye not ceased to disturbe this rest and peace, with these contentions and diuisions: and defaming the cheefest preachers, in this realme, haue therebye not a little hindred the free preaching of the Gospell? and how again, may they yet bee moze ashamed, that being not content to liue in this rest and peace of our Church, nor with the free preaching of the gospel, although they themselues acknowledge it, yet they exclaime (contrary to that their selues doe here acknowledge) that they haue no rest, nor peace, nor the free preaching of the gospel, but cal the state of our church, a deformed state and deface it with far worse contumelies: & so both disturbe the preaching, of the gospel, (which other wise, their selues confesse, is preached freelic,) and grieue her Maiestye: *Pea*, some of them in their Pamphlets also, bzeake forth into verie disloyall speeches, which I now so beare to name, but all of them, disobey her Maiest. lawes, and yet here confesse her to be a most gracious Queene, & that they enioy al these excellent benefits vnder her Maiesties protection. Surely, if we were so vnfurnished of learned Pastors, as they exclaime, which notwithstanding is nothing so much, (God be prayed for it) as they to make it seeme more obvious, *The gospel freely preached.* tend it is: so (if we be so vnfurnished of learned Pastors, howe is the gospel freely preached?) and yet we wish, we were still better & better furnished than we be, and our Prelates put to their helping handes, as they may thereto: yet, if we were worse furnished then we are, (considering these benefits,) it might be some what better borne withall: than that the lack of the greater learning in some of our Pastors, should be thus vnpayed to the whole state.

But now, if there be any thing to be holpen herein: is this a reason, to alter the Ecclesiasticall gouernement, and to punish the Learned pastors, and all the Bishops, bicause of some vnlearned Pastors among them And admit, that diligence hath not beene vsed of all partes, that mighte and should haue bene employed of all them that vnfaignedlye seeke the kingdome of God, and his righteousness.

Must all these partes that seeke vnfaignedlye the kingdome of God, and his righteousness, though not with imploying that diligence therein, that they should haue done, be therefore deposed of al their authority? yea, and that there must be no such authority at all, but all Pastors in authority must be aqual? Is this the readiest waye to make more Learned Pastors, or not rather to make fewer than there be: if not, to make them all the more vnlearned? and is this our learned brethrens vnfaigned seeking the kingdome of God & his righteousness?

And we haue yet, to thanke God for this, that although that diligence had not bene vsed of all partes, that might and should haue bene employed of all them that seeke the kingdome of God, and his righteousness,
yet

yet sith it is graunted and cannot be denied, that they seeke the kingdome of God and his righteousness: though not with that diligence, that they might and shoulde haue done: This lack of diligence is farre better, at least wise, lesse euil in all those parts, than is the double diligence of these our brethren, that employ themselves and seeke by all meanes, to deface the learned Pastors (which God be praised are not a few) by the remainder of the vnlearneder sorte, and would cleane ouerthrow, not onely them that be diligent or negligent in authoritie, but the authority it selfe, vnder complaint of lack of diligence in all partes that haue the authoritie. And this diligence indeede of our brethren, hath bene such an hinderaunce to a great many, that might and would haue proued learned Pastors, that they haue cleane diuerted their studies, & professions from the Ministry, on this offence; or else, in halfe, yea in a quarter of all this time, this necessity might haue bene well supplied. But our Brethren, to turne vs from the consideration of these hinderaunces, doe devise vs another way, and say:

The lear-
ned disc.

Pag. 38.

If wee seeke experience, what diligent and carefull prouision is able to do with the blessing of God: looke to our neihhbours and brethren in Christ, of Fraunce, who although they neuer enioyed one day of such peace, as we haue done so many yeares: yet howe plentifullye are they furnished with all kindes of Ecclesiasticall Ministers, and namelye with godly and learned Pastors, it would reioise any Christian hart to behold in them, and lament to see the lack in vs.

Bridges.

Comparisō
of our neigh-
bours churches
in
France and
our.

Yet once againe, we must seeke experience from our neighbours and brethren in Christe of Fraunce: when as these our brethren their selues confesse, that at home, for the free preaching of the Gospell, wee are and haue bene all the raigne of our most gracious Queene, in farre happier case than they: and confesse withall, that herein they neuer enioyed, no, not one day of such peace, as we haue done so many yeeres. And yet cannot our brethren be thankfull, for all this; except we also, be as plentifully furnished with all kinde of Ecclesiasticall Ministers, and namelye, with godly and Learned Pastors, as they be. What they meane by their plentifull furniture of all kind of Ecclesiasticall Ministers, they do not tell vs, and therefore it maketh the lesse matter. As for these specified, namelye godly & learned Pastors: albeit we were not so wel furnished as they for our parts: though our harts reioyce to behold this plentifull furniture in them; yet is there no cause, that either they, or wee shoulde lament this want in vs. Notwithstanding, what wanteth, we both acknowledge and lament; and with and endeouour to supply: that our and their ioy might be full both in them and vs. It is much hindred in Fraunce; by the open hostility of the publike aduersaries of the Gospell; and with vs, by our brethrens vnnecessary molestations, which are both lamentable to any true Christian

Christian heart to thinke on, and do much hinder the plentifull furniture *Churches.*
of godly and learned Pastors among vs.

And although (to make the comparison more obious against the state of our Ecclesiasticall Ministers) our Brethren set a better face vpon the matter, for our neighbours and brethren in Christe of France: how plentifully they are furnished with all kinde of Ministers: and namelye, with godly & Learned Pastors, that it would reioyse any Christian hart, to beholde it in them: though the hearing of it, is a ioyfull hearing, to euery Christian hart: yet I doubt mee, we may rather wish it were so, than that in very deede, there is such great furniture of learned Pastors, as is here pretended. And that also we should quickly behold in them, if they might haue (were it the good will of God) as God be prayesd for it, we haue and enioye, such peace and rest with free preaching of the Gospell, vnder the protection also of their Kinges and Magistrates: It woulde then manifestly appeare, that they are not so plentifully furnished, and that they neuer had in all their Ciuill warres, any such great numbers of Learned Pastors: and so much the fewer, for that many of their small many, haue bene either so slaine and martyred at home, or dispersed abroad, & fled into other nations: that (I suppose) if al the remnants of them were assembled and viewed, they shoulde be founde not halfe a quarter able, except God (as he is able, who spake the worde, and great was the multitude of the preachers) raise vp a great multitude of more learned Pastors, to furnishe that great & populous realme, & al the seuerall congregations in the same.

And yet, now as they are, in these troublesome times of persecution, it may be, that in some few places of safest refuge, there may well be, in respect of their assemblies, some congregations among them, in Fraunce, in England, in Germany, and in other places, whether they are fledd for refuge, as to a Sanctuary whiche God in exile hath provided for them, as (God be prayesd) England is for many nations, in which they may easily haue plentifull furniture of godly and learned Pastors. Which, as it proceedeth from the grations prouidence of God, to confirme his afflicted people, in such times of greater triall and necessity: so, though it lamente our heartes to see their daungers, & we pray for them with all our harts, that they might enioy also such rest of body, & peace of conscience, with the free preaching of the Gospell, as we enioy: in the meane time it not a little reioiceth our hearts to behold such furniture of learned Pastors, as god of his great godnes hath giuen vnto them for their strengthening. And yet should both they & we, & all Christian harts redouble our reioicing, if they might enioy these blessings of peace & rest, with the free preaching of the gospel, as we do: though as many seuerall cōgregatiōs in France, were no better furnished with learned though other wise godly Pastors, than are among vs: and (I thinke) they would not repent them of such a barga-

But

ledging de-
fect. But as for those (say our brethren) that acknowledge no defect in our Church, through the great multitude of ignorant Pastors: we had rather at this time pray to God to lighten their blindness, then by any long discourse, to discover their palpable darkness.

The lear-
ned dis-
course. For such great multitude of ignorant pastors (understanding them as is before described) I hope there be not. That there is no defect in the

pag. 39. Church, through those ignorant pastors that be: I knowe of none, but Bridges do acknowledge it with great griefe, and many godly Prelates and other in authority, employ their great diligence, to the helpe and redresse thereof: so farre, as by any lawfull meenes they may: And if any doe otherwise: we pray God also with our brethren, to lighten their blindness, and to change their hearts, and a Gods name, even by as long discourse, as our Brethren will, & do, (though they say they will not,) discover their palpable darkness, Discovering the same or any other defect in them, not as Cham did, when he sawe his Fathers nakednes, but so far forth, as they alwayes remember, that *Charitas operit multitudinem peccatorum*. Charity couereth a multitude of sinnes,

Which if they would indeede perforce, they would not make the matter worse than it is, and amplifie it by so great multitudes, and aggrauate it by calling such multitudes, not onelie ignorant persons, but Idiotes, Idols, and a great many fouler and vnfitter tearmes; and not onelie bestow such tearmes on them, but as many, if not worse, on the best learned and chiefest in authoritie, vnder her Maiestie, the Fathers, Bishops, and Archbishops. in the Cleargie. and must all these be condemned of blindness, and palpable darkness? And when thus they haue poured forth all that they can imagine, and a great deale more than they canne proue, or though they could proue, were conuenient (and it were but for their owne modestie) to haue discovered: and to discover it in such a gybing and scornfull manner, and in such eagre modes and vnreuerent tearmes, and to defile with such speeches, not onelie that that might be wished better, but withall, that that is not onelie tollerable but also commendable in them: & then to come in with their frumpe and saie, they wil rather praie for them: than discover them: me thinkes their praier would be more effectuell, if their long or short discoursing, though it were lesse learned, were more temperate. But now that our Brethren rather list to pray to God: they make their petition, saying:

The lear-
ned disc. Would to God there were not more difficultye in reforming them that maintaine such inconueniencies, as except they be taken away: we shall neuer be disburdened of the cankers of the Church, those vnlearned ministers. For while Non-residentes, and pluralities be retayned we
Pag. 39. shall neuer want vnlearned Curates, that for small stipendes, wil supply
& 40. the absence of Pluralities, and Non-residentes: which grosse corruptiōs of

of pastorall office, as they may haue some honest pretence, so can they haue no better pretence, neyther are they reteyned with a better conscience, then the Priestes in our sauour Christes time, suffered the exchaungers of money, Grasiers, and Pulterers to make a burse or shambles, and a poultrie: yea, a denne of theeues of the temple of God, which was appointed to be a house of prayer to all nations. *Mat. 21. 12, Mark. 11. 15, Iohn. 2. 14.*

This prayer expresseth more seruour, than knowledge, or at leaste, *Bridges.* their acknowledging of that duefull obedience and charity, that were rather to be wished, our brethren had alayed the intemperance of their zeale withall. As not onely in wishing them reformed: but that there were not more difficulty in reforming them, that maintaine such or any other inconueniences in the Church. It is an olde saying and of great consideration, Better to suffer a mischiefe than an inconuenience. and worse is it, to maintaine it, than to suffer it. And how much the more, so much the worse. If then, such thinges as here be noted, are such inconueniences: how is not this too vnaduisedly cast forth, in forme of a prayer to God, that they muste bee reformed, and yet cannot but with more difficultye bee reformed, that maintaine them? Doth not this too nere touch principally her Maicsty, whom in the page before (more duefully) they acknowledged to be our most gracious Queene: and many ciuill Magistrates, besides those Ecclesiasticall Prelates, that haue to do in these matters: yea, the statute, and whole state that do maintaine them?

Our brethrens daungerous & flauorous speeches ynder colour of praier.

Besides that, every poore Curate which liueth vnder any Pastor, if hee be not himselfe so learned as the Pastor is, he is here called by this mylde tearme, a cankre of the Church. If a cankred Papist, or a cankred heretike (for the Apostle saith so, of hereticke & false doctrine, that it eateth like a cankre,) had so called our protestant Ministers, I woulde haue saide, he had spoken like himselfe. But it is a far vnlike and vnseemely speche, for Protestant Minist. to bestow vpon their brethren Minist. in the Gospell.

True it is, that by the Non residence of some Pastors, and the pluralities graunted vnto them, some Curates and Ministers of lesser giftes are maintayned: and (as I take it) reason too. For, as we haue shewed out of Caluine) the giftes of the Pastors being not alike, there may well bee difference in them, both of superiority, & of maintenance. Which may accord also wel inough with the saying of the Apost. *The Elders that gouerne well, especially in the work of the word, are worthy of double honor.* And therfore, if some more Learned pastors hauing also a greater gift of the spirit of gouernment, haue more parcels of the Church of god to gouerne, than other haue, and thereupon are permitted (in consideration of their greater labours in the word) to do good in more places: and for their better provision, to haue other besides them, and in their absences to attend continually

What is aimed at vnder pretence of inueighing against pluralities and non residents.

allye to those congregations, while their more fruitfull traualles are otherwhere employed: if these also by order of lawe; and by authoritie of Magistracie bee prouided for: and yet, cannot bee permitted but by the lawe and magistrate, so that it is not free to euerye one that listeth, but to choice and more able men, and onelie to so good purposes, and alwaies with sufficiēt prouisions for euerye place and person so permitted: As it lawfull for euerye or anie priuate subiect on this publike fashion to exclaime against it, and also to inueigh against the Magistrates for maintaining of it?

But there is a myserie in this thing, more than euerye bodie wēneth, Pluralities and non residents are pretended, which if they bee abused, are not so maintained, but that vpon proue thereof, they are punishable, or to bee restrained or renoked: but other matters are shot at, to wit, the liuings of the Bishops, of the Colledges, or of anie that haue anie portions of the Church, impropriated and allotted vnto them. Howbeit our Brethren faile herein of their chiefe purpose, for, if all these were taken away, yet may the power and superiour authoritie remaine, though weakened, when the living is gone, and so al Pastors, notwithstanding al these brouse deuises are not equall.

Our brethren contradicti-on and slanderous accusation.

As for that our Brethren adde, of the pretence of these things, which they call grosse corruptions of Pastorall office; to omit the reconciliation of these sayings, that as they may haue some honest pretence, so they can haue no better pretence, than had the exchangers of money, the graffers and poulterers, to make a burse or shambles, or a poultrie, yea, a den of theeues of the Temple of God, which were indeede no honest pretences at al: This is also too rough a censure of our Brethren, so flatlie to condemne all the Magistrates and Ministers in the Church of GOD, which (in manner aforesayd) permit these things, to haue no better pretence nor conscience, than these deadlie enemies of Christ had. The Texts alleaged out of Matthew, Marke, and Iohn, stande onelie on a ranke for a bare shew, and proue nothing at all, that these matters haue no better pretence and conscience, than those grosse corruptions of those wicked Iewes had.

And is this now, that which our Brethren meant, when they sayde euen the last sentence before, they would rather praie to GOD to lighten their heartes, than by anie long discourse, to discouer their palpable darknesse? Indeede *Breuis oratio penetrat calum?* But this short Prayer pearceth beyond all Gods forbod, and this short discourse, *Si breuis grauis*, it were better be longer and be leuis. Howbeit, the burthen of it, is but a faburthen of a foule mouth, and of an heauie irksome slander, unfit for our learned Brethren to haue vttered. And yet not content therewith, our brethren proceede and saie.

But

But especiallie while the whole office of a Pastor, shall be thought to consist in reading onelie a prescript number of Psalmes and Chapters of the Scriptures, with other appointed formes of praier: and that hee may be allowed as a sufficient Pastor which dooth the things, which a childe of ten yeeres olde may doe as well as hee, so long shall wee neuer lacke vnlearned pastors, ignorant and vngodlie people, simonicall and sacrilegious patrones: so long the building of Gods Church shall goe but slowlie forward. Besides other superstitious fantasies, mayntained in the peoples heartes, which for shortnesse wee omitte to speake of.

The lear.
ned disc
pag. 36.

Of what estimation reading hath bene accounted in the auncient and primitive Church, and the office of readers both of the Psalmes and Chapters of the Scriptures: we haue already declared out of Zanchius, citing Bucer at large for the same. And how auncient and allowable, appointed formes of Praier haue bene in the Church of God, among al the holie Fathers, & are yet euen in those reformed Churches, that are most now commended vnto vs of our Breth^r? yea, their selues also haue in print set down vnto vs appointed formes of Praier: though with what warrant and authoritie they may prescribe and appoint formes of praier to their Prince, and to the whole Church of Englande, and reiect that which is by lawfull authoritie of the Prince, and of all the states of the Realme and Church of Englande already appointed: I doe not yet knowe, and faine would I learne, how they are able to iustifie these dooings: and how their owne prescribing vnto others, their appointed formes of prayer and ministracion of the Sacraments, (they hauing no sufficient authoritie therevnto) dooth not much more confute themselves, that controll other for prescribing appoynted formes of Prayer vnto them.

With what
authoritie
our breth.
can set our
prescribed
forme of
their owne
making, &c
reiect that
that is done
by authori-
tie.

As for that they saie, the whole office of a pastor shall bee thought to consist in reading these things: I know none that saith or thinketh so: or that hee may bee allowed as a sufficient pastor, which dooth the things which a childe of ten yeeres olde may doe as well as hee. Who alloweth such a one for a sufficient Pastor? And what are those things which a childe of ten yeeres olde may doo as well as hee? May a childe of tenne yeeres olde minister the Sacrament of Baptisme and the Lordes supper, or pronounce the publike absolution to the people? But they meane perhaps that such a childe may reade the appointed formes of prayers, Psalmes, and Chapters of the Scriptures, as well as he? What hee so, in the publike Congregation, and haue no lawfull calling therevnto? And yet, may hee doe it as well as hee that is lawfullie called? If they meane onelie, in the respect of his reading: I easily graunt it them, that any private man, woman, or childe, although younger than tenne yeeres

A Pastors
office con-
sists not all
in reading.

yeeres olde, if his sight be quicke and his voice cleere, & he be wel enured to reading, may both reade as well, & farre better, than many an old Doctor, yea, than the most zealous and best learned Pastor in the towne, when his tongue soltreth, or his eyes ware dim, or age or other debility doth so weaken him, that he cannot so lowde, so cleane & reddily reade, as a childe or a woman may do. But the holy auncient Fathers, did not therfore contemne the office of Readers. No, they considered the person, whome for their calling and office, they represented, and permitted neither childe, woman, nor any man neuer so prompt a Reader, in such publike and autentike manner to reade these thinges, but onely those men that were lawfullye called and authorized thereunto: and did greatly reuerence and esteeme this office of Readers, although they were not yet made Pastors, but were Readers only. And shall we now contemne them, & condemne them, when these Readers are Pastors also: and say that such a Pastor reading, doeth the thinges which a childe of ten yeeres olde may do as well as he? And yet, it folloves not, if there were some such Pastors whome a childe didde excell, & that if any such vpo some especiall consideration were boyn with, all, we shall neuer lacke vnlearned Pastors; ignorant and vngodly people, simoniacall and sacrilegious Patrones, &c. Whereas, mee thinkes, (and I speake it *bona fide*, and I hope, *bona cum venia*,) that rather of the twaine, if these our brethren deuises should take place, we should haue moze cōtēpt of learning, and greater number of vnlearned Pastors: and so more ignorant and vngodly, and contentious people, moze simoniacall and sacrilegious patrones, (if any patrones at all should be allowed) moze slow forwardnesse of the building of Gods church, beside other many moe newe superstitious fantasies, which for shortnes we omit to speake of: than eyther now there is, or euer was, or euer would be, by any direct occasion of reading, a prescript number of psalmes and chapters of the Scriptures, with other appointed formes of prayer, as now we haue. But our brethren supposing, they haue here so full confuted this publike reading, of prescribed formes of prayer, psalmes and chapters, that wee our selues would seeke to haue it, yet for a while, at least to be tollerated: they would cut of this also, and say:

The sequēle
of our brethrens
deuises,

The learned discourse pag. 40. What though some say: formall reading might be borne withall for a time, vntill the Church might be prouided of sufficient pastors, which yet is not graunted; shall it therfore continue alwayes to the perpetuall decay of knowledge, and hurte of the Church of God?

& 41. *Bridges.* Who are those some that so say, that formall reading might bee borne withall for a time, vntil, &c: And what is here meant, by formal reading? If it be a comelie and reuerent forme of reading a prescript number of Psalmes & Chapters of the Scriptures, with other appointed formes of prayer before mentioned: Why shoulde anie saie it might bee borne with-

withall for a time, vntill the Church might be provided of sufficient pastors? as though the reading of these thinges, should no longer be suffered, but that afterward, those that shoulde be thought to be sufficient pastors, should haue no appointed formes of Prayer at all, nor any number at all of Psalmes, or chapters of the scriptures prescribed vnto them, but that euery sufficient pastor, might be free, to vary in his formes of prayer, and number of Psalmes, and chapters of the scripture at his pleasure. What sufficiency shall be appointed for such Pastors, is not here set downe. For my part, I thinke there is no sufficiency in a Pastor to be counted a sufficient p^ruilege, so clearely to acquite him, but that, although he may now and then leane out, or adde, or alter some part of the prescribed and appointed forme, vpon occasion at his discretion, yet were it not conuenient, (were he neuer so sufficient learned) that there shoulde be no forme at all appointed. For wee must not onely consider the sufficiency of the Pastor, but withall the sufficiency or insufficiency of the people, and the order and comelinesse of the Church, which is best obserued, especially in these licentious and perillous times, full of errors and corruptions, not when wee are moste at libertye, but when Bishops appointed doe restraine vs.

The danger
of hauing
no prescrip-
tione forme.

But these our Brethren, the Learned discouersers, reiecte all suche formes of prayer, and say: What though some saye, formall reading might be borne withall for a time, vntill the Church might be provided of sufficient Pastors? which is not yet granted. So is? who are they, that haue of late set forth this Pamphlet, intituled, A booke of the forme of common prayer, and ministration of the sacramentes, &c. agreeable to Gods word, and the vse of the reformed Churches? Is not formal reading, and numbers of Psalmes, and chapters of the scripture, here prescribed? And if this booke of the forme of common prayer, be agreeable to Gods word and the vse of the reformed Churches: howe is this our Brethrens Learned Discourse, which they call a breefe and playne declaration, concerning the desires of all those faithful ministers, that haue and doe seeke for the reformation of the Church of Englande, agreeable to Gods word, and to the vse of the reformed Churches? and how do these our Brethren heere affirme, that if this formall reading shoulde continue alwayes, it shoulde rebounde to the perpetuall decay of knowledge, and hurt of the Church of God? which (as Bucer sayth) is to the great encrease of knowledge and manifolde benefite of the Church of God.

The forme
that our
brethren
their-selues
do prescribe

What greater discouragement is there vnto Studentes, then to see the rewardes of learning, bestowed as commonly vpon the ignoraunt as vpon the Learned? What encouragement is it to idlenesse and slouthfulnesse, in them that be already in that vocation, to behold them

The lear-
ned Dis-
Pag. 41.

discouraged.

that take no paine, to live in wealth and ease, without punishment of their negligence?

Bridges.

And with what necessary consequence doth this hang, upon the continuance of an appointed forme of prayer, Psalmes, and Chapters? May not the rewardes of learning be bestowed vpon Studentes, and yet formall reading of these thinges still continue? yea, may not Students imploy their time moze continually in their studies, and haue the moze leasure to study better about the expositiō of the Scriptures, when the publike forme of prayer is already appointed and prescribed vnto them? True it is, that this is a great discouragement vnto Studentes, to see the rewardes of Learning, as commonly bestowed vpon the ignoraunt as vpon the learned: But woulde not euill Patrones doe so moze then they doe, except the superior authority of the Bishoppes did not restraine them? and if it were so that all were equall, and the bestowing of the rewardes of Learning, lay in the election of the vnlearned and vulgar people: woulde not the same discouragement as commonly, or moze commonly fall out then? And is this the waye to encourage Studentes, vnder pretence that the rewardes of learning are not so well bestowed, to spoyle and pull downe Bishoprikes, Colleages, Cathedrall Churches, Glebes and Tythes, &c. And to take all this cleane away, both from the vnlearned and learned too? And are these men now so carefull, of the greate discouragement of Studentes, to see the rewardes of Learning as commonly bestowed vpon the ignoraunt as vpon the learned? It is a good hearing, that they are so carefull for the matter: but it is a shrewde suspition, that if they bee not so well bestowed now, if it came to some of their bestowing, they shoulde (forsooth) bee sayre and well bestowed.

Liuinges ill bestowed would be worse bestowed if B. were not.

The vocations vndermined by the persons default.

If any that take no payne, live in wealth and ease, which I thinke be verie fewe, among the Ministers in these our dayes, and therefore may be of Studentes beholden with lesse discouragement, or any enuious eyes and that such escape without punishment of their negligence, to the encouragement vnto Idlenesse & slouthfulnes, in them that bee already in that vocation, what are these personal defaultes of them which bee in that vocation, to the vocation it selfe? yea rather, doe not these quarrells picked at their negligence, Idlenesse and slouthfulnesse, (while there are other that are not negligent, Idle nor slouthfull, and yet no learned preachers, but trauell in their vocation, bestowing that one small talent that God hath lent them, to the vttermost extent thereof and to the Lordes advantage) confirm and the moze approue that vocation? And may not those that are, negligent, idle, and slouthfull, be punished well ynough, and that moze orderly punished, and made to take paines: the state of the Ecclesiasticall government standing as it doth? is there no punishment with our

brethren, but either hanging vp, or turning out: pea, and cleane ouertur-
ning tw, of all that vocation, and of all the Ecclesiasticall gouernment:

nance of
living.

But here againe (say our brethren,) it will be obiected, because there
are not liuings able to maintaine al learned Pastors, we must be enforced
to admit many ignorant Ministers. But againe we answere, it is our part,
no onely to prouide learned pastors: but also liuings sufficient to main-
taine them, vpon the necessity of Gods commaundement. Let him that
is entrusted in the worde (sayth S. Paule) minister to him that doth in-
trust him in all good things. Be not deceiued for God is not mocked.

The lear-
ned dis-
course,
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By which saying the Apostle confuteth all vaine excuses, which many are
wont to alleage, why they woulde contribute nothing to the maintai-
nance of their pastors: All which he affirmeth to be vayne, because they
haue to doe with God and not with men onely. For heere is not regar-
ded the liuing of a man, but howe much they esteem Christe and the gos-
pell of God. Therefore except we will mocke God to his face, let vs ob-
iect nothing to testify such shamefull ingratitude, that we woulde doubt,
how they shoulde be prouided of bodily foode, of whome we receiue the
foode of our soules. As though we could not aforde them an earthly re-
compence, of whome we receiue heauenly benefits. If nothing had bin be-
fore time allotted, towards the liuing of the pastors: yet were we bound
in paine of damnation, to prouide sufficient for them: and now there
is somewhat towards a liuing, where there is least, and in al places suffi-
cient, if it were well disposed, why should wee obiect necessitie through
lacke of liuings, to retaine Idols in stead of true Pastors?

Gal. 6. 6.
1. Cor. 9. 6.
Gal. 6. 6. 7.

How true this obiection is, (considering not onelie the employing
vnto other prophane vses, the liuing that hath bene dedicated there-vnto
but also the verie pouertie of many Parishes themselves, to finde such
maintenance in euerie Church or seuerall Congregation throughout the
Realm, as might encourage students & learned Pastors:) may plainlie to
any that indifferentlie wold weigh these considerations, be soone apparāt.

Bridges.

Lacke of
sufficient
maintenāce
in euerie
congrega-
tion.

Neither yet followeth it herevpon, that we must be inforced to admit
many or anie ignorant Ministers, though some not so learned Ministers,
as might deserue the greater rewards of learning. Our brethren answere
herevnto, It is our part not onlie to prouide learned Pastors: but also li-
uings to maintaine the, vpon the necessity of Gods cōmandement. This
is true, where sufficient liuings are not alreadie prouided for them, there
it is our part, so far forth to prouide for them, as we conuenientlie are a-
ble. Saint Paule wrote to them that had Pastors, and were of good abilitie
to maintain them. And it is likelie (as Caluine noteth thereon, frō whence
our brethren seeme to take this obseruation) that the Doctors and Mini-
sters of the word were euen then neglected, when there was yet no cer-
taine portions allotted vnto them, but the Pastors liued on the peoples

benenolence and contributions.

If this deuotion wared so cold then, that *St. Paul* was sayre to call vpon them and commaund them, in the primitive age and prime of the Church, the Apostles yet living: howe much more had wee neede in this last and corrupt age, (when so many are giuen to the spoyle of all things allotted to the Ministry, by these netwe fangled deuices, and by ouerthrowing the authority, and taking away the liuinges of the bishops, and other the best learned preachers in the Ministry,) to take heede, leasse while we would seme to pleade for the maintainance of the Ministers living, wee giue no occasion to the quite ouerthrowe and spoyling of them.

And if any (as indeed many) testifie such shamefull ingratitude, by their vain excuses such as Hierome, (on this pcept of thapostle) reckonesth vnto as our bethzen rightly say thereon: they doe but mocke God to his face. Euen such are many of those (although there bee also many other better disposed) that crye out so fast of vnlearned Ministers, and haue alreadye licked by a good portyon of the liuinges, that were dedicated to the maintainance of the best learned and cheefest in the Ministry. And by these our Bbethzens deuises and exclamations, doe euen gape for the swallowing of the residue. But sith (as it is confessed here) such prouision hath bin allotted for the living of the pastors, and yet, after al that is alreadye gone, there is somewhat remaining towardes a liuing, where there is least, and in all places sufficient, if it were well disposed: Why shoulde wee not rather seeke godly and lawfull meanes, that suche a sufficiency might bee well disposed, than to ouerthrowe all that is alreadye well disposed, vnder pretence that wee retayne certayne Idolles in steede of true pastors? as though none coulde bee true pastors, but learned men: and all pastors that are not learned, (may though neuer so well learned, if not learned preachers, exhorters and Confuters of the gayn-fayers,) are but Idolles and vntue pastors.

This Discourse of our Bbethzen, may perhaps (because they woulde so seme to fauour learned men) bee called learned in their owne opinions: but wee haue not so learned Christe, thus to condemne our poore bethzen Ministers, onely for lacke of learning: if other wise, being not ignorant of their office, they be diligent and faithfull to their ability. And that our learned bethzen woulde remember well this saying, *Scientia inflat, charitas edificat*. And that while they speake against these Mockers of God, they woulde bethink themselves, what God and man may think

Mockery of
God & man of this their strange dealing: to pretend, men are bound vpon necessity of Gods commandement, & in pain of damnation, to prouide sufficient liuing to maintaine learned pastors, euen where nothing hath bin before time allotted, and yet, to take from them that which is allotted, and to bereue them of their authority, and to do this to þ best learned, vnder a

shadowe

Many that
are most ear-
nest in these
things haue
gotten a
good portio
of these li-
uinges alrea-
dy.

that to dooing it onely to the vnlearned: what a mockery is this, both of God and man vnto their faces? If our Brethren complaint bee here true, that many are wont to alleage vaine excuses why they would contribute nothing to the maintenance of their Pastors, & that is more shameful ingratitude, which we see find by proof that many would take away that which is already allotted, & make a mocke of this, which our Brethren heere, as it seemeth in god sadnesse tell them, that they haue to doe with God, &c. and that they mocke God, although in the end they shall finde, that though the latine be false, the sense is true, *Qui mockat mockabitur*, as David sayth, Psalm 2. *He that dwelleth in the Heauens shall laugh them to scorne, the Lord shall haue them in derision, and shall charge them with it, when full heauily they shall aby, and betwax their mocking and their spoyleing: and will not we our Brethren (that complaine of these mockers and these spoyleers) be mocked also of them, and giue occasion to their spoyleing.*

Is it not yet better to stande as it doth in the meane season, though all haue not share and share alike in the rewardes of learning, (as their gifts and charges are not alike) than (attempting thus with our Brethren, to alter and turquish all, vpon hope of equall diuision,) to open a gappe to these Mockers and Cozmozantes, clapping our Brethren on the backe, and encouraging them to enueigh against the Bishops, and to make odious the chiefest and best Learned Pastors: to complaine and crie out vpon the vneuen and ill bestowing and disposing of the ecclesiasticall liuings: and to pretende more equall distribution of them: and when all is first dissolved, and taken away from those that haue them: then in come these bowtering puttocks, to seaze in their clawes, and carry cleane awaye all the remainder from both the parties striving. And when all is gone: then after come our Brethren, and burthen their consciences for these mocks and spoylees, and exhort and charge them on paine of damnation to allotte some sufficient stipendes to their Ministers, Is not this another playne mockery?

God helpe the poore pastors and studentes, be they vnlearned, or neuer so learned, if it shoulde euer come to these new allotments and disposinges, what shoulde be thought sufficient for them. Other Realmes haue felt the lamentable experience, and (what face soeuer our Brethren haue set on the matter,) we reade of their best best learned pastors complaintes in their woordes, of this shamefull vngratefulnesse, of them, that vnder pretence of auoyding popish pride and tyrannie, haue spoyleed them, both of their sufficient maintenance of liuing, and of the lawfull authority of their ecclesiasticall government. But our brethren turne vs from the consideration of the Learned Pastors complaintes of this vngratefulnesse, in diuers parts of Germany, Denmarke, Scotland, &c. and woulde haue vs looke againe on the persecuted Churches in Fraunce, saying.

The great spoylees that learned men complaine on, that are made vnder pretence of reformation.

Churches.

The lear
ned disc.

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Bridges

Looke once againe into France (for examples moue much) and behold the Churches there impouerished, and spoyled with long warres, persecution and vnquietnesse. They haue neither Bishoprickes, Deanries, prebends nor benefices to bestowe on their pastors, and yet Minister vnto them all thinges necessary for an honest sober life, and shal we that haue all this while liued in peace, and prosperity, vnder a godly and religious Princeesse, hauing all these helps, thinke it is impossible, by disposition of Godly and wise gouernours, to appoint a sufficient portion, for so many learned pastors as are necessary for our Churches?

We must once againe looke into Fraunce, and beholde the Churches there impouerished, and spoyled with long warres, persecution and vnquietnesse. And who haue thus spoyled them? haue not the aduersaries of the gospel? and they againe haue met with them, and metely wel spoyled the other. But they haue neither Bishoprickes, Deanries, Prebendes, nor benefices to bestowe on their pastors. Haue they not? the more pity, if it pleased God: it were better for them, and they had them, so they bestowed them better than they be bestowed. But (say they) these Churches haue none of all these helps to bestowe, and yet Minister vnto them all thinges necessary for an honest sober life. But I ask, if they had that they haue not, Bishoprickes, Deanries, Prebendes and benefices, to bestow on their pastors: should they not bestow them? and if they did bestow them on their pastors, were it not better bothe for their pastors and for them too? And shall wee then, who (God bee prayed for it, and continue it) liuing in peace and prosperity, vnder a godly and religious Princeesse, and hauing all these helps, to bestowe on our pastors, not bestowe them on them, but go about to take them from them? yea, to pul the all cleane doorne. If examples moue: let them moue vs, rather to be thankful in this point vnto God, and not to moue such vnquiernes among our selues, being without warres, as shal impouerish & spoil as much, as can the open aduersary of the gospel with his persecution. And if we wil not mock her Maiesty to her face also, but mean sooth as we say, that we that haue at this while liued in peace & prosperity, vnder a godly and religious princeesse, hauing all these helps: why obey we not this godly and religious princes lawes of ecclesiasticall gouernment, but exclaim on them as vngodly and vnreligious? is that a godly & religious prince, that setteth forth & maintaineth vngodly and vnreligious lawes, and that in the Ecclesiasticall gouernment of the Church, which is no lesse matter than the ciuill gouernment of the realm? How do these things hang together? yea, how doe not our brethren (in these wordes) so intagle themselves, that either they shew plainly, they mock her Maiesty to her face: or els beuoy them, selues that these their doings are the parts neither of godly nor religious subiects. Which when they shal consider better: I hope, this confession of her Maiesty, being truly

Who mock
her Maiesty
if they obey
not.

spoken

spoken. & truly ment, wil somewhat better moue them to their duties. And sith that they confesse withal, we liue in peace & prosperity vnder a godly and religious prince: why should our brethren shew this shamefull ingratitude, both to her Maiesty, & to God the cheefest author whence this peace and prosperity, springeth, to disturb this peace, and hinder this prosperity, more than all the aduersaries of the Gospel, either do, or can doe: seeing they theirselues do here acknowledge, that Bishopricks, Deanries, Prebends and benefices, be al of them helps: why do they impugne them, as hindrances vnto Gods church, and to the pastors of it? as for the appointing of a sufficient portion, by the disposition of Godly & wise gouernors, for so many learned pastors as are necessary for our Churches. If they want any prouision, not prouided for by the Laws of the Church and realm now in force: no man (that I know) thinketh it either impossible, or not needful to be provided for. But this may be sufficiently provided for well ynough, without the ouerthrow of the Bishops or Archb. superiority ouer his brethren pastors, or without the spoyl of theirs, or any others livings, and especially, without the setting vp of these old pretended, but indeede, new deuised formes of Ecclesiasticall gouernment.

There is none excuse therefore to be admitted, but that we must endeavour to the vttermoste of our power, that every seuerall congregation, church or parish bee prouided of a learned pastor. For vnskilful shepheards haue bin too long thrust vpon vs, to the great dishonor of God, and defacing of the Gospel of Christ. Wee haue hitherto taken vpon vs without warrant of Gods worde, to allowe such for pastors of mens soules, whome no careful owner of cattel, woulde make ouerseer of his sheepes bodies. Which thing almighty God hath alwayes detested, and signified his misliking by diuers testimonies, both of the olde and newe testament. Therefore he sayth by the prophet Esay, complaining of the vnlearned pastors of Israel, which was the onely cause of their affliction and miseries. *Their watchmen are all blind, they haue no knowledge, they can not barks, they lye and sleepe and delight in sleeping, and these greedy Dogges can neuer haue ynough, and these shepherdes cannot vnderstand, for they all looke to their owne way, every one for his aduantage, and for his owne purpose. Come, I will bring Vrine, and wee wil fill our selues with strong drinke, and to morrowe shall be at this day, and much more aboundant.*

The
L. Disc.
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44, 45,
46.

Esai. 56. 10.
11. 12.

If the prophet had liued in these oure dayes might hee not haue spoken the same more truely of manye Shires in ENGLAND? Wee see therefore that blinde Watchmen, and ignoraunt dumbe dogges, and idle greedie cures, and vnlearned Shepherdes, that serue for nothing, but to fill their owne purses, or their paunches, by the testimonie of God his spirite, are denied to be meete Pastors of the people of God. The Prophet Ezechiel also enueigheth at large, against the

Pastor. the vnfeeding shepherdes of Israell: saying, (For we be not the shepherdes of Israell which feede themselves: should not the shepheard feede the flocke: For we eate the fatte, and couer clothe you with the wolles: yee kill them that are fedde, but ye eate not the Sheepe. The weake haue ye not strenghtened, the sicke haue ye not healed, neither haue ye bounde vp the broken, nor brought agayne that which was drinen awaie, neither haue ye sought that which was lost. &c. throughout the whole chapter. When feeding of Gods sheepe is a matter of so great importaunce, and consisteth of so many partes, which the prophet hath heere described, how shoulde wee admitte them whome God reiecteth? Which being ignoraunt and vnllearned knowe nothing at all, and therefore nothing can doe that appertayneth to this charge, or any part thereof: vndoubtedly the reteyning of such, is a manifest token of the vengeance of God against vs, for so hee threatneth by the prophet Zach. his words are these. *And the Lord saide vnto mee: take to thee yet the Instruments of a foolish Sepheraic. For loe, I will raise vp a shepherde in the Lande, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that is hurt: nor feede that which standeth vp, but hee shall eate the fleshe of the fat and teare their Hornes in peeces. O Idoll Shepherdes that leaue the Flocke, the Sworde shall bee vpon his arme, and vpon his right eye: his arme shall bee cleane dried vp, and his right eye shall bee vtterly darkened.*

Bridges. Here first where our Brethren conclude on their former premises, that there is none excuse, &c. We graunt as befoze, that all vaine excuses are insufficient, and that we must doe our endeouour to the vttermost of our power, so it bee done without violence or iniury to any man. But that euery seuerall congregation, Church or Parish must bee provided of a learned pastor, meaning such a learned pastor, as shoulde make no ap-
 poynted forme of prayer: &c. is not so necessary. Howbeit, as learned a man were to be wished and provided for, as maye conuenientlye bee gotten.

Providing
of learned
men.

And if Vnskilfull shepherdes haue beene too long thrust vpon vs, is there no remedy, but we must thrust out the most skilful, for the vnskilfuls sake? But what doe our Brethren meane by this saying, that wee haue hitherto taken vpon vs, without warrant of Gods word, to allowe such for Pastors of mens soules, whome no carefull owner of Cattle woulde make ouerseer of his Sheepes bodies? And can they warrant this out of Gods worde, that we should onely allowe such for Pastors of mens soules, whome a carefull owner of Cattle woulde make ouerseer of his Sheepes bodies? Meritlye by this accusation they myghte thrust out a greate manye not onely vnllearned, but also the moste Learned and skilfullest Pastours of mens soules, that for any skill at all, and perhappes also for anye abilitie of their bodies, no carefull owner of Cattle would

woulde make over-seer of his sheepes bodies. But if our Brethren saie they mean not so, though they say so, but onlie y^e we allowe such for Pastors of mens soules, as are more vnskilfull of the fooode of mens soules, than are such, as for their vnskilfulnesse to oversee the bodies of his sheepe, no owner of cattell would allowe for bodilie shepheards: as (I hope) there be none, or not many, so vnskilful: so, if there be anie, they are not allowed, much lesse thrust vpon vs, but rather instructed, or punished, or remoued, at least wise on p^rose they are remoueable.

As for these sentences, which our brethren here cite against vnskilfull pastors, were not onelie spoken against the wicked and Idolatrous Priests in those Prophets daies: but also against their wicked Kings, Princes, and Magistrates, as Caluine obserueth, saying on the same 10. verse, Esay. 56. Moreover, by the name of watchmen, hee not onelie vnderstandeth the Prophets, vnto whom the function of teaching was inioyned; but also the Iudges, the Gouvernors, and Kings, who ought to haue administred all things orderlie, &c. The applying therefore of this sentence vnto our state now, may inferre a verie dangerous and not subiectlike conclusion, and if our brethren will needs vnderstand it of the onelie Ecclesiasticall pastors, as that of Ezechiel and of Zacharie: yet why should they not rather applie it (as Caluine doth that of Zacharie) vnto the Popish pastors, that resemble these against whō the Prophets inueigh? Albeit Tremelius and other referre these sayings of Zacharie to the Magistrate also. But take it for the Ecclesiasticall pastors. If anie of the pastors in these or anie other Prophets daies, had diligentlie (at their due times assigned vnto them) read in their publike Congregations, the onelie lawe and the Prophets, and administred the Sacraments and rites then appointed; though they had not with anie interpretations at large expounded the same, nor giuen anie perswasible exhortation to the people: yea, though they were not of sufficient learning so to doe, but were able onelie to shew the briebe and simple meaning of those mysteries: yet, would not, nor could these Prophets haue applied these inuectiues, to anie such true and diligent, though not learned nor preaching pastors. And much lesse can our brethren or anie other, direct them against our Christian & godlie protestant Ministers of the Gospell, though they bee no learned preachers, interpreters, nor exhorters: if they diligentlie reade the onely word of God vnto the people, & sincerelie administer the Sacraments, and where a doubt is in anie principle of our religion, can onelie in briebe declare the same though they be neyther learned other wise, nor able to preach, exhort, persuaue, nor apply in publike action. So that, these sentences of the Prophets, are a great deale both to vniuersedie and to vniuersedie of our brethren hated and wrested against all those Ministers of the Gospell, that are no preachers.

Howbeit, if there be anie such among the Ministers of the Gospell, that may

Our brethren too-lauish application of the prophesie of Esay.

wrested.

If the Prophets had liued in our daies, they would not haue spoken as our breth.

may be rightlie compared into these, against whome the Prophets crye : we confesse it is not fit such shoulde bee maintained , neyther both antila we now in force maintaine them, neyther thinke I, that this which here confidentlie, our Brethren by waie of a question doe answere, is true : that if the Prophet had liued in these our daies, might hee not haue spoken the same more truelie of manie shieres in England ? No verilie (GOD bee praised for it) could he. For what manie shieres can our Brethren in England, whereof it may bee truelie sayd, their watchmen are all blinde, and cannot barke, &c ?

What an harde spech is this from our Brethren, to publish and denounce, though (thanks bee to GOD) not against all shieres, yet against manie shieres in Englande ? But I verilie hope, that if it shoulde be tryed, it cannot bee verified of anie one shiere in Englande . And yet, if in anie or manie shieres, there bee anie such (as we graunt there bee two manie, if there bee anie) so still I stande to my tackeling on this point, be they manie, or in manie shieres ; they may bee all well, yea, better reformed (without this newe alteration of our Brethrens Ecclesiasticall government) by the Bishoppes and Archbishoppes, superiour authoritie ouer them . For, howsoeuer by abuse, negligence, or corruption, anie such blinde watchmen, and ignorant dumbe dogges, and idle greedie curres, and vnlearned shepherdes, that serue for nothing but to fill their paunches, may heere and there creepe in : yet are none such by the Ecclesiasticall state of government allowed, but as they are founde criminous heerein, so they are eyther depriued or corrected.

And as for this sentence of Ezechiel, is so directlie spoken against those Pastors, that wilfullie suffered all the people to runne into open Idolatrie, that except we shoulde withall, burthen all the Realme to bee open Idolaters, and the whole Cleargie wilfullie to neglect it, and that they are neither willing nor able to speake ought against it : (although withall we graunt, it comprehendeth all those that are semblable in ignorance, negligence, couetousnesse, and voluptuousnesse, without anie regard of GODS people) it cannot thus largelie and at randon bee applyed to our whole state, neyther against those that are learned, painefull, and faithfull preachers, of which sorte (God bee praised, and increase them) we are not vnfurnished, neyther against those they Curates in their absences and vnder them, such as, although they bee not able to preach, yet they teach truelie and diligentlie to theyr abilitie, and frame theyr lines according thereto . As for such other as heere are named, I thinke it would be ouer harde for our Brethren, to finde out such to bee maintained, which bee ignorant and vnlearned, knowe nothing at all, and therefore nothing can doo, that appertayneth to his charge,

Ezechiels sentence abused, and the whole cleargie learned and vnlearned flattered

charge, or anie part thereof. Neither doth the sentence alleadged out of Zacharie, touch our pooze Ministers. Who though they be not so learned, that they can with anie edification preach, as wee vse the name of Preachers, especiallie as our Brethren heere pretend to vnderstand the word: yet if they reade and set forth the worde of God with all their diligence faithfullie, they are so acquitted from this censure of the Prophet Zacharie, that Caluine writing at large vpon the same, compareth them onelie to the Popishe Pastors, not vnto anie Ministers of the Gospel.

Ministers.

Zacharies sentence written against the Ministers of the Gospel, though not preachers.

Now seeing (saie our Brethren) wee are taught by these wordes of the Lorde God, that it is a great and horrible plague to haue the Church of God encombered with such foolish and Idoll shepherdes: let vs studie to remoue such plagues from the flocke of Christ, whose armes are cleane dried vp, that they haue no force, and theyr eyes vtterlie darkened, that they haue no skill, so that they are not able to perfourme those dueties which pertaine to a wise and faithfull shepherde, except wee will betraie the sheepe of Christ, into the mouthes of rauenous wolues, and especiallie into the teeth of that great ramping lion the diuell, who neuer ceaseth going about to seeke whome hee may deuour for his praie. For what doo these reading Ministers differ from those Idoll shepherdes, which God in his vengeance threatneth to send, for the ingratitude of the people?

The learned Dis.
Pag. 47.

What we are taught by these wordes of the Lorde God, in these fore-
sayde sentences of the Prophets: we haue before sufficientlie seene, that they touch not anie godlie and diligent Ministers of the worde and Sacraments of Christ, although they be not learned Preachers. We grant, it is a great and horrible plague to haue the Church of God encombered with such foolish and Idoll shepherdes, as Zacharie describeth: and to studie to remooue such plagues from the flocke of Christ, whose armes are cleane dried vp, that they haue no force, and theyr eyes vtterlie darkened that they haue no skill, &c. It is good counsell. But to demand heereon: What doo these reading Ministers differ from those Idoll shepherdes, which GOD in his vengeance threatneth to send, for the ingratitude of the people? Is a question with another demand to be asswyled. What they meane by these reading Ministers? For, what our
albeit this is most untrue, that those Idoll shepherdes of whome the Prophet speaketh, were reading Ministers, but rather they are called Idoll shepherdes, for that they were not reading Ministers, but dumbe and silent Ministers, lyke to Idolles, that had mouthes and spake not. Yet, if they meane by reading Ministers, such among vs, as canne doe nothing else but onely reade: although sometime in the auncient Church, there hath also bene a greater

Bridges.

What our breth. mean by reading Ministers.

use of such reading Ministers, whose office was onelic, or most especially to reade, and great account made thereof, & serued for god & excellent purposes, as out of Zachius & Bucer is declared: yet notwithstanding, if these reading Ministers perched into higher places of the Ministerie than they should, (as comming somewhat nēer to the touch of these tearmes) they might perhaps better deserue to be remoued. But if they simplie meane all reading Ministers, wheras the most part are able to giue good counsaile, instruction, admonition, & exhortation in priuate conference, besides their publike formall reading, though they haue no dexteritie in publike preaching: yea, there is none so learned a preacher in this land, or in anie other Church, but it may beseme him well enough to reade the publike forme of common praier in the Church; and to reade the Chapters and Psalmes appointed, and so, all sorts of Ecclesiasticall persons, being comprised in this tearme, Reading Ministers: it were ouerhard to remoue all, and to condemne all reading Ministers for Idoll shepheards.

The learned discourse.
Pag. 48. It will be answered (no doubt) that to supplie their ignorance, there are added to their appointed seruice, many godlie and learned Homelies, which if they reade with their seruice, there is not so greate neede of preaching and interpretation of the Scriptures.

Bridges. And if this be answered, for anie thing that is here replied, the answer might satisfie anie reasonable man, that were not too litigious and importune. Why may not many godlie and learned Homelies bee added, to supplie their ignorance that are not learned pastors? Is not an Homelie a sermon also? And if they be godlie, and learned, & many such Sermons, although they be but read plainlie and distinctlie vpon the booke, and not comed or spoken without the booke: may it not be safely sayde (at least thus much) that where they are orderlie and often read, there is not so great neede of other preaching, and of other interpretation of the Scriptures? Why as indeed, the reading of the (being read as they ought to be) is also a kind of preaching, and oftentimes no vnfruitfull interpreting of the Scriptures. But now, what doe our brethren here replie vnto the answer of this supplie?

The learned discourse.
Pag. 48. We will derogate nothing heere from the dignitie of those Homelies: we will not accuse heere the vn sensible reading of vnlearned Ministers, neither yet the vnreuerent contempt of the ignorant hearers: but which all godlie and wise men must needes confesse, those exhortations that are not applied to the proper circumstances of times, places, persons, & occasions, are of smal power to perswade anie man, and least of all the ignorant people.

Bridges.
Homelies. What our brethren heere doe meane, in saying, wee will derogate nothing here from the dignitie of those Homelies: it is vncertaine, because that this restraint heere, seemeth to infer, that some where els they will derogate

rogate from the dignitie of them: Which if they doe: wee must answere it then, & take this in ſome ſeaſon that is granted here: And yet here let vs friendlie ſoꝛe warne our brethren, to remember what they haue granted heere, leaſt they derogate there, from that which they haue acknowledged here, that thoſe Homilies are godlie and learned Homilies, yea, let them take heed that euen here they controule not themſelues, ſoꝛ if they will heere derogate nothing from the dignitie of them: how then will they not allow them to be read? Is it no derogation to the dignitie of the, to prohibite the reading of them? And ſith they heere confeſſe them to be both godlie and learned, why may not ſuch profit be reaped by them, that they may be a good and neceſſarie ſupplie, when other kinde of preaching wanteth? As ſoꝛ the vnſenſible reading of vnlearned Miniſters, may both here and anie where elſe be too thelie miſliked, and alſo the vnreuerent contempt of the ignorant hearers.

Our breth.
derogation
from Hom.
though
godlie and
learned.

But what is this againſt the godlie and learned Homilies, when they are ſenſible read, and when they are reuerentlie heard, and not contemned, and when the ignorant hearers attaine to knowledge, by the hearing and marking of them? But whatſoener they will derogate other where, oꝛ contrarie themſelues there oꝛ here: What a dangerous ſaying is this that folloiweth, as a reaſon here of the alleage? But, that which all godlie and wiſe men muſt needes confeſſe, thoſe exhortations that are not applied to the proper circumſtances of times, places, perſons, and occaſions, are of ſmall power to perſuade anie man, and leaſt of all the ignorant people? For theſe generall ſpeeches take not onelic awaie the benefit, that many to their comfort and increaſe of knowledge ſeie, by the reading and hearing of many godlie and learned Homilies: but alſo of all other writers & Fathers Commentaries, Churche places, Apologies, Confutations, Treatiſes, Sermons, Doctrines, Homilies, oꝛ whatſoener neuer ſo godlie and learned diſcourſes, yea, it would make the holie Scripture it ſelfe, which is the power of God to ſaluation to all them that beleue it. Rom. 1. which is quicke and forcible, and more pearcing than a two edged ſword, reaching euen to the parting of the ſoule and the ſpirit, and of the ioyntes and marrow, and a ſeparater of the thoughts and intentions of the heart. Heb. 4. to be of ſmall power. And what are anie godlie and learned Homilies, but written Sermons, expositions, and preachings of Gods word, to make the ſame moze plaine, and ſo to perſuade moze effectually the ignorant hearers?

What can
our bre ſaie
worſe to the
derogation
of godlie
learned Ho-
milies.

But, be it that godlie and learned Homilies are but of ſmall power to perſuade anie man: yet if they be of ſome power, though the ſmaller, then may they be added as ſome ſupplie, though the ſmaller: when the greater ſupplie of godlie & learned preaching is not alwaies ſo reue: albeit that many godlie and learned Homilies, are not ſo conſtitute neither

The ſmalles
power maie
yet helpe
ſomewhat in
want of the
greater.

The force of
godly lear-
ned Homi-
lies to the
godly dispo-
sed.

of application, to diuers proper circumstances, of times, places, persons,
and occasions, but that the diligent hearer and marker may perceiue him-
selfe sufficientlie, and often times with more moderation, and no lesse pi-
thilie to be touched and moued, than perhaps with many more vehement &
lesse considerate exhortations or reprehensions of diuerse, yea, & that very
godlie and learned preachers.

The lear-
ned disc.

Let long experience, the mistres of fooles, teach vs, if knowledge the
instructor of wise men cannot moue vs. How many Papists conuerted?
How many ignorant instructed? How many wicked reformed, are ye a-
ble to shew by this ignorant and vnlearned Ministerie, with al the helpes
Pag. 48. of reading, of formall Praiers, Homilies, without preaching & applying
the Scriptures to the proper circumstances before rehearsed?

Bridges
Experience.

How far we
allowe of
Homilies.

If long experience bee the mistres of fooles: whose mistres is late &
short Experience? And why then doe our Brethren crie so fast, to haue vs
looke vpon and followe the late experience, and that in other Countries, as
a rule for vs and all to imitate: The question here demaunded how ma-
ny Papists conuerted, &c? is veris captious. As though we allowed of ig-
norant and vnlearned Ministers; or allowed of such reading of formall
praier and Homilies, as neuer hath the helpes of preaching, or applying
the Scriptures to the proper circumstances before rehearsed. Where-
as we hope, there is no Congregation so utterlie destitute of preaching,
albeit, that the Homilies their selues (being as is confessed) both godlie &
learned, be both a preaching and an applying of the Scriptures, & may
be well vsed of anie neuer so godlie & learned a Minister, and much more
the lesse learned that he is.

And no doubt, though we name not perticular persons, which we might
well doe, and I for my part, & that in open disputatio of this matter, with
some not of the meanness of our Breth. & that befoze p. 49. the, & the selfe
of the Citty, haue heard diuerse godlie, zealous, & woorthipfull, seriously ac-
knowledge great fruit by the hearing of Homilies, yea, and some that haue
plainly confessed of themselves, that befoze being verie ignorant Papists,
though they haue not onely ben conuerted by the hearing of the godly &
learned Homilies, no: onely by hearing preachers, no: onely by reading
the Scriptures, no: onely by praier to God, who only openeth, mollifieth,
lightneth, and conuerteth the heart: but that God hath done it sometimes
by all these meanes together, & sometimes by one, & sometimes by another,
with conference, disputing, & other godly meanes: yet among all, they haue
openly professed, that God hath conuerted the frō their Papistrie, & instruc-
ted the from their ignorance, & reformed the from their wickednes, not a
little but verie much, by the often reading and hearing of printed sermons
or Homelies of our owne Countreimen, & of other nations: as of Caluine,
Bullinger, Gualter, Hemingius, & diuers others: & whether this be true or

no,

no. where as our Bzeth demand, how many we are able to shew: let euery man shew himselfe as he hath found, I appeale to euery mans conscience, for his owne experience in this point: & I doubt not, but (if they will not vnthankfully hide it) many thousands in this land would rise vp, & with heart and mouth confesse, that they haue found no small comfort & edificati- on, by the reading and hearing of such godlie and learned Homilies or Sermons, as in our English tongue are set forth.

Againe, who seeth not, but he that is so blind that will see nothing, that these parts of a true pastors duty, which both the prophets Ezech. & Zac. reherse, namely, to strengthē the weak, to heale the sick, to bind the bro- *The lear- ned dis- course.* kē, to seek the lost, to bring home that is caried away, to cherish the yōg lābs, to feed the strōg sheep, &c. cānot be performed of any man by such means as these, but only by such a one as is a godly & lerned shepheard. *pag. 49.*

I grant these duties cannot be performed by such meanes as these, of any man that is altogether ignorant & vtterly vnlearned, such as our bzeth haue heretofore described. But I denie this, that these duties can be performed only by such an one, as is a godly and learned shepheard, in such sense, that he may not withall vse these meanes. *Bridges*

Wherefore, these poore helps of prescript forme, of reading of praier, of homilies, & such like, when they are alleaged to maintaine the igno- *The lear- ned dis- course.* rance of vnskilful pastors, are called no beteer by the iudgemēt of God, but the instruments of foolish & Idoll shepheards, which haue a certain pretence of pastorall office, but in effect are altogether vnmeet for the same: eue as Idols & Idiots are good for nothing, but able to do much hurt, concerning whō, our sauour Christ pronounceth this fearful sen- *pag. 49.* tence: If the blind leade the blind they shal both fal into the pit. How lōg therefore shal we suffer the blind to leade the blind, to the destruction of both? Let vs therefore now at length remoue these blind guides, & place in their steads faithful ouerseers, that may leade the flock of Christ into the waie of saluation. *Es 50. Mai 15. 14.*

How is now the promise kept which our bzeth made so late before, that they would derogate nothing heere frō the dignitie of those Homilies, which theselues confesse to be both godly & learned? And yet here eue the *Bridges.* verie next page, both Homilies generally, & also the prescript form of rea- ding of praier, & such like, are not only contemptuously called pore helps, but are in reproch termed the instrumēt of foolish & Idoll shepheards, & it is worst of all, they say they are called no better by the iudgement of God. But do they find this iudgemēt or calling of God out of Zach. or E- *The Iewes* zech. or anie other of the Prophets? Do any of the call a prescript form of used a pre- scripe forme of praier & written Sen- mon. godly praier, or of godly & learned Homilies or sermons by these termes? Had not the Iewes a prescript forme of all their sacrifices, & of many praie- ers & Psalmes, composed, digested, & prescribed to the children of Corah, & to other

Use of Homilies.

other Priests and Levites? And had they not also many Sermons written by Moses, and by the other prophets, which they often used on the Saboth daies, and other feasts to reade in the congregations publickly, without any alteration of them, or the addition so much as of any exposition or exhortation gathered on them? And did they not in so doing, even all these things that here are mentioned, notwithstanding all things were prescribed vnto them? And yet were they no Idiots nor Idols, nor the blind leaders of the blind, nor these sentences of Christ nor of these Prophets were applied vnto them, nor the following of the prescribed seruice, are of them called the Instruments of foolish and Idoll shepherds. And, what godlie and learned Commentarie expoundeth these wordes of the Prophet, for the prescript forme of praier and Homilies?

Caluine on Zacharie chap. 11. 15.

Caluine on these wordes of Zacharie, chap. 11. verse. 15. *Take to thee the instrument of a foolish shepherd*, saith on this wise: The Prophet heere teacheth, that whereas God hath cast off the care of the people: there shall be some vaine shew of gouernment, but out of which it may easilie be gathered, that God exerciseth no more the office of the Pastor: as though he should saie, the people should be so forsaken, that notwithstanding they should thinke themselues yet for a while to be, and to remaine vnder the safeguard of God: Euen as we doe see in Poperie those proud boastings to flie about, the church to be neuer forsaken of God. Although therefore the truth of God hath hether to bene ouerwhelmed: notwithstanding it was the true Church, which was stuffed with wicked superstitions. Euen as therefore the Papistes boast and are contented with a title onelie: so we know the Iewes pretended their priuiledges, & these also were their weapons, when they would coape and conflict with the Apostles. What? are not wee the inheritance of God? Hath hee not promised, that there should be a perpetual sanctuarie to himselfe among vs? Is not the sacerdotall vnction a certaine and infallible signe of his grace? Euen as therefore the Iewes puffed out those foolish boastings against the Apostles: so also at this daie the Papists doe shroude all their shames, vnder the title of the Church. This now dooth Zacharie vnderstand, when he saith, that by the commandement of God, hee tooke the vessel or instrument of a foolish pastor or shepherd. *It* signifieth vnto the Hebrues anie instrument; we expound it a broken bagge. But that is to much wrested. I doubt not therefore, but that by the instrument of the pastor, Zacharie vnderstandeth the Ensignes or notable markes, out of the which it might be gathered there was yet some pastor, but in the meane season he calleth him a foolish pastor, that we may knowe, he was but a voide or a deceit full visard. The name therefore of pastor is heere placed by granting to it, as the Scripture often speaketh, and at this day we also grant now and then to the Papists, the name of the Church, and also

also we graunt to their horned or mitred Bishops the name of Pastors. *Use of Homilies.*

Thus both Caluine apply this saying to the Papistes (as the most part both of olde and newe interpreters; apply the Pastor heere mentioned to Antichrist) and the instrument of this foolish shepheard to the title of the Church. But none that I read of, to the prescript forme of godly praiers or to the reading of godly and learned homilies.

If our Brethren say, that these thinges are not of themselves called the instrumentes of foolish Pastors, but when they are alleaged to maintaine the ignorance of vnskilfull Pastors: although, this be not true altogether neyther; yet, were it true, when these thinges are so alleaged: as the scripture in some sense, when it is wrested and alleaged to maintayne that, which it is not spoken of, no; appliable vnto, is called a dead letter, or rather not the Scripture at all, and so may be called in suche a wrested and false sense, the instrument of an Hereticall Pastor, and of the Diuell himselfe, or by any worse name: and yet bled and applyed in his true sense, (in which onely it is indeede the Scripture,) it is the holie woorde of God: as also wee may saye the like of the sacrifices, and other ceremonies of Gods lawe amonge the Iewes, when they were bled in their kindes, and referred as types and figures to Iesus Christe, they were the holy ordinaunces of the Lorde: but being diuoluen from Christe, whome they prefigured, to maintayne the errour of *apostolical* operation, as though they had vertue and grace in themselves, to forgive the sinnes of those that made the sacrifices, or of those to whome they applyed them: they are then called beggerly elementes, and as it were the offering vp of dogges, which God detesteth: so, if we shoulde commend the reading of prescript forme, of holie and deuout prayers, or of godlie and learned homilies, to maintaine the ignorance of vnskilfull Pastors: then indeede it might well be sayde, that the holinesse, and deuotion of those prayers, turneth to sinne and superstition; the godlinesse and learnednesse of those homilies, might well be sayde, by the iudgement of GOD to be no better than instrumentes of foolish Pastors, though in these places cited, God call them not so. But, since we alleage not, no; vse any prescript reading, or forme of prayer and homilies, to maintayne the ignorance of vnskilfull Pastors, but contrariwise, to instruct both them and all others that here the same, and so to bying them out of ignorance to godly and learned knowledge: these odious and contemptuous termes, can by no right bee iustlie applyed vnto them. And as so; the suffering of anye blinde guydes to leade the blinde: If they be suche blinde ones indeede as Christe speaketh of, it were not convenient they should be suffered. And if our Brethren would leane these vnnecessarie strivings with suche guydes as be not blind, but see as well, or better than theirselves, those blinde guydes where any be,

The Scripture wrested is not the scripture which in his true sense is gods holy word.

The vse and abuse of the sacrifices.

The abuse in reading prayers and homilies let teth nor, but that there is a good vse of them.

Blind guides.

shifres. might be better and more orderly remooued, and other faithfull overseers placed in their steede.

The learned disc. The ministers of the Church are the salte of the earth. If the salte be vnfaurie, wherewith shall it be seasoned? It is good for nothing but

pag. 50. to be cast out and trooden downe of mens feete. Let vs not therefore

51. seeke politike shifres to maintayne the vnfaurie salte, which our Saviour

Mat. 23. our Christ pronounceth to be good for nothing but to be cast out. By

these and many other testimonies of the scripture, it is as cleare as the sonne at noone dayes, that it is the office and ducie of a Pastor, both to be able and willing to teach his flocke, and that no ignorant & vnlearned person is to be admitted to that charge, or reteyned, if hee be crept in, no more than a blind man is to be suffered in an office, which must be executed only with the sight: or a dumbe dogge to giue warning which can not barke, or an Idol to haue the place of a man, or a foole of a wise man, or a wolfe of a shepheard, or darkenesse in steede of light, or salte that is vnfaurie to season withall.

Bridges. We graunt, no politike shifres should be sought nor vsed, neyther (hope

we) any are sought or vsed, at least, our Brethren haue not yet proued

Our forme of prayers & homilies any to be sought or vsed by the state of the Ecclesiasticall gouernement,

& homilies to maintayn such Ministers, as may rightly be compared vnto these termes.

no politike shift to maintaine vnlearned Pastors. Neither are godly and learned Homilies, nor the prescribed forme of

godly prayers, any politike shifres to maintaine them. If they were: our

Brethren their selues might be burdened, to seeke also such politike shifres,

that doe likewise prescribe a forme of publike prayer. Such Ministers as

are here described, blinde, fooles, Idiots, Idols, dumbe dogges, wolues,

darkenesse, salte vnfaurie, ignorant and vnlearned persons; where any

upon iust tryall are founde and conuicted so to be, and of whom is no hope

that they may become able and willing to teach their flocke, it had bene

better (we confesse) they had not bene admitted to that charge, or being

crept in, are not to be reteyned. Notwithstanding, all such may orderly

be remooued, and yet the prescript forme of common prayer, & of godly

& learned homilies, & the superior authoritie of Bishops & Archb. with

the other discipline and gouernement of the Church of England already

established, may continue well inough in force, without these brouis, odious

and impertinent quarels, of mainteyning any such vnlearned ministers.

The learned disc. But while we intreate of teaching, to be the dutie of a Pastor, we do

not only mean publike preaching when the congregation is assembled:

pag. 51. but also priuate exhortation, reprehension, consolation, of euery particular

52. 53. person within his charge, so often as neede shall require. And that this is also the dutie of a faithfull Bishop, S. Paule testifieth, setting before the Elders of the Church of Ephesus the example of his diligence,

which

which he would haue them to follow. *You know (sayth he) from the first day priuate du-*
that I came into Asia, after what manner I haue bene with you at all seasons. *11.*

Seruing the Lorde with all modestie, &c. And how I kept backe nothing that was *11. 20. 8.*
profitable; but haue shewed you, and taught you, both openly and throughout ene- *19. & 20.*
ry house. By which is manifest that the Pastor must not onely teach al his

flocke openly, but also he must instruct euery family priuately, wherefo-
 euer he shall see it to be needefull or expedient. Which dutie cannot be
 accomplished by a reading Minister. Also in the 26. ver. of the same chap.
 hee commendeth vnto the Elders, a generall care of the whole flocke. *11. 20. 16.*

Take heede to your selues (saith he) and to the whole flocke. Which care cannot
 be well, or at all vndertaken, except they be diligent to teach, both all
 and euery one of their flocke, as neede shall require. Which thing also he

willeth them once againe to obserue in his example, verse, 31. saying:
Therefore watch ye, remembering that by the space of three yeares, I ceased not *11. 20. 31.*
night and day, exhorting euerie one of you. By these testimonies, it is euident

to see, what diligence the holy Ghost requireth of Pastors in teaching,
 both publikely & priuately, as well generally all their flocke, as particu-
 larly euery one of them. He therefore that is vnapt, to execute this part
 of a Pastors dutie, is altogether vnmeete, to whom gouernance of the
 flocke of God, should be committed.

All this, with these three sentences of S. Paul, (as our Breth. here say) Bridges.
are especially referred to priuate exhortation, reprehension, & consolation.

And we grant this particuler and priuate teaching, to be a part of a Pa- *The Pastors*
 stors dutie, and that he which is (altogether) vnapt to execute this parte *priuate duty.*

of a Pastors dutie, is altogether vnmeete, to whom gouernance of the
 flocke of God should be committed. But again we say, that he which is
 apt to execute this part of a Pastors dutie, and is diligent to teach al and
 euerie one priuately wherefoeuer he shall see it needefull & expedient, is
 not altogether vnmeete, to whom the gouernance of the flocke of God
 should be committed. With there are many, both godly and learned Pa-
 stors, that can doe, & do to their habilities execute & accomplish these duties,
 & yet haue not the gift of publike preaching: and therefore, for their open
 actions, why may they not the better & oftner, vse the reading of the pre-
 scribed forme of comon prayer, and other godly and learned homilies,
 in the publike assemblies of the flocke and congregation?

In temporall affayres, no man will committe the least charge that *The lear-*
 can be, to such persons as he knoweth to be altogether vnmeete, or vn- *ned disc.*
 able to aunswere vnto the charge: & shall we continue as we haue done *pag. 53.*
 hetherto, to put the in trust with the gretest charge that can be, the salua-
 tion of so many thousand soules, redeemed with the bloud of Christ, who
 we knowe certainly to be able to do, no part of a Pastors dutie suffici-
 ently? God forbid that we should still continue, so lightly to esteeme so

nisters.

waightie a matter, as though we accounted the blond of Christ, by which we are sanctified, to be prophane, and would contumeliously withstand the spirite of God.

Bridges

Our Breth.
impugne
one and we
defende an
other.

What Mini-
sters we de-
fende & how
saue fourth.

Our Bretheren are all in extremes, as though wee allowed the committing this office of Pastorship, to those that are altogether vnmeete, and to such whom we know certainly to be able to do no part of a Pastors dutie sufficiently, which to doe is a great and iust offence. But we defende one, & they impugne another. Albeit, vnder the quarell against that other, they meane to wyng out indeede, both the one and the other, and not only the more insufficient Pastor, but the most sufficient. As for us, we onely speake in defence, and that but by the way of tolleration for a time, of such as are not altogether vnmeete, but willing and able to doe some part, or the more parte, and that sufficiently of a Pastors office, though not all, or all, though not in such sorte, as other better learned, that can publicly interpret and apply the scriptures, to the circumstances of times, places, persons, occasions, and in publike preaching haue the gift, learnedly and effectually to exhort, to comfort, to admonish, to reprehende the hearers, and to confute the gainesayers: although, they be yet able to doe these thinges better in priuate. And in publike they followe the formes set downe and appointed, of godly and learned homilies.

Not, but that we heartily wish as well as they, that all Pastors could as freely and learnedly preach, as can the best; at least, better than they now can. And the godlie Bishoppes and Prelates doe (I hope) endeavour themselves in their charges, to exercise the Pastors thereunto. Neither doe we allowe, that the Pastorall charge should bee committed vnto anie, that in anye respecte is insufficient. But if it were before committed vnto them, except they be altogether vnmeete, and no hope of anie sufficiencie in them; we thinke not, that by and by they must be thrust out by head and shoulders. But that they may bee permitted to doe what they can doe, and be trayned vp with such exercises of learning, as whereby they may ware more able. And in the meane time, godlie and learned Preachers to trauell the oftner in such places, the better to supplie that which wanteth, and hereafter not to committe the charge but to such onely, as shall bee more sufficient to discharge it. And this not onely we like and agree vnto; but I trust, yea, I knowe in many places, (so farre as conueniently may be doone) it is with all diligence and care already provided for, and may well be doone, the Ecclesiasticall gouernement of the Church of Englande, notwithstanding standing as it both.

The exercise
of our Mi-
nisters.

The lear-
ned disc
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But necessitie (you will aunswere) hath no lawe. This necessitie wee haue answered before, to consist in two pointes. In lacke of lyuings, and lack of learned men. The first we haue shewed ought to be no lette,

lette, no not of an houre, if the other want could so soone be supplied. And both must of necessitie be provided for in time, or else wee testifie before God and his holie Angels, that they which neglect or withstand this prouision, shalbe guiltie of the bloud of al thē, which perish through the default of teaching, in the whole realme.

This is a good answer (being vnderstode in his right sence) that here *Bridges.* againe we are presupposed to make, necessitie hath no law. Our Brethren answer hereunto, by distinction of the thinges wherein this necessitie doth consist, to wite, in these 2. points, in lacke of liuings, and lacke of learned men. Well then, our Brethren here graunt (when they can thus properly distinguish the same) that there is a necessitie in this matter.

Two necessities, lacke of liuing & lack of learned men.

But, to the first they answer, that they haue shewed it ought to be no let, no not of an howre. Nowe verily, then it is a gentle necessitie, that so soone can dispatch so great a matter. But, for the other necessitie of learned men, they cōfesse it to be harder, saying: if the other want could so soone be supplied. If then a longer time must of necessitie be required, for the supply of learned men, how then should all these Pastors that are not learned men be forthwith tourned out, and no longer at all be receyued? Should the Churches lye utterly vacant, vntill these learned mē might be gotten? And should we supply this want with a greater want, y is, with none at all in the meane time, neither learned nor vnlearned?

But haue our brethren espied it out now at length, that both these necessities, yea that of liuings as wel as y of learned men, must of necessity be provided for in time? This is an other song than our Brethren sang before, that the one must be done out of hand & suffred no longer: & the other ought to be no let no not an houre: but (as better aduised) they now begin to see, that soft fire makes swete malte, and in space will come grace. It must haue time, or euer that these necessities can be provided for, & perchance a longer time than an houre, to provide for the easier of both these necessities.

For the time to supplye these necessities is contrary to that they saide before.

But howsoeuer they lengthen or shorten the time of this prouision: I would wish our brethren here aduise themselves, how they protest before god and his Angels, such solenne testifications, as here they make, of thē that neglect or withstand this prouision. For, if they meane, this prouision, that they immediatly set downe: it is a very dangerous prouision, in diuerse respects, not only against meaner persons: but also against greater personages & states, than I would wish our Brethren Protestants: yea, then besides to holy subiects, or charitable Christians, to haue delt in: least (though they haue no ill meaning) they giue occasiō of further suspitiō. And though they say, they meane generally any goodly and conuenient prouision: as I hope there is no goodly Magistrate or Prelate, that neglecteth or withstandeth the same: so I admonish our Brethren once againe, to take hede

Our Brethren protestation

of such dreadfull protestations. Least, while so importunately they urge for necessarie, this vnnecessarie prouision that they set downe, and o-
ther their platfoymes and mobilles of Ecclesiasticall regiment: they doe
not their selues neglect and withstande, suche goodlie prouisions of the
Prince, and of those that haue authoritie hereunto vnder God and her
Maiestie. whereby these necessities might haue bene long ere now, much
better than they are, provided for. And let the withall take no lesse heed,
least this prouision of theirs that followeth, would not, while they thinke
to mende the matter, make it farre worse, both for the necessitie and
want of lyuings, and also of learned men. Which, whether it will or no,
let vs see and consider these prouisions of theirs, to supply and take away
these two necessities.

*The lear-
ned disc*

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The lacke of lyuings may be supplied, eyther by restoring the sa-
cristies of Abbeys, as Impropriations of benefices, &c. or by deu-
iding the superfluities of some places that haue too much, vnto the that
haue too little, or by anie other godly meanes, that may be thought
meete to those godly and wise gouernours, that by duetie ought and by
authoritie may doe it.

Bridges

*A threefold
prouision.*

To supply the lacke of lyuings, our Brethren do here set downe a three-
folde prouision. First, by restoring the sacristies of Abbeys, as impro-
priations of benefices, &c. Say, soft (good Brethren) let vs pause a-
while on this, for (me thinkes) the vertie name of the Abbeys (the Ab-
beys prouisions being so great and riche) seemes to promise great mat-
ters. And there were no more but this poore helpe to restore the sacri-
leges of Abbeys, meaning their landes and goods: the necessitie of the
poore Pastors lyuings, would be helped well inough, I warrant you.
All the other prouisions might surcease. But I pray you, if wee
should goe no further but to this: call ye me this a prouision of an houres
warning? They were a longer while ere they were sette vp. And as
it is a true saying of olde, *Facilius est destruere quam construere*, We
may quicklier pull downe with one hande, than wee can easilie builde
againe with both. They were quickly downe, and yet in longer while
than an houre, or a day, or a yeare: and trowe you they would bee all so
sone restored?

This resto-
ring requi-
reth a lon-
ger time tha
is here set
downe.

But I hope, ye wotte well what ye mean. For ye say not, all the landes
and goods of Abbeys should be restored: but, by restoring the sacristies
of Abbeys, as impropriations of benefices, &c.

What our
Breth. mean
by the sacri-
lege of Ab-
beys.

And I pray you, what meane you by these wordes, the sacristies of
Abbeys? doe ye not meane the taking away from them their landes and
goods? If ye so doe: call ye that sacristie? which is the worst kinde and
highest degree of theft, when they robbe such thinges as are consecrated
to holie uses. But I hope our Brethren thinke not so well of those deas
of

of thames, the cages of uncleannesse; and nurseries of superstition; the chiefe pillars and mayntenance of the Pope his errors, pryde and tyrannie; that their landes and goods as impropriations, &c. were debited to suche holie uses; that the taking of those goods from them, might be rightly called sacrilege, euen as though it had bene the robbery of Gods temple among the Jewes; or of the Church among vs: I thinke our Brethren haue not so good an opinion of those Abbyes, nor so ill an opinion of the parties, that toke those landes and goods from the Abbyes.

The taking away their landes and goods was no sacrilege.

For if they account the taking away of those impropriations, &c. from the Abbyes to be sacrilege: then what doe they account the takers away of them? And who were they that toke away these goods and landes from the Abbyes, and dissolved the Abbyes themselves? Not onely the most renowned Prince of happie memorie King Henrie the eight: but all the whole state and persons in the Realme. Which gaue them to the King, and the King to diuerse Nobles and subiectes, as he pleased. If our Brethren should call all these Church robbers (which the name sacrilege becometh) because they dissolved, toke and gaue them away by law, & that by the highest order of laws in all this lande, no doubt vpon no lesse deliberation of all the states of the Realme, than it was the iust punishment of almightie God vpon those Abbyes, and one of the greatest shatterings of Antichrists kingdome in this land: to cal now these doings sacrilege, were nothing so dutifull and considerate a speeche, as our Brethren in a matter so important should haue used. If our Brethrens drift be, that they would haue all the Abbye landes and goods restored: howe their goods can possibly be restored, I can not see; their riches and Jewels beeing no small part thereof, so disperfed and consumed, as fewe men aliove can tell where almost anie reliques of them remaine. And their houses for the most parte left desolate like Ierusalem, scarce one stone standing on another; or rather like Babylon, for owles and infamous birdes and beastes to nest in. As for their landes and reuenues might better be restored.

The Abbye landes and goods can not be well restored.

But from whome againe should they be taken? And from howe highe, and some from howe lowe personages in this lande? And howe manie should thereby euen vtterly be vndone? And would not this also aske time to be considered? Or by what name shall we terme the taking them away once againe, from them that now enioy them? Or by what right and law should they be taken from them, and giuen to the supply of the poore Pastors? I graunt, no small part of them might perhaps, haue bene better employed: as some parte (God be prayesd) was. But that is past and gone, and done by order and lawe, and done euen by Gods iustice and great prouidence, whosoever looketh deeply into the dooing of it. But whosoever it was doone, howe it now should be vndone, and all restored

Restoring
Abbye
landes.

and that to the Pastors: would aske (I thinke) a greater deliberation, a longer time, & a woꝝke of moꝝe waight and difficultie than we all do twene, oꝝ we are able to foꝛecast would followe, and perchance would fall out p. wayes woꝛse, than this one would euer be able to counterpeise.

If they mean
the lands &
goods that
the Ab-
byes got sa-
cilegiouſly
they can not
be restored.

But if now our Bꝛethꝛen say, that they vnderſtande not by the ſacrile-
ges of Abbeys, that which was taken away from them: but rather that
which the Abbeys tooke from others, namely the Pastors liuinges: where-
upon they say: as impropriations of benefices, &c. What doth this &c.
meane, but the landes and goodes that the Abbies had? And ſoꝝ my part,
I had rather indeede vnderſtand the woꝛds of our Bꝛethꝛen in this ſenſe,
that the Abbeys comitted ſacrilege, in taking impropriations of bene-
fices. Although wee muſt offer no injury no not to the Deuill himſelfe.
Neyther can we ſo call it ſacrilege of the Abbeys, when they receaued
the ſame by lawe and oꝛder, and with all the parties conſents that were
the owners, oꝝ that had any title oꝝ right therein. But doth not this come
in effect all to one reckoning, to robbe Peter and paye Powle? What a
number ſhould be robbed of their right, and manie, of the beſt oꝝ moſt
part of their liuinges; and ſome, of all the liuinges that they haue, if the
onely impropriations of benefices, without this &c. belonging to Ab-
beys, (ſome Abbie hauing little elſe) ſhould be reſtoꝛed ſoꝝ the ſupply of Pa-
ſtors? Which to be done without the owners good willes, that peraduentu-
re alſo bought it with their money, oꝝ by exchange with the Prince ſoꝝ o-
ther landes, by what title ſhould we terme this reſtoꝛing? And to tarie till
the owners were willing to reſtoꝛe it, and yet good men and earneſt pꝛo-
teſtants, and many alſo no ſinall fauozites of our Bꝛethꝛen. I thinke it would
aſke a longer time then an houre, to deliberate thereon, & perchance cleane
alienate them from fauozing theſe deuises of our bꝛethꝛen, except they can
finde out ſome other prouiſion ſoꝝ their Paſtors.

The 2. pro-
uiſion by di-
uiding of ſu-
perfluities.

But, if this will be no better liked: our Bꝛethꝛen haue another way to
the woꝛde. Or by diuiding the ſuperfluities of ſome places that haue too
much vnto them that haue too little.

What places
haue ſuper-
fluities.

Pea ſoꝝ ſooth, this indeede comes neerer to the touch, and is moꝝe plauſi-
ble of the twaine, if there be any moꝝe ſtates to be deuided. What talke
ye of reſtoꝛing that that is paſt? Let vs fall to deuiding of that that re-
maines. Many will like farre better of this deuise than of the former.
Foꝝ why, they may perhaps in this diuiſion, come by a ſhare ſoꝝ their
part, if they haue ought to doe therein. Wee is an ill cooke that can not
licke his owne fingers, if this deuision once come to ſingering? But
our Bꝛethꝛen would diuide, but onely the ſuperfluities of ſome places
that haue too much. And is there any places that haue yet ſuch ſuperflu-
ties, & too much? I doubt me, if they be well examined, they will be found
to ouerflowe with a ſmall ſuperfluitie (God wotte) if not rather theſe
places

places that are envied most, or suspected to have such superfluity and too much: have that copetency that may defray their necessary charge, & maintain (not with superfluity, but with sufficiency) the decency of their places and callings.

¶ Byethen, let us take heed of Iudas example, and not thinke such a-bundance superfluity or too much, when it overfloweth (if it overfloweth at all) so farre as stretcheth to the help and comfort of those that have to little. For if any do abuse their superfluity, (have they any) or their sufficiency, to their owne excess, either in sparing or in spending, and follow not the Apostles example, whiche knewe howe to abounde and howe to want, Philipians. 4. nor regarde his rule prescribed to the Corinthians: Let your abundance supply their defect that their abundance might supply your defect that there might bee equality, which (as Caluine sayth thereon) may bee made of a mutuall collation by a fit proportion, notwithstanding some possesse more and some lesse, and the giftes be vnequally distributed: If (I say) they that possesse more keepe not this rule: the fault is personall, not reall, rather the man, than the matters. And if one doe ill, he may be amended, or removed, and another may do moze good, the living standing intyre as it did, yea, though it were superfluous indeede, and though our brethren thinke it too much, yet of twaigne, better too much than too little, *Nequius est dare quam accipere*, as the Lorde sayd: And, *si honores mutant mores: mutant mores et honores*. If honours chaunge manners: let manners chaunge honours, and not enuy the manors for the manners.

¶ And what is meant here by these glauing speeches the Superfluities of some places to have too much? Are not Bishopricks, Colleges, Cathedral Churches, and Hospitales, here aimed at? as though these places had too much, and superfluity of livings, which they would haue eyther clean taken away, or pared and circumsised of some of their livings, lands and manors as too much, or doe they mean it of the places and Lordships of the temporaltie? that they nor any estate should haue any livings, that might to our brethren be thought superfluous and too much, but that a diuision must be made also thereof among these Pastors, that haue (as they say) too little. Nay, if these wordes should be vnderstoode of such diuision: they would that not vnworthily be liked as ill and worse than were the former, of restoring the sacriedges of Abbeys as impropriations of benefices &c. whereby not onely Bishopricks, Colleges, Cathedral churches, and Hospitales, but all the estates, even the highest and all in ciuill policy (vnder pretence of reforming the Church, and diuiding the Church livings) might be called in the compasse of this newe diuision, and as superfluous be meetely well rebated. But, if this be leperdous euen to the whole state, besides manifest injuries offered, not onely to many worship

full,

Prouision. I will, yea, to all the nobles, and (that is most iniurious) to her most excellent Maiesty, by whome vnder almighty God, we enioy, be it much or little, all the linings we haue: and therefore the deuise of this diuision may not be attempted, without the incurring greater inconueniences than our brethren would thinke. When last of al, & in generall for all, this must serue the turne. Or by any other godly means, that may be thought meet, to these godly and wise gouernors that by duty ought, and by authority may do it.

The third
prouision.

This prouision was well referred to the last call, and when all sayles, may well serue to helpe at a pinch, in steade of all other deuises. If it will be no butter, make it cheere. If it will not sadge by one meane, then trie it by any other meanes. Say (say our Brethren) not so, but by any other godly meanes. And what godly meanes is that hath it no name; but any other shall we depend, we can not tell vpon what? Any other godly meanes (say they) that may bee thought meet to these, &c.

What? and shall it be arbitrary, that they shall thinke meete? and who be they that thus shall thinke meete, we cannot tell what?

Who? These godly and wise gouernors.

These; which be these?

These that by duty ought, and by authority may doe it.

But still I desire that we might knowe by some more playne description of what state or condition these shoulde be: for this is still *Ignorant per ignorantiam*. We tell vs of gouernors, and these gouernours, and godly gouernors, & wise gouernors, that by duty ought and by authority may doe it. And we are neuer the wiser, who they are, nor what office they haue; nor of what vocation they be: whether they be gouernors, that are so called in this Learned Discourse of Ecclesiastical gouernment, or whether ye meane any other ciuill Magistrates. For it may bee easily ghesled, yee meane not the Bishops & Prelates: nor yee meane (as it should appear by these wordes) the Queenes Maiesty. And who then shoulde these godly & wise gouernors be, that by duty ought, and by authority may do it, without the licence of their soueraigne? I see no godly no wise gouernor, that may or ought, or (I thinke) wil intermeddle in such restorings, diuisions, or prouisions, as here in a generall name, of I wot not what godly meanes, nor howe, nor when, nor to whome, nor to how many of them, it may, or it may not be thought meete. Is not this a Learned discourse, that our brethren haue here deuised, for the reforming, helping, supplying, restoring, prouiding, & diuiding of these linings? and thus they conclude this point, concerning the linings of the Pastors. Let vs now see how they deuise to help the other point, for the want of learned men.

The lear
ned Dis.

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55. 56. The lack of learned preachers must bee so farre soorth supplied, as it may presently, by encouraging and exhorting so many as are able, to take

take that charge in hande, by overseeing the readers and schollers in Di-
 vinity in the vniuersities, to doe dueties, the one in teaching purely, the
 other in learning diligently: by thrusting out these vnprofitable heades
 of Colleges, & other drone Bees, which eyther are vnable or vnwilling to
 set forward the studie of diuinity in their seuerall houses, and placing
 diligent and learned gouernors and studentes in their places, and by
 other good meanes reforming vniuersities, by erecting of Doctors and
 teachers, in as many places as may be: by compelling the vnlearned Mi-
 nisters, in whome is anie towardnesse, to become schollers in Diuinity,
 with some allowance of liuing if they be willing to study, or else to send
 them from whence they came, to get their liuinges with sweate of their
 browes: and especially considering the greatnesse of the haruest and few-
 nesse of the Laborers, by praying earnestly the Lorde, of the Haruest in
 this great necessity of ours, to thrust forth Laborers into his Haruest.
 And in the meane time till God shall blesse vs with a sufficient number
 of Learned pastors, to take some extraordinary and temporall order for
 overseeing the Churches, that although they can-not bee all sufficient-
 ly instructed and gouerned: yet so many shall not bee altogether
 destitute, of all knowledge and spirituall gouernement, as there are
 now in this most corrupt state of the Church, in which we haue hitherto
 continued.

If the lacke of learned Preachers, must so farre forth be supplied, as it *Bridges.*
 may presently: then must not all the pastors that are not learned Preachers
 be presentlie displaced. Which is flat contrary to that which before so ear-
 nestly was urged, that they must no longer be retained. But now when
 our brethren come more aduisedly to consider and set downe before them-
 selues, their own deuises, that they would haue for remedies: they begin to
 find & confesse that, which before they saw not & impugned. The first means
 that is here set down, is by encouraging and exhorting so many as are a-
 ble, to take that charge in hande. This is good counsell, adding fitnessse to
 ability: for many are able, that for diuers respects it were not fit, they shold
 take that charge in hand. But sure encouragement & exhortation is so
 good means to fit & able persons thereunto: would to God our brethren the
 selues, would follow this their own good counsell: and not by these vnnece-
 ssary disturbāces, discourage & dehort many not only fit & able to take that
 charge in hand: but that haue taken it in hande, & haue both couragiously
 them-selues laide hande to this plowe, and haue encouraged others, and
 their heartes are now so discouraged, their handes so weakened and
 faine downe, yea, they haue so faine away, and pulled away their
 handes from the plough and tyll of Gods field: that withall they
 haue discouraged many other, which are eyther become of ecclesiastical
 more secular, *Nemo reliquit nos ex seculum est presens saeculum* or they are become
 New.

The first
 remedy of
 encourage-
 ment.

Students.

Neutralles in religion: yea, some are become playne apostates to the open aduersaries of the Gospell. Who onely are much encouraged hereby, exhorting themselves and others to gape for the spoyle of vs both, while wee thus contende and strue one with another, and all they holde close together against vs.

If therefore our Brethren will exhort and encourage other indeede, let them first leane off these innovations, and especiallve these eager contentions for them, and ioyne together with their Soueraigne Prince, with the Magistrates and prelates, with the lawes established, like good subiectes, and with vs their Brethren brotherlike, in defence and aduancing the Ecclesiasticall state of regiment that wee liue vnder: and if we finde or think ought to be amisse, take the reforming of it in such humble, charitable, e modest maner, as becometh our calling, without such scisme and breach of Gods and the Princes peace therefore, and so shall wee discourage and daunt our aduersaries, confirme our selues, and withal encourage and exhort moze effectually, so many as shalbe able and meet to take that charge in hand.

The seconde remedie of overseeing Students to doe their duties.

The seconde meanes is: By overseeing the readers and scollers in diuinitie in the vniuersities, to doe their duties, the one in teaching purely, the other in learning diligently.

This also is a good counsell. But who shall be these Overseers of these Readers in Diuinity to teach purely? if they be all equal: how shall this be without a superior authority to oversee them so to do, and continually to oversee that it so continue? Doth not this imply a continuing superiority? and of what function shall this continuing superior be? shall he be a Doctor or a Pastor? Because our brethren so necessarily would haue these offices alwayes distinguished, and vsed by distinct and severall persons. Shall the Pastor oversee the Teacher and that in teaching, which is made the proper function of the Doctor? But howe then was the Doctors office before, Page. 13. made the cheefe and principall office that is in the Church? or if the Teacher or Doctor shall oversee the Pastors, why is not the name of overseer which is the English of the name Bishop, that our brethren alwayes make all one with pastor, as well competible to the Office of the Teacher or Doctor?

Why they restraîne the overseer to the vniuersities.

And againe why doe our Brethren here restraîne the office of the Readers in diuinity, and of those that should purely teach, to the vniuersities? Whereas before it was moued, pag. 15. that Doctors and Teachers should bee appointed in euery Congregation: yea, anon after, among these meanes here deuised, they would haue Doctors and Teachers erected in as many places as may be. But here they mention onely the Vniuersities. But now if this be a meanes (as in deed it is a very good meanes) to the supply of learned preachers: by overseeing the readers and scholars

lers

lers in Diuinity, in the Vniuersities to doe their duties, the one in Tea-
 ching purely, the other in learning diligently: so (God be praised) the v-
 niuersities are not destitute either of teachers to teache purely, either of
 scholars to be learned diligently, either of ouerseers, both Bish. Chancel-
 lours, Vicechancellors, heads of houses, Deans in houses, to ouersee these
 thinges done accordingly, if we could be content and thankfull for it.

The third meanes is, by thrusting out these vnprofitable heades of
 Colleges and other drone bees, which either are vnable or vnwilling, to
 set forward the study of Diuinity, in their seuerall houses, & placing di-
 ligent and learned gouernours in their places.

The third
 meanes by
 thrusting
 out. &c.

God saue all: here is towards againe, another curious intertainment
 of Tom Drumme, by the heade and shoulders to thrust out (not nowe a-
 ny vnlearned Ministers) but the heades of Colleges, and other (we know
 not who) vnder the title of Drone Bees: yet some affirm y^e a Drone Bee,
 may be a better head of a hie of Bees, at least wise, may doe better service
 in the hie, than a waspe, or than some stinging Bees may. I pray God
 this desire of thrusting out of the heades of Colleges, spring not from
 the priuate quarrells of some angry waspes, or of some busy Bees. These
 heades of Colleges are pretended to be vnprofitable: perchante in this
 sense, that they are not for their profite. But who are these vnprofitable
 heades of Colleges? For all these wordes might seme not so much to
 note some, as to giue a glieke to all, that are the heades of Colleges, to be
 vnprofitable. But for a the w^o of restraint, that they mean not all but some,
 here is added, which are either vnable or vnwilling to set forward the
 study of Diuinity in their seuerall houses. And what means our brether
 by this, that the heades of all the Colleges and houses, should be their
 selues professors of diuinity? but what if their places, and their whol founda-
 tion in their seuerall houses, doe altogether or for the most part, require
 both y^e in them selues, in the Fellows and Schollers of that house, another
 function and profession, eyther of Lawe or Physicke? How shall they then
 set forward the study of Diuinity in their seuerall houses? shal they break
 their statutes and foundations, to set it forward? or what is meant by this
 setting forward? I hope there is none suffered that sets it backward, but
 to forward as they may, and as the foundations of their seuerall Houses
 will permit. And if any bee other wise, and be found culpable: there are al-
 ready such provisions, both of the priuate statutes of their seuerall houses,
 and of the publike Lawes of the Vniuersities, and of the Diocesse, and of
 the whole Realme: that such heades of Colleges as can be lawfully pro-
 ued to be vnprofitable, & other Drone Bees, are already sufficiently pro-
 uided for. They may wel be reformed or displaced, the state of both the v-
 niuersities & of all the Church of England, intierly standing as it doth. As
 for the placing of other diligent and learned gouernours and studentes in
 their

Vnprofita-
 heads of
 Colleges

This provi-
 sion already
 provided
 for.

their places: Soft a while the old must first be continued, and be orderly removed, or ever these fit to other governors that would be, be they never so diligent or learned, can be admitted governors in their places. Other wise, their diligence might be thought suspicious, for all their learning, if they haue not learned to carry till they be lawfully called to be governors.

The 4. means
generall.

The fourth meanes is this, And by other good meanes reforming vniuersities. This is generall and vncertaine, as befoze was our brethrens conclusion of their meanes, for the supply of linings.

Bees better
than waspes
in hives.

Neither are the Vniuersities (thanks be to God) destitute of many good meanes already provided, for the reforming of such thinges as are amisse among them. Although our brethren seeme here to go a great deale further, than to Readers, and to heads of colleges, or to abhor Drone bees in seuerall houses. For in saying they wold haue by some other good means

Vnprofitable
heads of
Colledges.

the Vniuersities reformed: what do they else but playnly inferre, that the whole state of both the Vniuersities shoulde be newe formed, & as it were made again, according to the regiment of their platformes: although they were altogether corrupted and out of order. And thus vnder pretence of the vnlearned Ministers: all the Learned men in the Realme, yea the nurseries of learning, and all the foundations of their seuerall Colledges and Houses, with the whole corporations of both the Vniuersities, must be altered and come vnder the reformation of this our Brethrens Learned Discourse of Ecclesiasticall government.

And yet our Brethren not thus contented, adde a fift beyond means, which would not onely vndermine the Vniuersities: but vnder a thew of encreasing the number of Learned men, would both discourage the best learned in the land & hazard all the land: to be pestered, with a far greater number of vnlearned pastors than there are. For what mean our brethren by this mean?

By erecting of Doctors and teachers in as many places as maye bee. Would they haue moe Vniuersities erected in as many places as may be? or would they haue Doctors erected without the erection of the Vniuersities: and that (as they sayde befoze, Pag. 15.) Doctors and Teachers shoulde be appointed in every Congregation? Would they nowe haue that every Congregations shoulde haue authority to erect Doctors and Teachers? As hee thinks, it is another matter to erect one to be a Doctor or Teacher, and being already so erected, to be appointed or allowed a place where to teache and exercise the function of his Doctorship. I hold well with it, that he might be appointed or assigned to teach, in as many places and congregations as may be. And this yet is spoken with more circumspectio, than to haue such Doctors & Teachers in every Congregation.

The prouisi-
on already
provided.

But herein this again is far worse, that these doctors & teachers shoulde be erected & created, or intituled doctors, in respect of this office of professing the teaching of Diuinitie, but onely in those places, where he shoulde bee thoroughly trained vp in a conuenient time of yeres, and tried with the exer-

exercises & disputatiōs of the scholes, by the learned & already approued ^{for.} doctors in the vniuersities, professing the study of diuinity. For any to be admitted at all for readers & teachers in diuinity, except the learned pre-lats, B. & ouerseers of those places, where he shold be appointed to teach had found him sufficient therunto, least a yong scholler should be erected, as Paul forbiddeth 1. Timoth. 3. 6. Whereon saith Beza, who our Geneva Bibles 1. Tim. 3. & note both follow: Least euen in that that he is lift vp into that degree, hee take occasion of pride, that may ouerthrow him, & so hee fall in the same condemnation, that the deuill himselfe did. And Cal. saith: because many then were brought to the faith that were of excellent wit & learning, S. Paul forbidderh such to be admitted to the office of a B. so soone as they haue yeelded their name to Christ. For he sheweth how much dāger there is in that matter. For certaine it is, that for the most part, they are puffed vp & ful of ostentation: & so it shal come to passe, that their arrogancy & ambition shal ouerthrow them headlong. That which Paul saith, we find by experience, for the yong schollers are not only feruent to wax bolde, but also are swolne vp with a fond confidence, as though they could scie clean through the clouds. And therefore not without cause they are kept back from the honor of a Bishops office, vntil that in successe of time, the haughtines of their witte be tamed.

And the like may wee well say for this office of doctorship, that none are to be admitted into this office, & adozned with this especiall title of Doctor: but those that vpon experience growen in continuance of time, and approued triall of their exercises requisite by order therunto, are by the iudgment of the best learned in that profession in the Vniuersitie authorised & entituled by that degree, to be a Doctor or professor in diuinity. And bying once these orders of the Vniuersities degrees into cōtempt it wil fall out to be the apparant discouragement of the learned, from the studie & profession of diuinitie; besides the endaungering of the whole & chiefest state of the Vniuersities: and incouragement and giuing licence to euerie fresh wit or rash head or euer he be halfe ripe, (& had more need to learne,) to intrude and erect himselfe to teach, *Quicquid in buccam venerit*, and to call himself, or to be erected a Doctor, when, God wot, he deserueth not among those y he learned indeed. (or if he shold be wel apposed in the vniuersities,) the name scarce of a scholler. Is not this the way to all licentiousnesse, for who is so bolde as blinde baiard? and to open the gappe to all errours, tumultes, inonations and vnder pretence of learning, and of exclaiming against the vnlearned, to ouerthrow those learned that we haue, &ea, with all the very nurseries and store-houses of all good learning, and to encumber vs with 20. vnlearned, busie new erected Doctors, teachers and preachers, for any one vnlearned that now for lack of preaching, our brethren complayne vpon?

The first
meanes
compulsion

The first meanes is: by compelling the vnlearned Ministers, in whom is any towardnesse to become schollers in diuinitie, with some allowance of lyuing if they be willing to studie, or else to sende them from whence they came to get their liuinges with the sweate of their browes.

How farre
foorth this
already is in
practise.

This counsell is not to be mislikened, if the compelling (here mentioned) be not violent. The former part already is in practise, for the vnlearneder sort of the Ministers, in whom there is any towardnesse to become schollers in diuinitie, which are compelled to employ theselues in the studie thereof, that they may become the more learned, and haue exercises and visitations of sette purpose to the same ende: and being willing to studie, haue some allowance of lyuing, in the cures where they serue, and doe the best seruice that they can.

As for the other, such as haue not any towardnesse, nor any willingnes to learne, of which sorte (if there be anie) I hope there is but verie fewe, and with there were none at al: except age or infirmities moue some compassion, to releiue them with almes, they are well worthie so to get their liuing with the sweate of their browes, and so doe get it, for any that (I thinke) will giue them any allowance of lyuing, being neither able nor willing, to doe any seruice in their Churches. Except some here and there may haue some liuing already of his owne. And yet, if his liuing be ecclesiasticall: hee is deppriuable, or shall be driuen to finde another, both able and willing, by the eccl. lawes now in force: which if they be not executed accordingly, neuer blame the lawe but conuince the officer to bee blame worthie, which should better looke vnto it.

The last
meanes
prayer.

The last meanes, is this: And especially by considering the greatnes of the haruest, and fewnesse of the labourers, by praying earnestly the Lorde of the haruest in this great necessitie of ours, to thrust foorth labourers into his haruest.

Math. 9.

This is the very best means of all the other, and deserue the first place, except it be reserved to the last, as to the chiefest, when all other meanes faile, then to fall to prayer vnto almighty God, to helpe the matter. This remedie which christ teacheth, Mat. 9. is not now first to be put in practise, but hath bene and is of all the faithfull prooued by experience long since, to be a good and most effectuall meanes, God be praised for it, and giue vs grace, not to strue against the blessing of God. For, this is great vntankfulnesse to all those Laborers whome God hath now this good while, since the shining of this day starre, and revealing of the Gospell, thrust foorth into his Haruest among vs, Our Bethzen beginning now to cal in question not onely our actions but all our Function, and disdayning the Labors, euen of those that died in the burthen of this Labor,, begin so fast to call for other fresh workemen, and order all the worke in a newe fashion, and vrge it with such a hot and contentious zeale, that the olde and best laborers,

Prayer is
best meanes

borers yet living, are more then halfe discouraged. And, but that they look
 vp to the Lorde of the Haruest, which thrust them foorth, their heartes
 shoulde sayle them. And many other toward Laborers, that on the Lordes
 calling, were but late entred into this Haruest, begin to stande in a man-
 nering, and drawe backe, except a number of these our too so;warde bze-
 thzen. And therefore indede, we had neede on all handes, without ceasing: &
 moste earnestly to pray to God, to thrust foorth moe laborers into his
 haruest, and to comfort them that be thrust in by him: least both Laborers
 & haruest, & all, ware thinner and more backward than it dooth. Praie,
 Praie. Now upon all these foresaid meanes, our bze thzen make their con-
 clusion, saying.

And in the meane time till God shall blesse vs with a sufficient number
 of learned Pastors, to take some extraordinary and temporall order for
 ouer-seeing the Churches, that although they cannot be all sufficientlie
 enstructed and gouerned: yet so many shall not be altogether destitute
 of all knowledge and spirituall gouernement, as there are nowe in this
 moste corrupt state of the Church, in which wee haue hetherto conti-
 nued.

*The lear-
 ned Dis-
 Pag. 56.*

These are very hard speeches against the present state of the Church
 of Englande, and in truth by no meanes iustificable: that it is a moste cor-
 rupt state of the Church, and so hath hetherto continued. For if it be now
 in a most corrupt state, then was it not more corrupt in the time of all the
 popish superstitions. If wee now, (as our bze thzen in their Preface to
 this Learned discourse confesse) maintaine the true and holie faith, and
 haue the Gospell freely preached, as in this learned discourse they also
 graunt: are we so corrupt as when manifest errors in doctrine and faith
 were maintained, and the preaching of the Gospell suppressed and perse-
 cuted? And yet we debarre them not altogether of the title of the Church,
 though a Church exceeding much corrupted. And doth the most corrup-
 tion of the Church, lie in matters (or rather in formes) of discipline? Ad-
 mitting we haue a discipline that were corrupted: notwithstanding, pro-
 fessing the holy truth in all pointes of faith and doctrine. The Saxon
 Churches haue in some pointes the like discipline, to that our bze thzen
 contend for, and yet in some materiall pointes of the Lordes Supper, they
 hold as grosse, if not farre grosser errors, and corruption, than doe the Pa-
 pists: And is our state (being in that and all other pointes of doctrine most
 sincere) more corrupt than theirs? Which I speake not as insulting vpon
 them, but with pitie and reuerence: but onely to note our bze thzens vn-
 thankfull not acknowledging, of our exceeding, more sincere, and farre
 better estate than theirs, and manie others, as the Grecians, Armeni-
 ans, Indians, Ethiopians, &c. which are yet acknowledged to be the
 the Churches of Christ, albeit all differ in discipline, and are not free

Bridges.
 A foule de-
 famation of
 the churches
 estate.

Our bre-
 threns con-
 iradiction
 and absurd-
 ities in this
 slander.

Our bre-
 threns too
 great vn-
 thankful-
 nesse.

¶ I. from

Dispensa-
tion for a
time.

368

6. Booke.

A Defense of the gouernment established

from errors euen in doctrine, which God be praised we are, by our breth.
owne confession.

For whose
cause our
breth. raise
this slander.

But why doe our Brethren thus exclaime on the estate of our Church
as a most corrupt state? Forsooth because (as they saie and doe imagine)
there are many that are altogether destitute of all knowledge and spiri-
tuall gouernment. If they meane Papists, and wicked worldlings, where
are not some, and that too many intermingled in the Church of GOD?
And so, there may be many, (we graunt, lamenting it,) among vs but not
of vs. And the more (I feare) by reason of these garboyles among our
selues. But if they bee the children of God, and the true Church indeede,
and haue pieres of vnderstanding, I hope, nay I am sure, there is none, no
not one such, as is altogether destitute of all knowledge and spirituall
gouernment, set a side naturall Idiotes, which are as infants, and without
discretion. Nay, not the most of the worldlie hypocrites, are altogether
destitute of all knowledge of God, (and of his word) and of all partes of
spirituall gouernment, although they knowe not all pointes, or manie
pointes not so exatlie, as other doe, or as their selues should doe. I speake
not this to defende anie mannes default and corruption in these thinges:
but to shew, that this is a greate deale more aggrauated, than eyther nee-
deth, or is true, or than our Brethren haue anie iust cause to accuse so hai-
noullie. the whole state of the Church of England, to bee a most corrup-
ted state.

The mani-
fest incon-
ueniences
that our
breth. runne
into by these
desires.

But see nowe, howe our malecontented Brethren, finding such a grie-
uous fault, of this most corrupt state of the Church, though they might
haue all these meanes, that they haue heere deuised to reforme the same,
graunted vnto them: yet are they faine in the end to confesse, that this their
Learned discourse of Ecclesiasticall gouernment cannot take place, but
that they must take some extraordinarie and temporall order, for o-
uerseeing of the Churches, in the meane time, vntill GOD shall blesse
vs, with a sufficient number of learned pastors.

Our breth.
allowance
of tollera-
tion for a
time.

So that, they cannot for all these meanes, helpes, prouisions, supplyes,
desires, or anie other thing that they are able with all their learned heads
consulting together, imagine howe their Ecclesiasticall regiment shoulde
be set vp. And yet, wee must first downe out of hande and alwaye with
that Ecclesiasticall regiment that we haue, ere euer not onelie they shall
come in place, but or euer wee haue or can yet deuise, how wee shall deale
in the meane time, till GOD shall blesse vs with a sufficient number of
learned pastors, which when this till, and this sufficient number will be
filled vp, to our Brethrens contentation: is not here limited by them, nor
we are able to coniecture.

But coulde not our Brethren haue forsaene this before, which here
now

now, (after all their debating and deuising,) they be gonne to see, and are diuinen to confesse? And how then must all Pastors that bee not learned preachers, be presentlie turned out and no longer retayned? **W**: if they may lawfullie for a time (which withall when it shall stint, is vncertaine) continue still and be retained: how then are these thinges either true, or tollerable in them? Shall wee tolerate such notozious and most corrupt wickednesse as they crie out vpon, till God shall blesse vs with a sufficient number of learned pastors? And till GOD shall thus blesse vs, what extraordinarie and temporall order of ouerseers of the Churches will God blesse: if hee haue flatlie forbidden all other, than that onelie order which our Brethren pretend, that God so straightlie hath commanded? **W**: what extraordinarie or temporall order can, or dare anie, or all the Church auouch, or presume to take vpon them, to appoint or tolerate anie time?

Whether
our breth.
can dispense
for a time
with thinges
contrarie to
Gods com-
mandment.

If the ouerseers that our Brethren bidge, and the orders of Ecclesiasticall gouernment, which they set downe, bee of GOD commanded, for ordinarie and perpetuall to all ages and Churches: either they woulde haue vs wilfullie to transgresse Gods commaundment, without anie speciall warrant, on presumption of their dispensation for a time, or else, they must needs graunt (and that is indeede the verie truth, which they dare not for shame openlie confesse, although of fine force they are constrained to yeelde to it in the ende, and in a byous manner to acknowledge it) that the Ecclesiasticall gouernment & order for ouerseeing the Churches, which they pretend: is not of anie necessitie by GOD commanded, nor anie perpetuall order to all ages and Churches, by Christ and his Apostles prescribed. Which if it be not, then our Churches state is not so corrupt as they exclaime.

Nay, let them looke then vnto it, how trulie they auouch it so to bee, and make such a contentious rupture in the Church for it. If it be, howe can they here giue anie extraordinarie and temporall order, warrant or pla- karde, for anie meane time, to the contrarie? So that both wayes, our Brethren apparantlie goe about herein, both to abuse themselves and vs.

But now, thinking that by this Interim, wrought by all these for- sayd meanes, they should effect many and mightie matters: our Brethren waring bolde, proceede to aunswere euen to anie mannes thoughtes, that shoulde doubt so much as anie difficultie in bzinging about these thinges.

If anie man (saie they) thinke this is overhard to bee brought to passe, *The lear- ned Dis.* let him consider that there was neuer woorke of more difficultie, than to build vp the Church of God, so that the necessitie & comoditie of the work shuld cause vs to staie nothing at the difficultie therof, for with our *Pag. 56.* faith-

faithfull endeauour, wee shall not want the mightie assistance of God, who will blesse our godlie labours, with greater successe than wee can looke for.

Bridges

What our
brethren
woulde
haue vs be-
fore-hand
to imagine.

Whie wee
dare not
hazzard on
this imagi-
nation.

How hard many of these things are, we haue heard already, and easily may coniecture. Yea, how dangerous and vnecessarie some of them be, and how some of them are already in experience. But now to our better encouragement, to giue the onset on all these meanes; wee must imagine, that they are the building vp of the Church of God, than the which nothing is more necessarie or commodious: and therefore nothing should cause vs to staie at the difficultie thereof. *Merilie Fortis imaginatio* can do much, as we see in our Brethren that imagine these presupposals, and thereon dare aduenture to enterprize neuer so difficult attempts, to atchieue this their strong imagination. But godlie and staied men must not run on such headstrong fantasies, but vpon assured groundes. Now, when we should come to the ground-wooke of this building, and finde that, which our Brethren imagine, hath no better foundation on Gods word, for the building vp of such a frame, as they, and not the word of God prescribeth: & with all, that this their modill which they haue complotted, is the manifest scattering and pulling downe of that which in the Church of God is already builded: and for the chiefeest part, is not so necessarie, and in some pointes most dangerous, besides the difficultie to bring the same to passe: no meruaile though so many staie, and dare not hazard to build on this platforme, and in this manner as our Brethren call vpon vs. For as Saint Paul saith Gal. 2. 18. *If I build againe the things which I haue pulled downe, I make my self a transgressor: so If I pul down the things that I haue builded (if they be wel builded vp) I make my selfe also another transgressor.* And sith we haue already builded on the onlie foundation Iesus Christ, and God hath already blessed our building: if now any other will build thereon, and turquise our building: except he can bring better proofes that we build amisse, and that God allowes not, nor likes our building: and yet we, that not onelie we may more easily, and also with more beautie and profite, build after another order that he wil teach vs, but that we must and are bound to build on that fashon: he presumeth too farre, and offereth vs wrong, and maye doe more hurt and hinderance to the building of the Church of GOD, than euer (for all his zeale) hee shall doe good, or be able to further the same, except to put it further off, than already it is.

But (saie our Brethren) with our faithfull endeauour wee shall not want the mightie assistance of God, who will blesse our godlie labours, with greater successe than we can looke for.

Our incou-
ragement in
Gods bles-
sing against
all these
temptations

Merlie true, in all faithfull endeauours, grounded on a good matter, and proceeding by a good order, GOD will blesse our godlie labours, and his name be blessed for it, so he hath done, notwithstanding all

all the stops both of our foraine enemies, and of our owne brethren do offer. mesticall impediments, we haue not wanted the mightie assistance of God, blessing our godlie labors, and that with greater successe, than they acknowledge or wish, or we haue deserved, or in these troubles wee could haue looked for. So that in this behalf we may wel recomfort our selues with that saying of the 124. Psalm: *If the Lord had not bene on our side (maie Israel now saie) if the Lord had not bene on our side, when men rose vp against vs, they had swallowed vs vp quicke, when their wrath was kindled against vs. And in the 127. following: Except the Lord build their house, the labour is in vaine that build it. And since God hath thus blessed our handie workes, even beyond all that wee looked for, (for although wee might well looke for no lesse, of the professed aduersaries of the Gospell, yet who would haue looked for such vnthankfulnesse to God, and such hinderance of the worke of God, among our selues at our Brethrens hands, the professors with vs of Christs Gospell?) Shall we now also looke for new deuises, and with them contemne and alter all that the Lord hath alreadie so mightilie blessed? and looke for him also to blesse the labours of our handes, in the contrarie to that we haue begun to labour, and wherein we haue so prosperously proceeded, and which God hath alreadie blessed, with such mightie assistance and successe? But now our Brethren supposing these things might be well compassed, most confidently they auowe and saie:*

If God therefore will graunt that these and such like meanes may take place, by the high authoritie of our dreade Soueraigne, the Queenes Ma-
*The lear-
ned Dis.
Pag. 56.
& 57.*
 iestie, and continue this comfortable peace, which wee inioie, vnder her most gracious gouernment, we dare icopard our lines, that in lesse than halfe the time, that is alreadie properously passed, of her Maiesties moste honourable and glorious raigne, the necessitie of learned Pastors shall be so well supplied, as we shall haue no great cause to complaine for lack of them, if we may vse like diligence to continue them: if not, wee will spend the rest of our life in mourning, & expectation of the heauie vengeance of GOD, which must needes fall vpon vs for this manifest contempt of his expresse commandement, and neglect of increasing the glorious kingdome of our sauour Christ. In the meane time we may boldly
*At 20. 26.
27.*
 saie with the Apostle, A&. 20. We testifie vnto you this daie, that wee are cleane from the bloud of you all, for we haue not failed to shew you the whole counsell of God concerning the regiment of his Church.

For some of these and such like meanes, it hath pleased God alreadie to graunt, that they may and doe take place, and would take moze place, were it not for their impotune hindering (as I sayd befoze) not so much of the open aduersaries of the Gospell, as of our owne Brethren that fauour and professe it, and yet preposterously doe stop the course thereof. As for
*Bridges.
The will &
grant of god*
 some of these meanes here deuised, it hath pleased God in his greate wise-

flies govern
ment com-
mended.

Our breth.
tentation to
God, and dis-
obedience
to her Maie-
stie.

What our
breth. grant
in words and
deny in facts

doe not to graunt them. And therefore when we see the will and graunt
of God already, it were fitter we applied our wills to his, than to wish his
(contrarie to his ordinance) to become applicable unto our wills. And where
our Brethren would haue God graunt these their petitions to take place,
by the high authoritie of our dreade Soueraigne the Queenes Maiestie,
sith we manifestlie see that by her Maiesties high authoritie, GOD hath
graunted such good successe to his Gospell, and repaired his Church, by
such lawfull means of discipline, as God hath both allowed and blessed:
which withall, is by her Maiesties high authoritie established and confir-
med amongst vs: what a tentation is this to God, not to bee content, but
to craue that he would graunt other new meanes? And what obedience is
this to her Maiesties high authoritie? If her Maiestie herein haue any au-
thoritie at all, why do not we obey it? If her Maiesties authoritie here be
high, why doe we abase and bring it lowe? If shee bee our dread Soue-
raigne: why dreade we not thus to ouerthwart al her lawes and ordinan-
ces, and without all dreade to contemne them, and to cast forth such contu-
melious and slanderous speeches, on all the state of the Church, to be most
corrupt? If her Maiestie be the Soueraigne, that is, the Supream gouer-
nor under Christ, of this portion of the Church: How doth not this defa-
mation more blemish her Maiesties government, than al these faire speeches
can suffer to salue it? And how call they her Maiestie Soueraigne, and not
acknowledge her soueraigntie or supremacie? And if we inioy this com-
fortable peace vnder her most gracious gouernment: why do not we continue
it, and be thankfull to God and to her Maiestie for it? Why disturbe wee
it, and make it vncomfortable? To conclude, if it be a most gracious go-
uernment, how is the state of the Church being gouerned vnder her Ma-
iestie, most corrupted? Can most gracious and most corrupt agree toge-
ther? What fellowship hath righteousness, (saith Saint Paule, 2. Cor. 6. 14.)
with vnrightheousnesse? and what communion hath light with darknesse? & what
concord hath Christ with Belial? Doth her Maiestie no government at all
ouer the Church, but onelie ouer the Realme and ciuile pollicie?

Are these tearmes then giuen her as a mere ciuile Prince? or is her Ma-
iestie acknowledged indeede, the supream gouernour in all Ecclesiasticall
causes, in the Church of England? If she be: how doth shee looke vnto her
government in the Church of England, the state of the Church standing
most corrupt? These things hang together like Germanes lippes. Who
saith not that they speak cleane contradictions in this stammering? While
they would thus plaie on both handes, and giue onelie these fayre titles to
her Maiestie for fashion sake, and to auoid suspition, or to winne fauour:
but if in verie dede they meant as they saie they would neuer thus im-
pugne the established government, orders, lawes, and proceedings of her
Maiestie.

Our breth.
contradicti-
on of her Maie-
sties govern-
ment.

They

They confesse that vnder her most gracious gouernment the time hath alreadie prosperously passed: and yet they inferre vnder hand, that it hath passed so vnprosperously, that in lesse than halfe the time, they dare icopard their liues, if they might haue their deuises brought to passe, that the necessitie of learned Preachers shall bee so well supplied, as wee shall haue no great cause to complaine for lacke of them. And yet withall they saie, her Maiesties raigne is most honourable and glorious. Which if it be: then haue they no cause to complaine. But they complaine of these things with great outcries, and saie they haue great cause to complaine, as though her Maiesties raigne were so dishonourable and ignominious, that it nothing tended the honour and glorie of God, which (they saie) they onelie seeke in this their Ecclesiasticall regiment.

So that in commending her Maiesties most honourable and glorious raigne, what meane they but of such an externall honour and glorie of the world, as little or nought respecteth the honour and glorie of the Lorde. This is not well done of our Brethren, thus to slander her Maiesties gouernment, and the whole state of the Church of England, vnder these faire and coulourable speeches: least our Breth. might seme in anie shew, to come nere to those dissembling hypocrites, whome Dauid so grienously complaineth on, Psal. 54 saying: If mine enimie had defamed me, I could haue borne it, and if mine aduersarie had exalted himself against me, I would haue hid den me from him. But it was thou O man, euen my companion, my guide, and my familiar, which diddest eate sweete meate together with me, yea, we walked together in the house of God as companions. And shall it be sayde of those, that not onelie liue in one Realme, and are or should be gouerned by one lawe, vnder one most gracious Soueraigne: yea, her Maiestie, and wee and all, vnder one Iesus Christ, in profession of our religion, and of one Church of God, that we deale thus one against another, and that as Dauid there saich verse. 21. The wordes of his mouth were softer than butter, and yet warre in his heart: his wordes were more gentle than oyle, and yet they were swordes? Now as these things beforme not the children of God: so is not this commendable in our Brethren, that (to set the better face of zeale vpon these so: sayde speeches, thus tempered with no lesse gall than honie, they offer thus freshlie to icopard their liues, that this which they promise and imagine, shall be done in lesse than halfe the time, that is alreadie passed. Well may our Brethren blemish the time that is alreadie passed, as not verie prosperously passed, though so: a shewe they saie so: but to determine, *De futuro contingenti*, so: that which may happe to come to passe hereafter, and to prescribe it a time: (saue that they presume of her Maiesties clemencie not to take the aduantage of the so:saieure) they might peradventure hazarde too farre they: best ioyntes, if they: happe were not better in this bargaynes euent, than eyther they: learning

Our breth. aduenterous promise for the time of furnishing learned Pa-
stors.

Our breth.
restraint of
their pro-
mise and ex-
ceptions.

oz their wisdome in the bargens making. But what good lucke so ener would betide them, to haue their desires graunted, oz their hope and promise come to passe: yet their words sauer so suspitionlie, that for all this they would not holde themselues fullie satisfied. For when they saie, The necessitie of learned Pastors shall be so well supplied, as we shall haue no no great cause to complaine for lacke of them: they seeme in these words that they would still haue some cause, though it were not greate, to complaine euen for lacke of them, when they had them. And as for other matters they would still pretend as great cause or greater to complaine, as much as they did before. And so after all these things were granted to the, we might be little oz neuer a whit the more eased of their complaining. For the nature of some, is neuer to be contented, euen when they haue the thing they would, yet still *Plus ultra*, itch and ease cannot please. And this our Bre seeme to insinuate before hand by indenture, saying: If we may vse like diligence continue the. Under which doubtful exception, we shal ener hang in a continuall suspense, of as great complaining and contending as before.

What our
breth wil do
if these thin-
ges cannot
be granted.

But now, if our Breth cannot haue all these meanes that they haue here deuised, graunted vnto them, what then wil they doe? If not, we wil spend the rest of our life in mourning. See here, what a strange qualme is sodainlie come ouer the stomacke of our Brethren. Right now, so full & pregnant in diuising prouisions, diuisions, supplies, erecting, correcting, placing, displacing, & many other means: which don, they fall to chierful encouraging to giue the onset, imagining facilitie, and expecting to overcome all difficultie, promising good successe, and Gods blessing and theirs to bee with them, setting a tune, yea, offering to ieopard their lines on the barge: in the meane season, vsing all allurements, extolling the Queenes Maiestie for her high authoritie, her dreade Soueraigntie, the inioying by her a comfortable peace, her most gracious gouernmēt, her most honourable and glorious raigne, with the time that is alreadie prosperousslie passed. Whose heart, would not all these things reioyce and inflame? and now on a sodaine, oz ener the sentence come to his full breathing periode, if they cannot haue their wils in all these things: this sentence is cut off, Totnam is turned French, and all this faire weather is cleane overcast, with such a blacke clowde and terrible threates of stormes; that these our Brethren will not now pout for anger, like a fullaine sheew, but they will become mourners: yea, they bowe here, that they will spend the rest of their life in mourning, & take no comfort in all these blessings of God, no in anie her Maiesties neuer so high authoritie, no in her most gracious government, no in her most honourable and glorious raigne, no in anie of the time that is alreadie prosperousslie passed: but euen as though some cruell tyrant, some Heathen oz Popish persecuter did oppresse the Church

Church and them : as though Herode had killed all the children in Beth-leem and the coasts round about, and Ieremies Propheſie were yet to bee fulfilled, A voice was heard in Rama, mourning, and weeping, and great lamentation . Rachel weeping for her children and would not be comforted, becauſe they were not : euen ſo our Brethren promiſe, not onelie to mourne for the time paſſed (though they confeſſe it paſſed proſperouſly :) or for the preſent time, which they infamouſlie call a ſtate of the Church moſt corrupt : but as though it were in a deſperate ſtate, and paſt al hope, if all theſe their deuiled meanes take not place : as though they would neuer hereafter take comfort anie more. ſo long as they liued, they haue ſolempnlie pronounce, that they wil ſpend the reſt of their life in mourning.

Whie, phie, Brethren, euen for verie ſhame of the world, beſides the offence of God, that euer ſuch ſpeeches ſhould haue paſſed your penne, (for I hope you neuer ſpeake theſe with your mouths, nor let theſe ſinke at leaſt into your heartes) both ſuch waywardneſſe become ſuch learned diſcourſers? And I beſeech you Brethren, euen in the conſolations of Ieſu Chriſt, (if ye ſpeake from the heart and in good ſadneſſe, and not rather by ſome rhetorick amplification, more to moue your readers, than your ſelues are moued) that ye wold be better aduiſed, & eate this word, that you wold repent & reuoke this too too paſſionate and haſtie promiſe, which ſauioureth more of Ionas or Eſdras impatiencie in their mourning, (to thinke no worſe thereof) than of ſuch ſtaied men as you wold ſeeme to be. If you cannot herein haue your deſires; poſſeſſe your ſoules with patience, & comfort your ſelues in Chriſt, as all good Chriſtians, and all true ſubiects, & all wiſe men ought to do. But what is the cauſe, that our Bre. thus in their haſt, do promiſe to ſpend the reſt of this liues in mourning, if they want theſe things? Doe the feare anie daunger? Yea, ſay they : An expectation of the heauie vengeance of God, which muſt needs fall vpon vs, for this manifeſt cōtempt of his expreſſe commaundement, and neglect of increaſing the glorious kingdome of our ſauiour Chriſt.

How vnſeemly theſe paſſions are for ſo learned diſcourſes.

This were (we confeſſe) an horrible crime, and it is a fearefull thing to fall into the handes of the liuing God, if his wrath bee kindeled, and goe from him, we hauing heaped wrath vnto our ſelues againſt the daie of wrath. And as Saint Paule ſaith, Heb, 10. 26. 27. If we ſinne willinglie after that we haue receiued the knowledge of the truth, there remaineth no more ſacrifice for finnes, but a fearefull expectation of iudgement and violent fire, which ſhall deuour the aduerſaries. But, as whē he ſpoke before, cha. 6. of the like dreadfull expectation: he added this comfort, verſe 9. But beſoued, we haue perſuaded our ſoules better things of you, and ſuch as accompanie ſaluation, though we thus ſpeake : euen ſo, both we are perſuaded better of our Breth. than that they wil ſpend the reſt of their liues in mourning, and expectation of the heauie vengeance of God. & I hope they are perſuaded better of vs alſo.

Our breth. threare of Gods wrath.

ch. cace.

Our confessi-
on & comfort.

For although we humbly acknowledge that by our manifold finnes, if God should enter into iudgement with vs, neither we, nor they, nor any flesh could sustaine it: yet by unfained repentance and assured faith, flying vnto the throne of grace, our onely mediator and saviour Jesus Christ, wee firmly hope (and hope shall not confound vs) that God the Father for Christs sake, will diuert this heauie vengeance, both from our brethren and from vs.

How we are
all too neg-
ligent.

But they threaten, that it must needs fall vpon vs, for this manifest contempt of his expresse commandement, & neglect of the increasing of the glorious kingdome of our saviour Christ. God forbid that wilfullie we should doe either of these things, and God be mercifull to vs all, we must needs confesse (and voluntarilie we do it,) with heartie sorrowfulnesse and deprecation, that there is in vs a neglect in some respects. of increasing the glorious kingdome of our saviour Christ, in that neither we, nor they nor any the best of vs all, doo our dutie with so much diligence and indeauour as we should doe. God forgive vs that is past, and amend as for that is to come, to be more able and diligent than we bee. But that this neglect is in respect of this, that knowing these meanes by our Brethren here set downe, and all their platforme in this their Learned Discourse of Ecclesiasticall gouernment, to be the increasing of the glorious kingdome of our saviour Christ, and wilfully and wittingly contemne it, or neglect it: I hope none of vs doth so; and if we could see any substantiall groundes of our Brethren to moue vs thereto, we praise God, (and hope God would heare our prayers,) that wee might forsake all worldly liuings, yea, life and all, rather than we should not ioyne with the. And brotherly charitie moueth me to thinke so of them likewise, that they doe not strue against their consciences, or haue no conscience in that they should, but that they make conscience of that which they should not, & rather mistake, than of purpose they would wittingly misleade themselves or others.

How our
breth. & wee
should thinke
of these thin-
ges and one
of another.Our breth.
great default
herein.

Whobeyt herein they are in the greater fault, that take on them to controul and teach, the teachers and all, and doe misseach vs, and tell vs Gods word teacheth that which it doth not teach, and terrifie vs with the expectation of the heauie vengeance of God, for this manifest contempt of his expresse commandement: & yet for these deuises and Learned Discourse of Ecclesiasticall gouernment, and discipline, which they so much pretend and vze: they haue not hitherto, nor here doe nor (I beleue euer can) shew and proue in expresse wordes, any expresse commandement of our saviour Christ, or any necessarie consequence to infer it, which if we might once see, and then should make a manifest contempt, or any contempt at all thereof, then should we haue right good cause to tremble and quake, to mourne, and expect the heauie vengeance of God, except God in the insti-

nite

nite treasure of his mercies, surmounting all his workes, & al our sinnes, & conscience. did giue vs his comfort, and forgie vs our sinnes, through our Lord & onely sauiour Iesus Christ. But vntill this expresse commandement, or anie other necessarilie inferred, for this Ecclesiasticall gouernment, that our bzeth. in this Learned Discourse prescribe, be shewed and made manifest: I hope that in the testimonie of a good conscience, being iustified by faith, wee may haue peace with God, by our Lord Iesus Christ, by whom we haue access by faith into this grace (or fauour) wherein we stand, and glorie in the hope of the glory of the sonnes of God. Rom, 5. And as this is the anker of our hope, so (good Bzeth.) once againe in the feare of God, I exhort you to take heed, how ye pretend Christs expresse commandement so peremptorie, and cannot shew it. & to consider with what boldnesse ye may take vpon you that sentence of S. Paule, saying:

In the meane time we may boldlie saie with the Apostle, Act. 20. *We testifie vnto you this day, that we are cleare fro the bloud of you al, for we haue not failed to shew you the whole counsell of God, concerning the regiment of his Church. And dare ye indeede, this boldlie vsurpe vpon you these wordes of the Apostle, and adde withall vnto them, as a distinct part of the sentence, & that in the same seuerall Character, as the verie expresse wordes of the Apostle, which were neither his wordes nor yet his meaning, for anie thing that can be necessarilie gathered on those wordes of the Apostle, these wordes of your owne more superfluous addition, concerning the regiment of the Church. But see how affection many times may carry wise & learned men awaie. But if this platfome be either counsell or commandement, either expressed, or of necessitie implied: Shew it (as Saint Paule saith, that he shewed all the counsell of God) and straight we yeeld. Or else giue vs leaue in the name and peace of God, and in the freedome of the Gospell, with a safe conscience to dissent from it.*

Our brith.
ouerbold ad
ding to Gods
word.

The Argument of the 7. booke.

THE 7. Booke concerneth the ministration of the Sacraments, & first whether they may be ministred by a Minister that is no Preacher, and without a Sermon at the ministration of them. Whether this be alwaies in Baptisme any necessarie part contained in the institution of it. Whether the Apostles or other Preachers were alwaies their selues the baptizers of such as they conuerted. How neere our Breth. assertions heerein drawn to the positions of the Anabaptists. Whether the Lords supper may not be truly administred though by no preacher, or if by a preacher, yet not preaching at the ministration thereof. Whether Christ preached at the ministration of it. Whether preaching were alwaies necessary in Circumcision and the Pascall lambe. What the word shewing forth the Lords death inferreth, and that all the communicants are such preachers. Whether the Homilies & exhortations in the booke prescribed, set not fully forth the Lords death. What was the practise for this point in the Apostles times, and in the Primitive Church. Whether the worde that is ioyned to the element to make a Sacrament, is to be necessarilie vnderstood of preaching. Whether our formes prescribed in the Sacraments, ioyne the word and the element sufficientlie or no. Whether the Papists though they wanted the true Supper of the Lord, had not true Baptisme for all their corruption of the same. How many kindes of preaching Caluine maketh, and what kinde is necessarie in the Lordes Supper. What words by Caluine, Musculus, Beza, Olleuian Hellopæus, &c. make a true & perfect Consecration. Whether in the reformed Churches of Heluetia, &c, they are preachers onelie that minister the Sacraments. How the seale and writing are to be ioyned alwaies together, and

we so haue them. Whether our Breth. prohibite none to preach ^{pertayneib} whom they prohibite not to minister the Sacraments. Whether ^{the ministr.} we inferre womens Baptisme, & whether Baptisme on occasi- ^{the Sacra.} on of necessitie may be ministred in priuate places, and whether there be anie necessitie at all of Baptisme, and of the dangerous positions, contradictions, inconueniences, & absurdities of our Breth. in these matters: especiallie of this their Canon, where there is no minister of the word, there ought to bee no minister of the Sacraments. What is principall, what necessarie in the Sacraments, of the affinitie, coniunction, & separation of preaching and administring the Sacraments.

Hetherto (saie our Brethren) we haue somewhat at large set forth, the ^{The lear} principall parte of a Pastors office, which is to preach the worde of ^{ned disc.} God, and to instruct the people committed to his charge in the same. Heere followeth now in the second part of his duti, which consisteth in ^{pag. 38.} right administration of the Sacraments of God. For seeing it hath pleased ^{& 39.} God to adde such outward signes to be helps of our infirmitie, as seales for confirmation of his promises, vttered by his word, Rom. 4.11. Hee ^{Rom. 4.11.} hath appointed Ministers of the same, to deliuer them vnto his people. Matth. 28.19. Luke. 22.19. For no man may take vpon him anie office in the Church, but he that is called of God, as was Aaron, Heb. 3.4. See. ^{Mat. 28. 19.} ^{Luc. 22 19. 1} ^{Heb. 3.4.} ing therefore that God hath giuen some to be Pastors in the Church, Ephes. 4.11. And it is the dutie of Pastors to feede the flocke of God committed to their charge, with all manner of spiritual pasture of their soules appointed by God. 1. Cor. 4.1. And that the Sacramentes are a part of this spiritual foode, it is manifest that it belongeth to the dutie of Pastors, to administer the holie Sacraments: and that the Sacraments appertaine to the doctrine and worde of God, it is euident that whom God hath instituted to be the Minister of the word, him also he hath made to bee the minister of the Sacraments: and as the Sacraments are compared by the holie Ghost vnto seales: and the word or promise of GOD vnto writings: so it appeareth to him to deliuer the soule, which deliuereth the writings. For as the soule hath alwaies relation vnto the writings: so haue the Sacramentes vnto the worde of GOD. By this it appeareth, that as it is the dutie of euerie pastor to administer the Sacraments of Christ: so this office appertaineth to none, but to those which are Ministers of the word.

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So all the residue here set downe dependeth on this conclusion to all which we gladly yeld and confirme the same: so this being euident, that whome GOD hath instituted to be Minister of the word, him also he hath made to be Minister of the Sacraments: it followeth euidentlie on god and necessarie consequence, that the Doctors so well as the Pastors, being of God instituted to be Ministers of the worde: that them also hath he made to be Ministers of the Sacraments. Which Sacraments (as our Brethren rightlie saie) appertaine to the doctrine & word of God, and are a part of this spirituall foode. This spirituall foode then appertaining to the doctrine and word of God, belonging properlie to the Doctors: & it is the dutie of Pastors to feed the flock of God committed to their charge, with all manner spirituall pasture of their soules appointed by God: How then are not the Doctors euen by Gods appointment, pastors also? according as Saint Paule saith euen in this place, (Ephē 4. 11.) before discussed.

The Doct.
are Pastors.

But not as our Brethren heere clip the sentence, saying thus, Seeing therefore God hath giuen some to be Pastors in his Church: for though the Apostle spake before distinctlie, that he gaue some to be Apostles, some to be Prophets, other to be Euangelists: yet when he comes to the mentioning of Pastors, he saith, Other to be pastors & doctors. knitting them ioynly both together, as appertaining both of them alike and together, vnto the ordinarie Minister of the word. Which though our brethren wil not confesse in plaine tearmes: yet see heere, when they come to the discussing of the office, will they, or will they, they are driuen to yeld thereto, that the Doctor and Pastors office doe concurre, and that not onelie the Pastor is a Doctor or Teacher: but the Doctor or Teacher is a Pastor.

It pertaineth to him to deliuer the seale which deliuereth the writing: but the Doct. deliuer the writing: er- go.

And yet further to ouerturne their owne deuises, they adde: and as the Sacraments are compared by the holie Ghost vnto seales, and the worde or promise of God vnto writings: so it appertaineth vnto him to deliuer the seale, which deliuereth the writings. But the Doctor deliuereth the writings, so well as both the Pastor: therefore the Doctor must deliuer the seales, so well as the Pastor. For (saie our Brethren) as the seale hath alwaie relation vnto the writings: so haue the Sacraments vnto the word of God. And heereupon they make this conclusion: By this it appeareth that as it is the dutie of euerie Pastor to administer the Sacramentes of Christ: So this office appertaineth to none but to those, which are the Ministers of the word. Although this conclusion concerning the matter be true in part and we glablie graunt it, yet is it not the right and full conclusion following on the premises, except it infer Doctors so well as Pastors, or by the name of Pastors comprehend Doctors. For the Doctor is a Minister

nister of the word, and a deliuerer of the writings, so well as the Pastor, & therefore they should haue moze fullie & directlie concluded, if they had said, That as it is the dutie of euerie Pastor and Doctor, to administer the Sacraments of Christ: so this office appertaineth to none but to those which are the Ministers of the word. But now, the ministrati^{on} of the Sacraments requireth withal, not onelie the Ministry of that part of the word, which onelie and barelie teacheth the doctrine & institution of the Sacraments: but also and no lesse, that part of doctrine which exhorteth to repentance and newnesse of life, in the ministrati^{on} of Baptisme: and in the supper of the Lord, exhorting the communicants to a preparing to iudge themselves, to be in loue & charitie, & to the worthie receiuing of the same, and also in deborting and rebuking the wicked and vnworthie approchers thereunto, it appeareth therefore by these premises, that not onelie the pastors may teach the doctrine, besides their exhorting: but also that the doctors or teachers may and must exhort and deport, persuade and dissuade, rebuke, comfort, and applie, so well as the pastors. Which is quite & cleane contrarie to our Brethrens former principles.

Our sauior Christ authorizing his Apostles to baptize al nations, saith: *The lear- ned disc*
Go yee forth and teach all nations, baptizing them in the name of the Father, the sonne, and of the holie Ghost, teaching them to obserue all things that I haue commanded you. Likewise to the same effect, Go ye forth into all the world, and preach the Gospell to euerie creature, he that shall beleene and is baptized, shall be saued, &c. Also instituting his holie supper, he said: *Doe this in remembrance of me.* Which remembrance S. Paule declareth, that it ought to be celebrated by preaching of the Lords death. *So often (saith hee) as you shall eate of this bread, and drinke of this cup, you shall shew forth the Lords death vntil he come.* By these testimonies it is euident, that the administrati^{on} of the Sacraments ought be committed to none, but vnto such as are Preachers of the word, that are able to teach them that they baptize, that are able to preach the mystery of Christs death to them whom they do deliuer the ward signe thereof.

Alle with and indeauour (so farre as conuenientlie may bee brought to passe) that all were Preachers which maye administer the Sacramentes, and in some respect they are Preachers. While by the authoritie of the office they doe publikelie pronounce in the administrati^{on} of the Sacramentes, that godlie forme of doctrine annexed, which plainlie setteth out all the institution, nature, vse, endes and frutes of those holie mysteries, with godlie and pitie exhortations, debortations, and applications, forged ther vnto. Besides diuerse notable Homilies and famous sermons, by which they may (as they see occasion) edifie the congregation at the partecipating of the Sacraments.

But if so bee that our Brethren will needes heere vnderstande by preaching,

Bridges

How the forme of ministring the Sacraments prescribed, is not altogether destitute of preaching.

Pag. 59.

60.

Math. 28. 19

Mark. 16. 15

Luc. 22. 19.

1. Cor. 11. 26.

sted by no
Preacher.

preaching, the free exposition of the worde, and teaching the doctrine of the Sacraments, with such exhortation to repentance, and peticular application to the audience, or to the communicants, as to the learned Preacher himselfe shall be thought most conuenient: then must either the Doctor, (being a Minister of the word, and so of the Sacraments) be such a Preacher also, which our Brethren denie, or else it must needs fall out (the Doctor being a Minister of the word, and so of the Sacraments, by our Brethrens last confession) that he may administer the Sacraments, which in the fore- sayd sense, is not onelie not a Preacher, but which cannot be a Preacher, by their owne positions, so long as hee continueth in the distinct office of a Doctor or teacher, so that their selues are indeede further off in this matter, than we are.

No distin-
ction in the
baptizer of
teaching &
preaching.

As for these sentences of our sauour Christ, and of Saint Paul, that here (to confirme their sayings) they alleadge: I meruaile not a little, of their vnadvised handling of them. For, to begin with these two former in Matthew and Marke concerning Baptisme: if our Brethren vge these words so pzeiselie, that they should inforce alwayes preaching, at the verie instant of baptizing: they should extort more out of the wordes, than either they expresse or inferre. Our sauour Christ indeede, biddeth them goe and teach all nations: and telleth them also what they shall teach. And Marke

Teaching or
preaching
not alwaies
done at the
time of bap-
tizing.

calleth this teaching, preaching. So that here was yet no distinction of the teacher from the preacher. Their teaching was preaching, and their preaching was teaching. Though, as they had here in a special gift: so had they also a speciall office of teaching or preaching to all nations, but that their teaching or preaching (were it all one or distinct) was alwaies ioyned together with their baptizing, and both done at one time, and so commanded to be ioyntlie done: how will our Brethren proue it on these sentences? The text rather giues, that their preaching should goe before in a seuerall action, to those that were of vnderstanding; and so to continue preaching or teaching, til the vnbeleuing people did beleue: & then after preaching to adde the other action of baptizing, as a scale to confirme the in the former. And not that these wordes, *Goe ye forth and teach all Nations, baptising them, &c.* should be done, the one while the other is a doing. For, although our Brethren translate these words thus to the aduantage, *Hee that shall beleue and is baptised, &c.* as though hee were baptized, euen at the present instant, when he beleueth, which is, at the preaching: yet is not this indeede so well translated, but rather, *He that shall beleue, and shall be baptised;* The one action following the other, yea, many times, in seuerall both times & places, without anie pzeiudice either to the validitie of these actions, or to the pzecept of our sauour Christ to do them. Neither followeth it, y by these words we must vnderstand, both these actions to be alwaies done by one & the self same persō. S. Paul couerted many by his preaching, which

The prea-
ching & the
baptizing
not alwaies
by the selfe
same person

which became beleeuers, as appeareth Actes 18. 8. But Crispus the prince of the Synagogue beleued in the Lorde withall his houthoulde, and many of the Corinthians heering it beleued and were baptized. And the Lorde comforting Paule sayde, hee had much people in the City. So hee continued there a yeare and sixe Moneths, and taught the Worde of God among them. And yet Saint Paule writing afterwarde vnto them, sayth, 1. Corinth. 1. 14. &c. I thanke God that I baptized none of you, but Crispus and Gaius, leaste any shoulde say, that I baptized into mine owne name. I baptized also the house of Stephanas, furthermore knowe I not, whether I baptized any other, for Christe sent me not to baptize, but to preache the Gospel.

Paul a great while at Corinth, where many were baptized, & yet not by him.

Whereby it is mosste apparant, that hee all that while being there and then the onely preacher, and so manye beeing conuerted and baptized, and so fewe baptized by him, and none might baptize but a Minister of the worde: there were other Ministers of the worde beeing not Preachers which did baptise them. And this (among other his notes on these wordes of Paule, Christ sent me not to baptize, but, &c.) dooth Caluine plainly confesse, saying: neither therefore doth Paule make this comparison, to detract anie thing from it, (he speaketh of the vertue of Baptism) *Sed quia paucorum esset docere, pluribus autem baptizare datum foret: Deinde cum multi simul doceri possent, baptismus autem non nisi singulis posset conferri.* &c. But when it apperained to fewe men to teache, (or) when as fewe men had the gift of teaching, and it was giuen vnto many to baptize: Moreover, when as many coulde be taught altogether, but baptisme coulde not bee conferred but to euery one in order: Paule that excelled in the faculty of teaching, pursued the worke that was more necessary vnto him: to others he left that, which they were more commodiously to perfourme. Yea, if the Readers shall waigh all the circumstaunces more neerely: they shall see, there is vnder it a priuy frumpe, with the which they are pleasantly nipped, which of another mans labour (vnder pretence of a ceremony) doe hunt after a small glory. The Labors of Paul in building that Church, were incredible. After him came these delicate masters, which by the sprinkling of the Water, drewe Disciples vnto their sect, Paule therefore yeelding them to the Title of the honor, testifieth that he is content with the burthen.

Caluines plaine confession that many vnder Paule being ministers of the worde, baptized that were not preachers.

Whereby it is euident, that although such euil Ministers abused this order, to seeke their owne glozy, yet, that this order was vsed euen then among the Godly and faithfull ministers, that some were preachers & did not baptise except seldoine, and fewe, on especiall occasions: and some did baptise that were no preachers, & yet were well allowed so to doe. Beside many other, who though they were preachers, & also did often times baptise, yet ioyned they not these two alwayes together in one action, and of-

without preaching. ten used the helpe of others, which at the same time did not preach, when Peter at one sermon Act. 2. converted so many, hee counselled them to be

The baptizing of 3000 Actes. 2.

baptized, and (saith the text, ver. 41. They that gladly received his words were baptized, and the same day there were added to the Church, about 3000. soules. Is it likely, that Peter did baptise every one of these, and all of them him selfe that day: or rather that the other Apostles and Disciples though they all at the same time preached not, did help S. Peter to baptise them. Neither is it likely, that they were baptized at the present action of the sermon, nor in that place where the sermon was, as it is thought in

The baptizing of the Samaritans. Actes. 8.

mount Sion, but that they went vnto some other place in or nere the City, more convenient for baptizing such a multitude. And although Philip were him selfe (Actes 8.) both the preacher, and the baptizer, yet can we not conceiue, howe he alone shoulde baptize such a mighty number of Samaritans, at the same instant, that hee preached to them: but that first by preaching and myracles following, he did conuert them, and then as hee had leysure afterwarde, did baptize them. And when Peter Actes 10. had

The baptizing of Cornelius and his household. Act 10

Preached to Cornelius, and to all his household, and to all that were assembled with him, when he saw howe the holy Ghoste fell on them that heard the worde: he sayd, Can any man forbid water, that these should not be baptized, which haue received the holy Ghoste as well as we? So he commaunded them to be baptised in the name of the Lords. Vpon which wordes Caluine saith: It was not necessarie that Baptisme shoulde be administred by the hande of Peter, euen as Paule also, 1. Cor. 1. 14. testifieth, that he baptized fewe at Corinth, for other ministers might take vpon them those parts.

Howe doe not these examples euen of the primitive Church, cleane ouerturne our brethrens principles, that every Minister of the Worde and sacramentes that baptizeth, must not onely him selfe be a preacher: but that he must also preach, at the action of his baptizing, or else, he breaketh our Sauiour Christes institution? although, this withall by the way, is to be noted, that Baptisme (as Caluine and other doe well obserue against the Anabaptistes,) was not heere first instituted, though it be heere alleaged: nor, who onely shoulde baptize: nor, who shoulde be baptized: as the Anabaptistes doe imagine, and hereupon doe vrges principally these two places: And, saue that wee hope better of our Brethren the compilers of this Learned Discourse, that they be not of this erroneous opinion, Other wise, their precise vrging of these wordes, mighte strengthen the Anabaptistes to doe the like, and breede suspicion on themselves: especially, in applying these wordes in this sort, vnto our state of the Church now. That by these Testimonies is it euident, that the administration of the Sacramentes ought to be committed to none, but vnto such, as are preachers of the Worde, that are able to teache them

that

that they baptize. Howe are our Ministers, (were they neuer so Learned preachers,) able so to doe: sithe all those whome wee ordinarily baptize, are late boyme Infantes. Are any, yea, the best learned of our Brethren themselves, (not considering what they doe, but what they are able to do) able to teache these Infantes: Howe are they able to teache them, that are not able to learne of them: Except they woulde not haue Baptisme administred vnto Infantes, vntil they be able to learn, that that is taught them in the Sacramentes. Which is the playne assertion of the Anabaptistes.

A dangerous & impossible position of our brethren.

I trust our Brethren bee not of this opinion, for then farewell all our brotherhoode, if they goe about vnder colours of Ecclesiasticall government, to shoue in Anabaptisme among vs. And yet (I may say to you) this hangeth together, conferred with that we heard before, Page 9. about the Ciuill Magistrate and Christian princes. Where they sayde, the Church of God was perfect in all her regiment, before there was any Christian Prince: yea, the Church of God may stande, and doth stande at this day, in mooste blessed Estate, where the Ciuill Magistrates are not the greatest fauourers. These were perillous speeches, and the very speeches of the Anabaptistes against Christian Magistrates. And againe, Pag. 36. our brethren contending for preachers, vsed these wordes: If there bee no way of saluation but by fayth: and none can beleue but suche as heere the worde of God preached: Which are agayne the very assertions of the Anabaptistes.

These speeches fauour to strongly of the Anabaptistes arguments.

I speake not this as accusing our Brethren, nor yet, will I excuse their compiler of this Learned Discourse of Ecclesiasticall government, who soeuer hee were, or were it (as it pretendes) the desire of them all. Because, if they bee not of the Anabaptistes opinion, yet these speeches fauour to strongly of them.

Howbeit, I had rather ascribe them, onely vnto such inconsiderate earnestnesse, as (to defende their positions,) care not from whome soeuer they borrowe any thing, that may serue their turne: than, that I thinke they holde, or will maintaine (when they shall better aduise them) these grosse and dangerous errors besides this danger, that these propositions of our brethren, (Baptism ought to be administred of none but a Preacher, & that this office pertayns to none els, & that there must be a preaching at the ministration of it, & other like speeches,) may cause such a scruple to arise, as might call in question (euen as the Anabaptistes doe) whether the mooste and best parte in the Realme, yea, and perhaps the mooste and best of our Brethren themselves, be as yet truly baptized, yea, or no. But I trust our Brethren will not, nor dare say so, that it is no true Baptisme, if it bee not administred by a Preacher that preacheth at the action of the Baptisme. Neither do our brethren so say directly, but onely, the

By these positions our baptizme & our brethrens is called in question.

The children
are not to be
debarred for
the ministers
in ability of
preaching.

administration of the Sacramentes ought to be committed, but to such as are preachers of the worde, that are able to teach them that they baptise. Albeit, that to be able is one thing, and to be driuen necessarilpe to doe the action that they are able to doe, is another, yet (as I sayde before) we must take heede of these speeches, sithe, they bee not able, nor all the worlde is able (respecting the time of that action) to teache them that are not yet able to learne. Neither must they be put backe, for this inhability. Because they haue another and better Charter for them, than al the ministers ability of teaching, although that were able and capable of learning.

But if they meane not so, (as I charitably woulde consider their words, to any gentler sense, to saue them from this suspicion:) then this ability to teache, in respect of the infantest that are baptised, is not necessarie in the baptiser, in that manner of teaching, that is to say, publique preaching, to bee at that instant put in practise. Except onely in respect of the congregation which as they are already taught & grounded in that matter, so though it be conuenient, that at the action of baptising any infant, the Doctrine of that action, and the exhortations thereunto pertainning, should be set forth: so is it not necessary, especiallpe hauing so plaine godly and learned a form thereof prescribed, and vsed accordingly, and homelyes also (as further occasion may serue) provided, and the people already not ignorant of the action: that it shoulde be alwayes administrated by a Preacher, which both shoulde be able, and after his ability shoulde preache a sermon, on that matter at the action dooing: or else, the children are not baptised as they ought to be, or the people not sufficiently instructed.

The ministrati-
on of
the supper
may be truly
admini-
stered though
not by
a preacher.

Nowe, as we see this, both for our, and for the primitive vse, of the administration of baptisme, which I hope may suffice those that are not contentious: so, to come to that our Brethren adioyne hereto, of the other sacrament of the Lordes supper. Which indeede requireth an earnest & graue admonition and exhortation, besides a playne and cleare declaration, of the holy mysteries in this sacrament, to bee ioyned with the administration of it, for the instruction and edification of the receiners and participants of the same: which thing, that in euery place where and whensoever, it might be done: and that without any sophistication of false doctrine or any suche clogge: or variety of ceremonies, as might breede disturbance or offence: and that thereby the Lords death might be frutesfully shewed forth vntill his comming: there is alreadye (as our brethren knowe, & are not able to finde fault fault with any thing therein) a godly and learned forme of administering the communion prescribed and established. besides Godly and learned Homilies in that behalfe provided, to bee publickly and reuerently reade, in eueryeueuer so simple and rurall a Congregation, to expound the matter and edify the people when ther is no other preaching, at the receiuing of the sacrament. And yet we wish (as well

well as our bꝛethꝛen doe) if it were Gods will, that euery place were so furnished, that so ofte n as this Sacrament is administred, there were a Sermon preached befoꝛe the receiuing of it: but that there ought of necessity, suche a Preacher to the bee onelis Minister of this Sacrament, and then and there to Preach thereon, oꝛ else it is not at all, oꝛ not rightly administred: that is the point we stand vpon.

Our Bꝛethꝛen doe first vꝛge the institution, and alleage out of Luke, 22. 19. our sauiour Christes owne wordes.

Also instituting his holy Supper, hee sayde: *Doe this in remembrance of mee.* Here is indeede the verbe Institution of Christe, and a streight commandement, Doe this, to witte, that that hee there did. And also this commandement stretcheth to the principall ende of the dooing. Doe this in remembrance of mee. So that, if this which Christe heere did institute, be not done, oꝛ be not done in remembrance of him: it is a manifest bꝛeache of Christes commandement. But can not this bee done that Christe did, & commanded to be done, and be also done in his remembrance: but that the Minister which is the Doer, must needes preach a sermon at the dooing of it yea, if we shoulde goe thus exactly to worke, can our Bꝛethꝛen pꝛoue that Christe himselfe the cheefe of all Preachers, and instructor of this holy Sacrament, either at the dooing of the action, oꝛ immediatly befoꝛe the doing of it, preached vnto the participants any sermon concerning this matter? It appeareth rather the contrary, both by the conference of the Textes, and by the best, (if not all the) Commentaries that we read, that hee made no Sermon thereon, at oꝛ presently befoꝛe the Instituting and celebrating of it.

As soꝛ that large and moste heauenly sermon, which is contained in the 13. 14. 15. 16. and 17. Chapters of the Gospell by Saint Iohn, and the other speeches mentioned in the other Euangelistes, it is evident ynough in the Text that they were spoken after this mysticall Supper, and after the grace oꝛ Vydune was sayde. Although some thinke otherwise of that, which Iohn noteth in the former part of the 13 Chapter: howe after the Paschall supper was done, (and that also was done without any preaching, albeit not without a shewing soꝛth, what that Paschall Lambe did signify,) that then Christe arose and washed his Disciples feete. Which done, and sitting downe agayne, hee beganne to shewe them the meaning of his dooing. Nothing pertayning to the Mystery of this Sacrament, as we haue seene already, by our Bꝛethꝛ. collection on the same. Pag. 28. Christe nowe on this washing, taking occasion to mention who among them was uncleane: entred into the deciphering of Iudas treason, which was not yet any part of his newe Sacramentall Supper that hee instituted. Soꝛ hee gaue not that Breade, neyther at that time, noꝛ in such order, noꝛ to such ende, noꝛ by such Soppes; as the Papistes vsed at

The obseruation of Christes Institution.

Whether Christ himselfe preached a sermon at the very time of the first institution of the sacrament.

The celebrating of the paschall lābe had no preaching though teaching at it.

Supper.

The sop gi-
uento Iudas
was not the
sacramental
bread.

their masse, making at liker to a Iudas's sop, fit for such as may wel ther in be called treachers, that woulde presume to sacrifice Christe againe. Whereas Christe in his mysticall supper, gaue the breade by it self, and the Wine by it selfe. So that this might wel be, that Iudas hauing his sop and possessed with the diuell, departing immediately, was gone befoze this holy supper began, as also it may appear by Mathew and Marke, that this shold be done befoze he instituted this sacrament. Howbeit, Luke placeth it other wise, which if (as he sayth) it were done after: then, is it yet moze euident he had no sermon at all, befoze he instituted this sacrament.

But, he all this befoze, (as I haue said) yet is heere nothing appertayning to the exposition, exhortation or participation of this mystery. So then, if our brethren will so precisely vrge the wordes of Christe, doe this in remembrance of me: We may safely gather, that if the same thing be done that Christe did, that is to say, in such an holy and reuerend manner, as Christe's example and the holines of these mysteries teach vs, those that bee his lawfull ministers of his worde and sacraments, doe befoze the assembly of the faithfull people take the breade, and when they haue giuen thanks, breake it, and giue it vnto the faithfull, disposed to receiue it: saying, take and eate: this is the body of our Lord Iesus Christ, which was giuen for you, do this in remembrance of him: or other such wordes to this effect, as we vse in the administration of the Lordes supper: saying, the body of our Lord Iesus Christe which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this in remembrance that Christe died for thee, and feede on him in thy hearte by faith with thankesgiuing: And likewise doe and say, in the like manner (as Christ did, and sayde) with the Cup: to the which also accorde the wordes in our Communion booke: and do all this to the ende and purpose that Christe ordeyned the same: shall wee dare to say, that if mozeouer a sermon be not preached hereupon, that nowe this sacrament is not administered as it ought to be? haue we not that which both Christe did, and that he did bid vs doe, and in his remembrance also, as he did bid vs?

The true
administra-
tion of the
Lordes sup-
per.

So (say our Brethren) for this remembrance, Saint Paule declareth, that it ought to be celebrated by preaching of the Lordes death. yea both he so: and where hath he these wordes? so often (saith he) as you shall eat of this breade, and drinke this Cup, you shall shewe forth the Lordes death vntill he come. And is here this worde, preaching of the Lordes death? If it be: how chance our Brethren, in citing the very wordes of the Writ it selfe, dare not so translate it? So, they did better than so, keeping in the text, the proper signification of the word, you shall shew forth, or ye do shew forth, or shewe yee forth the Lordes death &c. True it is, there is a moze excellency comprised in this compound, than if he had simply sayde, shewe yee: and therefore our Brethren doe well tran-

translate it, you shall shewe forth. And in a sort, this may be called preaching. And Musculus note thereon is very good, wherein also hee useth this note preaching, in an improper sense, saying: Neither must this be overpasse that hee simply sayth not *aspiciamus*, that is, you doe declare, but *aspiciamus*, that is, you doe chiefly or mostly of all declare. For *aspiciamus* in this composition, hath a force of a signification to be bent thereto. The Apostle deliuered vnto them, not any light memory of the Lordes death, in three our foure wordes by the way and sleightly: but in greate earnest, and publique shewing forth, to be perfourmed and to be preached out, as of a benefite incomparable & to be astonished at.

Supper.

Musculus. in 1. Cor. 11.

So that here is a kind of preaching in an improper vnderstanding comprehended, as Caluine also calleth it, saying. Nowe Paule adioyneth, what manner of memory should be celebrated: to wit, with giuing of thanks. Not that the whole memory consisteth, in the confession of the mouth. For this is the cheefest thing, that the vertue of the death of Christe, shoulde be sealed vp in our consciences. Howbeit, this knowledge ought to kindle vs vnto the confession of prayse: that we should preach before men; that which wee thinke within before God. The supper therefore is, (that I may so speake) a certaine memoriall, which ought perpetually to endure in the Church, vntill the last comming of Christe: instituted vnto this end, that Christe might admonish vs of the benefit of his death, and that we might recognize the same before men. Whereupon also it hath the name of the Euchariste. Therefore, that thou mayest orderly celebrate the supper, thou shalt remember, that of thee is required the profession of thy faith. Heereupon it appeareth, howe impudently they mocke God, that boaste they haue in their masse any kinde of Supper. For what is the Masse (for I speak not of the papists, but of the Pseudo-Nichodemites,) he meaneth those that openly come to passe for feare of persecution, and thinke it is enough that they secretely come also to the Communion and to the gospel, as Nichodemus came to Christ by night for feare of the Iewes) that it is stuffed with detestable superstitions: they faine by the externall gesture, that they allowe them. What kinde a preaching of the death of Christe is this? Doe they not rather forswear the same? So that, this preaching which here Caluine speaketh of, is not that which is proper to a preacher, and whereof Christ saide befoze to his Disciples (as our Brethren therein vset the worde rightly,) Marke 16. 13. *Go ye forth into the whole world, & preach the Gospel.* But it is such an improper kind of preaching, as belongeth in generall to all men.

Caluine in 1. Cor. 11.

Howe we should preach Christe at the Communion.

And therefore it is far better, simply to vse Pauls word, who saith not, neither was it his meaning, yee shall preach the Lordes death: but yee shall shewe forth the Lordes death, till his comming. Who are these that hee sayth should shewe it forth? Doth hee speake here vnto Preachers? or not rather to

Supper.

all the Corinthians men and Women, that shoulde bee communicantes of these Mysteries. So often as you, who are these you? You that shall eate of this Breade, and drinke of this Cuppe. And what shall these doe? You shall shewe foorth the Lordes death vntill his comming. If now, hee meant Preaching by this shewing forth: then must all the people men and Women bee Preachers, that bee no Ministers of the Worde and Sacramentes. So that hereby we may moste playnely see, howe our Bzethzen, to thrust in a necessity of preaching, to bee alwayes hab at the administation of this Sacrament, spare not to wrest and abuse saynt Pauls wordes to a necessary imposing of that, which by no direct sense, they can bee bratone vnto Bullinger himselfe, and as it were in a worde, telleth vs in his marginall note thereon, what this shewing forth meaneth: *Annunciare mortem Domini, est laudare & gratias agere domino.* To shewe foorth the Lordes death, is to prayse and giue thanks vnto the Lord. Whereupon it is called, *Eucharistia* a Thankesgiuing.

Bullingerus
in 1. Cor. 11.

Musculus in
1. Cor. 11.

Musculus (mee thinketh) very well Paraphrastically setteth out, the full meaning of these wordes. This Institution of the Lordes Supper being receyued of the Lorde him-selfe, haue I deliuered vnto you. Whereupon yee may perceyue, that yee eate not a Supper priuate of euery one of you, but a common and a mysticall Supper, instituted vnto the memory of our common redeemer, and this can yee not bee ignorant of. For, so often as yee eate this breade, and drinke of this Cuppe, you bee- ing thus of mee trayned vp, doe shewe foorth and preache the death of the Lorde, whercof yee are partakers, not some onelie seperately, but all in common. Whereupon yee mought inough haue beene admonished, with what faith and with what concorde communicating, yee ought to eate this Supper in the memory of his death. This I take to bee the right sense: although the vulgare translation haue these wordes in the future tence, after this manner. For so often as ye shall eate this breade, and shall drinke of this cuppe, ye shall shew foorth the Lords death, vntil he come. Erasmus translateth it euen as wee read and doe expound it. There are that reade the worde *et sic semper* in the Imperative mood. Doe yee shew forth. But this little word, *et* that is, *for*, being causall (or importing a cause) fauoureth not that sense. They, doe iudge that the Apostle in these wordes expounded, (and withall commaunded,) howe the Corinthians ought to celebrate the remembraunce of the Lorde, that is to witte, so, that as often as they shoulde eate this Breade and drinke of this Cuppe, they shoulde shewe foorth his death. As though he desired also this thing to haue bin in them, because that in this mysticall & memorial supper, they did not set foorth the Lordes death. Euen as wee see the sacrificers to celebrate their Masses, that they make altogether no shewing of the Lordes death. For those thinges that separately (or by themselves) they say,

say, cannot be accounted for this shewing foorth. For they say the both ^{supper.} being tourned away from the people, and in a tongue vnknewen to the Church, and vnder such a silence, that they can not be perceaued, no not of those that knowe the latine tongue.

This is a manifest breach of Christes institution, and of the Apostles interpretation. If the Lordes supper were so administred in any place with vs: we did not keepe Christes institution, nor did it in his remembrance, ^{The right & godly manner of our administration of the sacrament.} nor shewed foorth his death, as these Corinthians and these Papistes did not. But with vs (God be prayesd for it) it is neuer administred by anie so simple a minister, but though he be not able himself to preach, nor there be any other preacher present: yet the verie forme which the Cōmunion booke prescribeth vnto him, is so plainly and pithily set downe, to expresse all the institution, the vse, the fruites, and the endes thereof; with the dutie of the worthy receauers, with the danger to the vnworthie; so dreadfully terrifying these, and so comfortably animating the other; and in all pointes so liuely shewing foorth the death and passion of our Sauour Iesus Christ: that no man can iustly say, but that as Christ biddeth, *Do this in remembrance of me*, we doe the same thing in remembrance of him: and as S. Paule expoundeth this remembrance, to be the shewing forth of the Lordes death, so the Lordes death is shewed foorth, both by the action of the minister, and with all by the action of the faithfull people. And so well shewed foorth, that if the onely forme of our Communion booke be of the minister duly obserued, and of the participantes religiously considered: they shall (no doubt) though there be no other sermon preached, both truly and worthily participate the holy communicating of the Lordes body and his blood. ^{Our homilies and exhortations at the ministracion of the L. supper.} And yet commonly at the receauing of these blessed mysteries, if there be no sermon preached: there are other both godly and learned homilies appointed to be reade, which are sermons also, and serue especially for that purpose, if the people be negligent in communicating, or criminous in life, or vnskillful in the vnderstanding of the necessary points belonging to these mysteries: to encourage, to perswade, and to instructe them. Neither yet haue we these, as so content herewith, but that wee thinke it also very expedient (if it may be had) that at this action, (beside the forme prescribed) a godly learned preacher were also the shewer foorth of the Lordes death, and of the other mysteries conteyned in this sacrament. But this so strict necessitie of our Brethren, we see is evidently here confuted, and namely that they say: by these testimonies it is euident, that the administration of the sacramentes, ought to be committed to none, but vnto such as are preachers of the worde; that are able to teach them that they baptize, that are able to preach the mysteries of Christes death to them, to whome they doe deliuer the outward signe thereof.

But

supper.

But by the way, what meane they by these wordes, able to teach, speaking of Baptisme: and able to preach, speaking of the Lordes supper? As the former habilitie to teach, an habilitie of the Doctors? Who (they say) cannot exhort, nor apply, &c. which are especiall pointes requisite in a preacher. If it be: then, here is ministring of the sacrament without preaching. Except they will say, the Doctors can not minister the sacramentes. But then againe must they reuoke these wordes on the other side of the lease, pag. 59. It is euident, that whom God hath instituted to be minister of the worde, him also hee hath made to be minister of the sacramentes. These euidencies agree not well together. Especially this other for the preacher, expounding this shewing forth the Lordes death, for preaching. For by this construction of our Brethren, (as we haue already seene) all the people should be Preachers. Where before they saide, and that more truely, pag. 58. no man may take vpon him any office in the Church, but he that is called of God, as was Aaron. Hebr. 3. 4. If they say, they meane not here preaching in his proper sense, and as it is a function peculiar to the minister of the worde and sacramentes: why then doe they bring it in? Or for what preaching all this while doe they pleade, and alleage these testimonies? For such as all the people may doe, and must doe as well as they? But because in all these speeches, they bring it still to this, that he should be able: what meane they hereby? One that can preach, if neede so require, but neuerthelesse he alwayes doth not: For it followeth not, *a posse ad esse*. If they meane so: then may the sacrament be administred, as with a Sermon; so without a Sermon. Neither is the preaching a sermon, any part of the sacramentes substance, nor any accident thereunto of mere necessitie, though of the more conueniencie: but the remembrance & shewing forth the Lords death, is one of the chiefest, and the most substantiall parte of this sacrament: therefore the remembrance and shewing forth of the Lordes death, and the preaching of a sermon, are not all one. Yea, to come to the abuses that Saint Paule reprehendeth in the Corinthians, to whom he wrote these wordes, by our Brethren cited. For, as we haue heard out of Musculus, that in these wordes he spake, as though hee desired these thinges in them, because they did not shewe forth the Lordes death, in this mysticall and memoriall supper.

The preaching of a sermon no necessary part of the sacrament.

The abuses of the Lords supper, that S. Paule reprobated in the Corinth.

Nowe, although it followe not: they had no preaching (understanding preaching in his proper sense) at the administration of the Lordes supper, therefore they had no remembrance or shewing forth of the Lordes death: because, *non sequitur à specie ad genus negativè*: yet this followeth necessarily, *à genere ad species*: they had no remembrance nor shewing forth of the Lordes death, at the administration of the Lordes supper: therefore they had no preaching thereat. And yet, had they preaching

ching often at other comminges together, whereof Saint Paule treateth ^{supper.} afterwarde, chap. 12. and 14. But Saint Paule repriming their abuses, and here reckoning them vppre particularly, that they had dissensions, and were not in charitie when they came together, to this action: ver. 18. that they took their own suppers before: ver. 21. that one came hungry, another came drunken: ver. 21. that they shewed not forth the Lordes death: ver. 26. that they examined not themselves: ver. 28. that they discerned not the Lordes body: ver. 29. that vpon the examination of themselves, they iudged not themselves: ver. 31. that they caried not one for another: ver. 33. to conclude, and that which summarily he put first of all, ver. 20. that when they came together into one place, they made such a super of it, as whereof the Apostle sayth, this is not to eate the Lords supper: S. Paule now reckoning vp all these faultes among them, at the administration of this sacrament: and this being (as our Breth. say) so necessarie a matter: is there any probabilitie, but that hee also particularly would haue reprimed them for this, that they had no sermon preached among them at this action: Which in all these corruptions had bene very needefull, and might haue refrayned them from these abuses, if their preachers had not also bene corrupted, as it likely that they were, which suffered among them such foule abuses. But if preaching had bene so necessary at that instant, no doubt he would haue touched the neglect of that also, especially mentioning the shewing forth of the Lordes death, to be principally required at their eating and drinking in the Lordes supper. But the faultes of their preachers, and of their preaching, hee mentioneth still in other places, and not in this treatise of the Sacrament, nor in anie place burdens them herewith: and therefore it is not like, that he thought preaching to be alwayes so necessarie at the celebration of these mysteries.

But not to looke on their abuses, but on the order and vse of the Apostles themselves, and of all the faithfull at Ierusalem, & that euen presently after they had receaued the holy Ghost, Act. 2. 42. And they continued (sayth Luke) in the Apostles doctrine, and communion (or fellowship) and breaking of bread, and prayer: of which breaking of bread, sayth the Geneva note, which was the ministration of the Lordes supper. Caluine giuing a reason heereof sayeth: Why I had rather that the breaking of bread in this place, should bee interpreted for the Lordes supper: this is the reason. Because, Luke mentioneth those thinges, wherein the publike state of the Church is conteyned. Yea rather, hee expresth here foure notes, whereby the true and naturall face of the Church may be iudged. Doe wee therefore seeke the face of the Church of Christ? The image therof is here liuely pictured vnto vs. And indeed he beginneth with doctrine, which is as it were the soule of the Church.

Neither

No probabi-
lity that S.
Paul thought
preaching at
the commu-
nion, to be
so absolutely
necessary as
our Breth.
urge it.

The vse and
practise of
the Apostles
in the com-
munion.
Act. 2. 42.
The Geneva
note.
Caluine in
Act. 2.

Supper.

1. doctrine.

2. the communion or brotherly loue.

3. the sacrament.

4. prayer.

Neither nameth he euery doctrine, but the Apostles doctrine, that is, that which the sonne of God deliuered by their handes. Wherefoeuer therefore, the pure voice of the Gospell soundeth throughly, where me abide in the profession of thereof, where they exercise themselues in the ordinary hearing of it: there vndoubtedly is the Church. Now as doctrine is the first note: so the text placeth their communion (or fellowship) next in order. Which (sayth the Geneva note) standeth in brotherly loue and liberalitie. In communicating this member (sayth Caluine) and the last (meaning prayer) flowe from the first, as fruites or effectes. For doctrine is the bonde of brotherly communicating, and also openeth vnto vs a gate to God, that he may of vs be called vpon. But the supper approacheth to the doctrine, in steede of confirmation. Wherefore Luke reckoneth not vp foure, rashly; when as hee will describe vnto vs a state of the Church orderly instituted. And it behooueth vs to put our endeavour vnto this order, if we desire to be truly accounted the Church before God & his Angels, not to boast only before men of a voyde name thereof.

Marloratus in Act. 2.

Now if we must not onely keepe these foure, but also haue so great a consideration to the order of the, insomuch that Marloratus addeth to these wordes of Caluine: For the Iustitaries of workes doe inuert this order, and gather thus of the later: good workes are to bee doone, and then righteousnesse will followe, O blindenesse worthy of great iudgement. For how can workes be good without faith goeing before? Without which, whatsoeuer is done, is sinne. Rom. 14. 4. 23. If then such a straight respect is to be had, of the orderly placing these foure notes: and this communicating of fellowship consisting in almes, brotherly loue, and workes of mercie, come betwene the hearing and belouing of the doctrine, and the breaking of the bread, that is, the communicating of the Lords supper: it argueth, that although preaching the doctrine haue gone before: yet the sacramentes are not so immediately ioyned, especially to the preaching of the doctrine, but that other godly exercises might goe betwene them. Not that any of these notes was altogether destitute of any of the other: the supper of the Lorde had euermore doctrine ioyned with it, but not alwayes preaching of the doctrine. And so it had both vnion in fellowship, and prayers: but yet, might all these bee also publikely exercised, though at that instant of the doing of them, the supper of the Lorde were not administred.

Act. 20. 7. & 11.

Now this being the manner in the Apostles dayes, that although they had many times sermons at the administration of the supper: as Act. 20. ver. 7. & 11. at that solemne confluence, where S. Paule preached vntill midnight: and yet (as these were seuerall actions) see, howe euen by the prouidence of God, (albeit, no doubt, to confirme the doctrine preached, and

and to be a warning to the negligent hearers) when they had minded presently vpon the sermon, to haue proceeded to the supper of the Lord: what an occasion senered the continuation of these two actions, by the young mans fall out of a windowe, from the thirde losse, that was taken vp dead. Whereupon Paule being the Preacher, descended downe, & laide himselfe vpon him, & embraced him saying: trouble not your selues, for his life is in him. So when Paul was come vp againe, and had brokē bread and eaten; he communed a long while till the dawning of the day, and so departed. Now as they had these sermons sometimes preached at the celebrating of the Lordes supper, (howbeit heere this interruption deuied these actions some space of time, and yet this is that onely place that byingeth them nearest together) so if they had not a sermon preached thereat, notwithstanding they no more discontinued the administration of this Sacrament, than they did the publike exercises of their prayers, or than they did abstayne from baptizing, as wee haue already at large proceeded.

And euen so, that this custome did thus continue in the primitive Church: The practise of the primitive Church, not onely their *αγνη*, that is, their loue feastes, which they made at this supper, doe declare: whereof diuerse authoꝝ, especially Tertullian and Iustinus Martyr doe make mention: but also the whole order thereof is by Iustinus fully described, both of this sacrament administred with a Sermon, and without it. In the Apologie that he made for the Christians, *Iustinus Martyr in defens. pro Christi. ad Antoninum Pium.* to the Emperour Antoninus Pius, he hath these wordes: wee bring him that is thus washed (meaning baptized) and instructed, vnto those whom we call Brethren, where the assemblies are made, that we might praye as well for our selues, as for those that are newly illumined. That they may be founde by true doctrine and good workes, to be worthie observers and keepers of the commaundementes, and that wee may obtaine eternall saluation. After the prayer we salute one another with a mutual kisse. After which, the bread, & the cup alayed with water is brought vnto the chiefest brother, as Gelenius translates it, but in Iustine himselfe *προσφίτου ἀγνιστου τῷ ἀλλοτρίῳ ἀφ' ὧν* And here is our *ἀγνιστος* ouer those Brethren, which brethren are not onely the faithfull people, but also the ministers as is before by Beza confessed. Which being of him receiued hee offreth vp prayse and thanks giuing vnto the father of all, by the name of the sonne and of the holy Ghost, and so for a certaine while he doeth celebrate the Euchariste. After the prayers and the Euchariste, all the whole assemblie singeth together, Amen. And the worde in the Hebrue tongue signifieth the same that doth, Sobcit, (or let it be done). The thanks giuing of the Prelate, and the well wishing of all the people, being accomplished: those whom we call the Deacons giue a parte of the bread and of the cuppe alayed, vnto euery one of them that are present, ouer

ouer whome the thanks giuing was made, and they suffer them also to carrie it to those that were absent. And this foode is among vs called the Eucharist: to the which none is admitted, but he that beleueth the doctrine to be true, being washed with the washing for the remission of finnes, and liuing according as Christ hath taught. For we receaue not these things as a common bread and a common cuppe: but euen as by the worde of God being made fleshe, Iesus Christ our Sauour had flesh and bloud for our saluation: so also by the woorde of prayer and the thanks giuing we haue learned, the food (being of him sanctified, which being changed, nourisheth our flesh and) bloud to be the flesh & bloud of the same Iesus Christ that was incarnate. For the Apostles in their writings that are called the Gospels, haue deliuered foorth, that Iesus thus commaunded them: hauing taken bread, and thanks being giuen, he sayde: doe this in the memorie of me. This is my body. Likewise, hauing taken the cup, and hauing giuen thanks, he said: This is my bloud, and did communicate it only vnto them.

The mini-
stration of
the L. supper
without a
sermon.

The supper
of the Lord
ministred
with a ser-
mon.

In these woordes wee plainly see, all the manner of the primitive Church, in the dayes of Iustine the Martyr, about the hundred years after Christes ascention. Concerning the administration of the Lordes supper, without any sermon preached thereat. But it followeth euen anon after, of the administration also of the same, with a sermon or an Exhortation made at the participation thereof, saying: On the Sunday are made assemblies, of those that are of the Citie, and of those that are of the Countrie, where the writings of the Apostles and Prophets are read before: the reader then ceasing, he that is placed ouer them maketh an exhortation, prouoking them to the imitation of the thinges that are honest. After this we all arise and offer vp prayers, which being finished, there is brought (as I sayde) bread, wine and water. Then he that is placed ouer the, so much as he is able, offreth vp prayers & thanksgiuings, but the people singeth Amen. Thereupon those things that are consecrated, are distributed vnto euery one, and sent vnto the absent by the Deacons. The rich if it please them, contribute euery one according to his will. The collections are layde vp with him that is placed ouer them: he succoureth the fatherlesse and widdowes, and those that want by reason of sicknesse or other necessitie, those also that are prisoners and travelling strangers, and in summe, he is made the prouider of all the needie. But these assemblies we make vpon the Sunday, &c.

Thus doe we see at large the order of the primitive Church, for the celebration of the Lordes supper, both without, and also with a sermon or an Exhortation at the same. If our Brethren reiect their orders, because of some additions that they vse, or that the woordes of Iustine might seeme suspicious, to sauer of the Popish error of transubstantiation:

tiation: not onely the Magdeburgenses doe cleare the wordes of Iustine from that error: but Iustine cleareth him selfe, both from that, and from the error of consubstantiation or carnall presence in the Sacrament. For the former, say the Magdeburgenses, (who not withstanding maintayne the latter :) The deuise of transubstantiation was also ynknowne vnto the Church of this age. For although Iustine saye: *Which being changed nourisheth our flesh, and bloud*: notwithstanding he onely looketh vnto, and driueth it to that that hee may discerne (or seuer) this bread and this cuppe, vnto the which commeth this worde of Christe, from other vsuall meates and drinckes, with which our bodies are nourished. And as for consubstantiation, this his sentence maketh lesse: referring al the consecration, to the spirituall and thankfull remembrance of the death of Christ, as he also doth, disputing with Tripho the Jew, saying: this also ye know, that the solemne oblation of the two goates in the time of the fast, was not suffered to be done elsewhere the at Ierusalem. As neither the oblation of the meale (or floure) which was wont after the custome to be offered, for the that were censed from the leprosie, signifying figuratiuely the bread of the Eucharist: which for the memory of his passion cleansing the soules of men from all sinne, our L. Iesus Christ hath deliuered to the that come after: to the intent that in the meane time, wee should giue thanks vnto God, both for the world created for man, with other thinges that are conteyned therein, and also for the redemption wherewith he deliuered vs from sins, the principalities and powers being vniuersally vanquished, according to the diuine counsell.

Thus doth Iustine acquit himselfe sufficiently of those errors. As for the water mingled with the wine, and the sending these sacramentall signes vnto the absent, whereof after ward came great corruption and superstitions: we say (as Aretius doth) thereon. Concerning the reason of the mingling wine and water, it seemeth vnto me probable, because that making the supper of the Lord in a common banquet, they also dranke more largely, not sipping, as at this day it is the manner. And therefore, that the wine by it selfe being strong, should the lesse hinder them; water was put vnto it. Which we see also at this day to be done in common banquetes, that the noble wines are mingled. The place 1. Cor. 11. makes mee thus to thinke; where manifestly hee teacheth, that the abuse of the Lordes house beganne euen then to take holde, insomuch that manie were drunke in that loue feast. Thus sayeth Aretius for the originall of the water mingled with the wine. And as for the sending to the absent, hee sayeth: Fourthly, a portion of the supper was also sent to them that were absent, the which was doone without superstition, a token of friendshippe, and of vnion in doctrine and in their whole profession, euen as wee haue rehearsed before out of Eusebius, that

Martyr.
Iustines words main-
taine neither
transubstan-
tiation nor
consubstan-
tiation.

*Iustine in
dialogo cum
Tripho Iu-
deo impress.
paris. 1565.
fol. 42.*

The occasi-
on of mingling
water with
the wine in
the sacram.

*Aretius in
probl. som. 2.
tit. de fract.
panis.*

tian order. that it was done at Rome, neither is here any mention made of any me-
rite, or of any passeport exhibited to those that were about to die.

To conclude (sayth Aretius on this practise of the primitive Church
next after the Apostles) hereunto came mutuall exhortations, to cōcord
and constancie in faith and profession, that this might be a certain sti-
pulation and obligation, that they should be constant in Christianitie,
whatsoever fortune at the length should happē vnto them. These things
in our action may almost all of them be declared. First in the publike
assembly, which is a shewe of a publike banquet. Then the like oblation
is of vs obserued, the wordes of the institution are recited, and to God
the father is pronounced prayse and glorie. The mingling of wine and
water, we haue not: for it is no part of the institution, neyther haue our
wines neede of mingling, as the orientall wines haue, neyther doe wee
drinke freely, as then they did. All that are present if they list doe com-
municate, and both the kindes are deliuered vnto all. It is not sent vnto
those that are absent, because superstition hath corrupted that custome:
they sent it then to those that were whole, & vnto strangers, that came
not into the assembly: at this day onely to those that are readie to dye,
and that for a certaine lucre and aduantage; yea, adde this vnto it, with
a vaine perswasion of a kinde of necessarie passeport. A collection is made
for the poore, and euery one giueth as much as hee will, saue that our
folkes will giue too too little. The action is not mute (or dōmbe) but
the hystory of the passion is recited. Priuate voices (or the speeches of
priuate persons) come not hereunto, for because of moderate or com-
ly order. They approch (he speaketh of the order in his countrie at Bernes)
and it is receaued of them standing, for the Paschall Lambe was eaten of
them that stood: howbeit neither makes it any matter, whether the
communicantes stande or sitte. (nor yet if they kneele, as is the order of
our Church.) This briefly (sayeth Aretius) is our action not vnlike Iu-
stines.

Kneeling at
the commu-
nion not of
fensue,

By which description of Iustine and conference of ours, and of the Hel-
netians order of administiring the supper of the Lorde; we most plainly
perceane our Brethrens no small error in this, that not content with all
these thinges in the supper of the Lorde, if a Preacher make not a sermō
also at the ministracion of the same: they not onely count it not sufficient-
ly done, but they frustrate and euacuate all the action. Whereupon our Bre-
thren make this conclusion saying:

The lear-
ned disc.

pag. 60.

61.

Bridges.

Howe intollerable an abuse then is it of the sacramentes of the Lord,
to committe the administration of them to those men, that are not able
to expounde the mysterie of them.

This conclusion standes all on that worde able, which wee haue suffi-
ciently (I hope) answered before, saue that here in this conclusion. it is
more

more ambiguously referred to expounding, than in the premises. For by *of expounding.*
the abilitie to expounde the mysterie of the sacramentes, may be ment,
eyther the preaching (which notwithstanding is to be wished, that eue- *Abilitie to*
rie Minister were able so to expounde the mysterie of them, if it pleas- *expound the*
sed God so to graunt it although alwayes they so did not:) or else, their a- *mysterys of*
bilitie of discrete setting forth those expositions of these sacraments, that *the sacram.*
are prescribed in the publike forme of their ministracion: or other god-
ly expositions of other learned mē, authorized to be read at the same times,
the ministers themselves being, though not able with any commendable
gift of publike eloquence, to treat at large vpon them, and so expounde
the mysterie of them: yet able well inough to shewe vnto the people, or
to any that aske them, plainly and briefly the summe and principall con-
tent of the mysterie of them. In which sorte (I trust) the simplest mini-
ster of them all, is able to expounde the mysterie of them: or else no Bi-
shop or ordinarie would permitte him, to serue any neuer so small a cure,
or any other would allowe him any stipende at all thereunto, if he be con-
uicted of such inhabilitie. So that this intollerable abuse, eyther is not in
use at all, or at least, in any Minister not allowed, by any lawe or consti-
tution nowe in force, but that such vnable Ministers may be remooued,
and other more able placed, although they cannot expound the mysterie of
the same by publike preaching. But nowe let our Brethren procede to
their further arguments and proues on this matter.

And seeing the elements of the world, of which the outward part of *The lear-*
the sacraments is taken, be dead & beggerly of themselves, except they *ned disc.*
be animated and enriched with the promise and word of God, which is *pag. 61.*
the life of the sacraments: what can it be better then sacrilege, to separate
the ministracion of preaching of the word from the sacraments?

If the elements of the world, be separated frō the promise & word of *Bridges.*
God, & opposed against it: these termes, dead & beggerly, might better
fitte the. And so S. Paul called the ceremonies & sacraments of the old law,
elemēts of the world, & not after Christ, *Coll. 2. 8.* and so Caluine expounds
those words saying: But what calleth he the elementes of the worlde? No
dout but ceremonies. For straight after in place of exāple he bringeth in
one kind, to wit, Circumcision. And also *Gal. 4. 9.* S. Paule calleth the ce-
remonies of the Iewes, weake & beggerly elemēts. The which he doth
(sayth Caluin) because he cōsidereth them without Christ, yea rather a-
gainst Christ. For to the fathers, they were not only healthful exercises &
helps of godlines, but also effectuell instrumēts of grace. But their whole
force was in Christ, and in the institution of God. But the false Apostles
neglecting the promises, would oppose them against Christ, as though
Christ alone sufficed not. No maruell therefore if Paul repute the trifles
& things of no value. Now, if the outward signe or element in the sacra-
ment,

*Vnable mi-
nisters not
allowed.*

*How the e-
lements are
dead & beg-
gerly.
Caluinus in
Coll. 2.
Caluinus in
Gal. 4.*

ment, be thus used among vs, that is to say, be destitute of the word, of the institution, of the promise, of the remembrance of Christ: yea, of Christ himselfe, & be opposed against Christ: then are these speeches of worldly, dead and beggerly elements well alleaged, and truly applyed against our sacraments.

Aug. tractat.
in Ioh. 80.

For, true it is, that Saint Augustine, tractatu in Ioh. 80. sayth: *You are now cleane for the worde that I spake vnto you. why sayth he not, Ye are cleane for the baptisme with the which yee are washed. But sayth: for the word which I haue spoken vnto you?* But that also in the water, the worde cleanseth. Take away the worde, and what is water, but water? The worde commeth to the element, and it is made a sacrament; yea, as it were, euen a visible word. For verely, he sayd this also, when he washed the Disciples feete: *He that is washed, needeth not, saue that he wash his feete, but is cleane through out.* From whence commeth this so great a vertue to the water, that it toucheth the bodie, and washeth the heart; except, that the word doe it; not because it is spoken, but because it is beleued? For in the worde it selfe also, the sounde passing is one thing, and the vertue remayning is another thing. *This is the worde of faith the which we preach* (sayth the Apostle) *because, if thou shalt confesse in thy mouth that Iesw is the Lorde, & shalt beleue in thy heart, that God raysed him vp from the dead, thou shalt be safe. For with the heart it is beleued vnto righteousnesse, but with the mouth confession is made vnto saluation.* Whereupon wee reade in the Actes of the Apostles, *clensing their heartes by faith.* And the blessed Peter in his Epistle sayeth: *So hath baptisme also made you safe, not the putting off the filth of the flesh, but the interrogation of a good conscience.* This is the word of faith that we preach. With the which (out of doubt) baptisme is also consecrated, that it may be able for to cleanse. For Christ being the vine with vs, with the father beeing the husbandman: loued his Church and gaue himselfe for it. Reade the Apostle, and see what he adioyneth: *that he might sanctifie it, (sayth hee) clensing the same with the washing of water in the worde.* This word of faith anayleth in the Church of God so much, that by the same it clenseth the beleuer, the offerer, the blesser, the dipper, yea the infant, being so little a one, although he be not yet able, with the heart to beleue to righteousnesses, and with the mouthe to confesse to saluation. This is doone altogether by the worde whereof the Lorde sayth: *Yee are nowe cleansed for the worde that I haue spoken vnto you.*

The ioining
of the word
to the ele-
ments.

Rom. 10.

Act. 19.

1. Pet. 3.

The word
preaching
at the sacra-
ment comprehendeth the action of all the people.

I thought it not amisse to set downe at large the whole sentence, not onely for the notablenesse thereof, touching other matters: but for feare of caulling least, our Wretched might say, I left out the word preached, here twice named. But that we should plainly see, he speaketh here of preaching it, in such sense, as although it comprehendeth the proper action of the preacher, yet withall we see it stretcheth to the public confession

of all Christians. And the wordes that here most especially he speaketh of, *abused.*

that the Disciples were censed for (or through) the wordes that Christe spake vnto them: although this sentence of Christe, 1o. 15. 3. be a part of that notable sermon, that he had after his sacramentall supper: yet these wordes that he maketh relation vnto, supposing they were spoken befoze the supper) were no preaching, nor any part of preaching, but spoken by Christe vnto Peter, when he came to him among the residue, to wash his feete, as appeareth in the storie hereof, Ioh. 13. 5. &c. *As-*

The wordes that Christ spake in that action were, not preaching.

ter that he poured water into a bassyn, and beganne to washe the Disciples feete, and to wipe them with the towell wherewith he was gyrt: then came hee to Simon Peter, who sayde to him, Lorde dost thou wash my feete? Iesus answered and sayde vnto him, what I doe, thou knowest not nowe, but thou shalt knowe it hereafter. Peter sayde vnto him, thou shalt neuer wash my feete. Iesus answered him, if I wash thee not, thou shalt haue no part with me. Simon Peter sayde vnto him, Lorde not my feete onely, but also the hande and the head. Iesus sayde vnto him, he that is washed, needeth not saue to washe his feete, but is cleane euerie whitte. And yett are cleane, but not all. Shall we nowe saye heere, that Christ made a Sermon? Indeepe, if our Bzethzen means the preaching of the worde in this sense, that it is preaching, though onely it be thus briefly spoken by the Minister, to the ende the people may better vnderstande and beleue the worde: in that sense I holde well, that in the Lordes supper the worde of God concerning the death of the L. should alwayes be so preached. As Oletianus also sayth on these wordes, Rom. 10. 8. *This is the worde of faith, the which we preach.*

Oletianus in Rom. 10. 8.

Note a difference between the true word of God, which is preached to this end, that faith & cōuersion may be in the hart: & the magical word, which is pronounced vpon the thinges, that it might worke something * on the thinges that are set (or grafted,) or else, that a power should be ascribed to the syllables. Example, the gospell of Iohn is the worde that we preach. *In the beginning was the word* (sayeth Iohn,) he teacheth to trust in Christ the true God, he teacheth that all thinges are made by him. The end is, that I should beleue, not that I should driue away tempests. The whole Masse is magicall, although they recite the Gospell, and mutter it vpon the hoast: because it is not the worde of faith, that is preached. If it be not preached, that it may be vnderstoode, or that vertue be ascribed to the syllables, the which resideth in God alone, so that, it is due to him alone: and this is Magicall. So, they that saye when the woordes are pronounced ouer the breade, then it is the bodie: it is Magicall. Christe pronounced not the woordes ouer the breade, but preached his death at the table to his Disciples, with the wordes and with the tokens, and that they might vnderstande, to what ende those tokens were instituted. In baptisme the Papistes, vse muche Magike.

* In vltima.

The Papists magicall abuse of the word.

rightly
sed.

Out of the 7. of Mark they say, *Ephata*, that is, be opened, as Christ (said) vnto the deafe man. And by the vertue of wordes, they will include the holy Ghost into the water. Al these things are not the word of faith that we preach. Paul knoweth no other word of faith, thā preaching not murmured. Here lighteth the absolution, *Auff in Boden*, euen frō the very bo thome (or frō the messengers) made vpon the head, by the vertue of the words, *Act. 10. to him giue all the Prophets witness.* &c. Peter mutteth not wordes vpon the heads of euery one of thē, but preacheth of Christ the promise of the Gospell, confirmed by the testimonie of al the Prophets: and the holy Ghost fell vpon the hearers. Thus sayth Oleuian.

So that, preaching being vnderstood in this generall sense, as not only it may signifie such a solemn sermon as Peter there made, *Act. 10.* but also as may comprehend the wordes of our Saviour Christ at the table, when he instituted his mysticall supper: If the wordes want his preaching in this manner in our administration of the sacraments, then indeed our bps: then might haue some cause to say, that we maintain the elements of the world, & dead & beggerly elemēts: yea, that although we haue the word, it were but a magicall murmuring of it. But becommeth it our W^{ch} to bestowe these speeches vpon the outward signes of the sacraments, when they are animated and enriched with the wordes of God, in such order as Christ instituted thē, and the Apostles practised thē? Is this to separate either the word, or preaching of the wordes from the sacraments?

The sacraments
all signes
hauing the
word so vnder-
tered by the
ministers as
it may be
vnderstood,
are not beg-
gerly ele-
ments.

The life of
the sacra-
ment is not in
the manner
of preaching
the word.

But our W^{ch} only vnderstande by preaching, such a further exposition & exhortation vpon this matter, as the learned Minister that at his discretion, amplifie & set forth the same with all. And can our W^{ch} proue that this manner of preaching the word, is either any such substantial part of the sacraments, or any such inseparable accident therunto, that except it also be annexed, the life that animateth the elements, & the treasure that enricheth them, which is the promise & word of God, is separated from them? Is not in baptisme the word of God it selfe, being not magically murmured, but clearly & with vnderstanding spoken, & concealed with vnderstanding & beleeuing of the hearer (if he haue capacitie to heare and vnderstand and beleue, yea, though he haue not, (as infantes haue not) this life & riches of the elemēt, vnderstanding the word as it is toynd wth the spirit, that animateth and enricheth the word, wherby the word be- cometh effectual, to animate & enrich the element, without ascribing ver- tue to the bare word? Is it not thē of sufficient vertue to baptize & cleanse the infant, whē besides the element of water, these wordes, In the name of the father, of the sonne, & of the holy Ghost, that Christ hath comāded those to vse, which are his ministers appointed therunto, belesse p^r promise there declared of washing away our sinnes, of newnes of life, and that we shalbe saued: which promise, where Gods spirite worketh by his wordes,

is annexed to the element, is not all this sufficient and effectuell to baptise of sacram.
an infant, except a sermon also heereof be made at his baptisme? May,
though he that were to be baptized were of ripe yeares, to heare, vnder- Baptisme
stand, and beleue all these thinges, yet sthe that he is not to be on a sub- may be mi-
daine baptized, befoze he be catechized in a sufficient vnderstanding and nistred with
beleeuing, both of all the mysteries of that sacrament, and of all the ne- out a forme.
cessary articles of our Christian faith: Shall wee say that euen then when
such a one should come to be baptized, hee must haue also a sermon made
vnto him, at the celebrating of this sacrament, or else the element of wa-
ter is but a worldly, a dead, a beggerly element, and the word neuer so
plainely pronounced, is but a magicall murmuring?

And what if there be yet besides al this, a godly and learned forme al-
so, most plainely expresting all the pointes conteyned in that myserie, and
that all the couenant betwixt God and vs, be so fully exprested, that the
best preacher in the worlde cannot in effect say more, and all this so clere-
set out, that all of vnderstanding may vnderstande it: Shall it yet be saide, How cleare-
that the element is here dead, and beggerly, and separated from his life ly the word
and spirituall riches? And all this haue we, besides godly & learned ho- is set fourth
milies, and many other sermons set out for that purpose, & yet all this will in our form
not serue our Wth. without a sermon preached at that instant. of baptisme.

And for the supper of the L. haue not wee likewise most pitthe & godly
exhortations, befoze we appoach vnto it. with prayers and thankesgiuing,
and publike confessions, & the whole institution also layd forth befoze vs,
when we come thereto? And the wordes of Christ not vsed with a magi-
call murmuring, no; any such vertue ascribed to the wordes, but all to
Christ the instituter, and to the vertue of his death and passion, whom, and
whose passion we receiue, and take the elements with the word in reme-
brance of him, & of his body giuen for vs, & of his blood shed for vs, &
shew forth his death by this action, feeding by faith in our hearts, on his
flesh and blood, as effectually & truly, in spirituall manner, as our bodies
feede on those bodily elements: and that hereunto these elements are conse-
crated as holy & lively signes & pledges, to confirme our faith, relying at
the promise of the same our Sauour, that by eating his flesh & drinking
his blood we shal haue life euermore. And all this is clearely set out eue
as it is conteyned in the scripture, & gathered together in so excellent dispo-
sed a forme, as all the worlde cannot amende, no; is inferiour to any of our
Wth. formes. Yea, (all thinges considered) our forme is farre more
conuenient for vs than is any of theirs, to enflame & confirm our faithes in
our Sauour Christ, & in the merites of his passion, to make vs repentant
of our sins, to comfort vs in the forgiveness of them, to knit vs in loue and
charitie all to God, in a communion with Christ our head, & in the commu-
nion of saintes one to another, to prouoke vs to leade a new life, & to offer

How fully
the worde &
all the my-
serie of
Christe deith
and our vni-
on with him
is set fourth
in our form
of the com-
munion.

vp to God a spirituall sacrifice of our soules and bodies, besides that of our lips by praying & glorifying God, so; all these benefits sealed vp thus vnto vs in these mysteries of our Saviour Christ, and withall unfolded vnto vs, by this so cleare setting out of all these thinges, that euery communicant may vnderstande them, and be moued by them.

Our Breth.
Intemperate
speeches a-
gainst our
formes of
ministering
the sacram.

And can now our W^{eth}. say, (if they wil say the truth) that here wants the promise and worde of God, and that it is separated and not set forth that heere is but a dead, & beggerly element: that here is but a part, and that but the outwarde part of the sacrament, and so no sacrament, as the bodie of a man without the soule, which animateth and giueth life to the body, is not a man but a dead corpse? And dare our W^{eth}.zen (beyonds all this) be thus bolde to demand, what can it be better than sacrilege? For if it be no better than sacrilege, then is it no sacrament at all. We dare not burden the Papists so farre, so; their baptizing, notwithstanding all their incantations, superstitious toys, and materiall additions to the element of water, besides their dangerous errours about baptism that the baptism which their Popish and Idolatrous sacrificers ministred; no, what heretike soeuer he were, so long as he and they observe the forme and matter of baptism, by our Saviour Christ prescribed; we dare not say, they are not baptized at all, and take vpon vs to baptize them againe, nor I thinke our W^{eth}. dare attempt it or auouch it. And can they auow these speeches then of our baptizing now, that keepeth the mere and simple institution of Christ, without any of those corruptions? Howe farre more modestly writeth Caluine in his 265. Epistle *Rogans quidam*, &c. There are certaine that inquire, if it were lawefull for the Apostles at the houre of prayer, to ascende into the temple: and moreouer for Paule to performe the solempne rite of sanctification: why may not we also intermingler prayers with the Papistes? We must first holde this, that the prayers which were in vse among the Iewes, were pure, & formed to the lawes prescription. Neither yet (if the Papistes did conceaue a pure forme of praying) would I make any religion to enter with the into the temple. But when became not them to ioyne theselues, vnto their assembly that had embraced Christ: I answered, a godly & holy action is not corrupted by the vice of the men. As I am wont to say, that If all the Angels were present at the Masse, they are not able with their holynes to cleanse the filthinesse therof. Nor yet againe, are al the deuils able with their presence to bring to passe, that the holy supper when it is celebrated according to the institution of Christ, should not reteyne the puritie thereof. Since therfore we haue the very institution of Christ both in his supper and in our baptism, so clearly set forth as we haue seene, shall the ministers insufficiency to preach the things y^e he (after so good a forme prescribed both to him & vs) declareth, be such a pollution, that these holy sacramentes should be defiled thereby

Caluinus in
Epist. 265.

thereby, and be counted or called beggerly elementes? Is it lawfull for <sup>the of pre-
aching at
baptisme.</sup> Caluine to say of the Iewes ceremonies, that though without or against <sup>Caluinus in
Gal. 4. 9.</sup> Christ they were weake and beggerly elements: yet hauing the promise adioyned and referred to Christe, they were to the fathers not onely healthfull exercises & helpes of godlines, but also effectuall instruments of grace? And are ours being done according to Christs institution, & with Christ, & for Christ, of lesse force now than theirs then? For as for theirs, <sup>How the Pa-
pistes com-
mitted sacri-
lege in the
L. supper.</sup> neither circumcision nor the Pascale Lambe, had alwaies a sermo preached at the ministration of the. And shall we then say, that if ours want a sermon at the ministration of them, ours are lesse effectual than were theirs sacraments? Indee we dare burden the Papistes with the terme of sacrilege (by Gelasius their owne Popes mouth) for subtracting the L. cup: and burthn the again so far as all these termes amount vnto, for their so transforming of the L. supper: that they made no supper of the L. at all thereof, nor any sacrament but a mere sacrilege, & an Idolatrous sacrifice of their owne making. Both wresting the word into an absurd & monstrous sense yea, into a sense cleane contrary to any sacramentall sense, taking cleane away the element. And so (as we haue heard out of Augustine) they ouerthrew the nature of a sacrament. For (as he sayth adde the worde to the element, & it is made a sacrament: so take the element frō the word, & it is made no sacrament. But can our W^{orship} say as much of vs, that as the Papistes take the element frō the word, when they bring in transubstantiation: so, we take the worde from the element, when we euer haue the word & the element ioyned together, though in their sense, it be not alwaies preached? And yet it is alwayes so at large expounded, & I see not what a learned preacher can say more, concerning the matter & substance of the sacrament, or any thing necessary for the worthy receivers, saue either to their further exhortation, vpon some speciall occasion, or to their further resolution, if any doubt arise about the true vnderstanding of it.

How ser-
mons are ve-
ry profit-
able at the
sacrament.

And to these purposes, sermons we graunt are very profitable, or some homilies read to the same purpose. But to say (as our W^{orship} do) that except the sacraments be administred, by one that is able to preach, & at the same time do preach a sermon, besides all these things aforesaid, or else the element is but worldly, dead & beggerly, & is separated from the word, & no better than sacrilege: these are very presumptuous, dangerous and erroneous speeches, & indee not tollerable, being such as necessarily im-
pyle, that the most part of vs, and peraduenture of themselves also, are not as yet any whit more baptized, than in the Popish time we celebrated the Lords supper, that is to say in plaine English, not at all. Which howe nere it would be aue to any true baptisme, let the reader and their selues consider. Our W^{orship}ens argument is this:

To separate the elements in the ministration of the sacramentes, from

tie of pre-
ching at
baptisme.

the promise and worde of God, which is the life and riches to animate and enrich the sacrament, is but to giue vs worldly, dead, and beggerly elements, and is nothing else but sacrilege:

But, to separate the ministratiō of preaching of the word from the sacraments, is to separate the element in the ministratiō of the sacraments from the promise & word of God, which is the life & riches to animate and enrich the sacrament: therefore, it is but to giue dead & beggerly elements and nothing else but sacrilege, to separate the preaching of the word from the sacraments. *The minor of this argument, as we haue seene (vnderstanding preaching as they vnderstand it) is apparant false, for although it be true in the supper of the L. where the participants haue discretion, vnderstanding preaching, so y^e the worde and promise of God be taught and set forth in anis such sort, as the congregation may be edified in the vnderstanding and beleuing of these mysteries: neuertheless we can not graunt therto so absolutely for baptisme. Which it may be fully receaued (so) the truth and substance thereof by the infants that want discretion to vnderstand the mystery of it in what language soeuer it be spoken. So that either our B^{re}th^r must both deny theselues to be as yet baptized, and yelde to the anabaptistes in repelling infantes: or deny this argument. Albeit restraining the argumēt to the other sacrament: we gladly yelde and subscribe to that part of the argument, as hauing alwayes both the word, and ministratiō of preaching of the worde, when soeuer the sacramentes are with vs administred. And so farre forth, we conserue and allowe of that order, which Caluine himselfe p^rscribeth in his institutions, concerning the Lords supper. cap. 18. sect. 34. saying: Hetherto we haue haue reasoned howe it serueth to our faith towarde God. But when the Lorde in this sacrament reuoketh into our memorie so great a bountie of his goodnesse as we haue declared, and stirreth vs vp to acknowledge the same: he warneth vs with all, that we should not be vnthankfull to his liberalitie so plentifully powred forth, but that rather we should with prayes wherewith it is meete, preach the same, and celebrate it with thanksgiuing. Therefore when he deliuered the institution of this sacrament to his Apostles, he taught them that they should do it in memory of him, which Paule interpreteth, to shewe forth the Lorde death, (here againe is that interpretation, whereof our B^{re}th. spake before) but that publikely, and all of them together with one voice openly to confesse, that all our trust of life and saluation is placed in the death of the Lorde, that we should glorifie him with our confession, & should exhort others by our example to giue him glorie. Here againe appeareth, whether the scope of the sacrament aymeth, to wite, that it might exercise vs in the memorie of the death of Christ. For, that we be bidden to shewe forth the death of the Lord, vntill his comming to iudge: is no other*

Caluine in
stit cap. 18.
sect. 34.

other thing, but that we should preach with the confession of the mouth, that which in the sacrament our faith acknowledgeth, that is to wit, the death of Christe to be our life. This is the seconde vse of the sacrament which appertayneth to externall confession.

There is in one sense (as we haue also shewed before, & that out of Caluin) a generall preaching at the ministracion of this Sacrament. And this preaching, our brethren can not deny, but we haue. Now for the other kinds also of preaching more peculiar to the Minister, Caluine proceedes.

Thirdlie, and that in the steede of an exhortation vnto vs the Lord (him selfe) would bee, Than the which (exhortation) none could more vehemently animate and enflambe vs, both vnto purity and holinesse of life, and also to charity, peace and consent. For the Lorde doth so communicate there his body vnto vs, it is altogether one with vs, and wee with him. &c. There againe he maketh another kinde of preaching, which he saith is the Lorde him selfe, in steede of a most effectuall exhortation, to witte, the communicating of his body vnto vs. And this preaching againe (God be prayesed) we haue in the Ministracion of this sacrament.

Nowe hereupon he commeth to the thirde kinde of preaching at this sacrament, & saith: Sect. 36. From hence is best of al confirmed, that which otherwher I said: that the right administracion of the sacrament is contained in the word. For what profite soeuer commeth into vs out of the supper, requireth the word. Whether we are to bee confirmed in fayth, or to be exercised in Confession, or to bee stirred vp to our duty: there is need of preaching. Nothing therefore can be done more preposterous in the Lordes Supper, then if it be turned into a mute (or dumb) action, the which thing was done vnder the tyranny of the Pope. For they wold haue all the force of the consecration, to hang vppon the (sacerdotall) Priestes intention: as though this appertayned nothing to the people, to whome this mystery ought moste of all to haue bene layde open. And heereupon was this error bred, that they marked not those promises, where-with the consecration is made, not to bee directed to the elementes them-selues, but vnto those that doe receiue them truly. Christ speaketh not vnto the breade, that it should be made his body: but he biddeth his Disciples, eate: and to them hee promiseth the communicating of his body and his bloude. Neither doth Paule teache another order, then that together with the breade and the Cuppe, (the promises should bee offered to the faithfull. Thus certainly it is. Here it becometh not vs to imagine any magicall incantation, that it might bee enough to haue murmured vp the wordes, as though they were heard of the elementes: but wee should vnderstande those wordes to bee a liuely preaching, that edifieth the hearers that pierceth into their minds that is imprinted and sitteth in their heartes, that may bring forth an efficacie

The diuerse
kindes of
preaching
in the Lords
supper.

The papistes
make a kinde
in the Lords
supper.

What is the
preaching
of the wordes
of Christe.

order in
the Lodes
supper.

The sacra-
ment mini-
stred accor-
ding to our
forme hath
a true con-
secration.

The forme
that Caluin
prescribeth
with a
fourth kind
of preach-
ing.

efficacie, in the fulfilling of that that it promisseth. By these reasons it is euident, that the reseruing (or laying vp) of the sacrament, which some vrge to be extraordinarily distributed to the sicke, is vnprofitable. For eyther they shall receiue it, without reciting of the institution of Christ, or els the Minister shall ioine together with the signe, the true explication of the mystery. In silence is an abuse and vice. If the promises bee rehearsed, and the mystery declared, so that those that are to receiue shall receiue it with fruit, there is, no doubt, but that this is a true consecration. Thus saith Caluine of this third kind of preaching. Now if this be as hee saith, a true consecration, where the wordes are not muttered to the element, but spoken to the Communicants, & the mystery laid forth before them, and the promises recited: and that wee must vnderstande those wordes of Christe, to be such a liuely edifying and effectual kinde of preaching: all which are so clearly set forth whensoever this sacrament is of any Minister with vs celebrated: can our brethren say, that here wanteth the ministracion of preaching the word, so much as is necessary and sufficient, to make a true consecration of the sacrament?

True it is, that when Caluin comes to the full conclusion of this treatise, he reckoneth a fourth kind of preaching, sect. 70. Concluding thus.

So farre as pertaineth to the holy supper, it mought thus moste decently be administred, if that most often, and at the leaste euery weeke it were set forth vnto the Church. But the beginning should be made with publike prayers, after which a sermon should be had: than the Minister (the bread & wine being set forth on the table) shoulde reherce the institution of the supper. Then should he declare the promises which are left vnto vs in the same. And withal he should excommunicate all those that by the Lodes forbidding are put backe. Afterwarde prayer should be made that with what benignity the Lorde hath giuen vnto vs this holy nourishment, he woulde also instruct and frame vs, with faith & thankfulness of mind to receiue the same. And sith that we be not of our selues he wold of his mercy make vs worthy of such a banquet. But here either the psalmes should be song, or somewhat read, and the faithfull shoulde communicate of this holy foode in such order as is seemely, the ministers breaking the breade and deliuering it vnto the people. The Lodes supper being done, an exhortation shoulde be had for sincere faith, &c.

Thus both Caluin writeth of al the order that he wold haue obserued, in the administration of the Lords supper. Wherein, he prescribeth it not to any Church, but onely saith it mought be thus administred moste decently. And although hee mention that a sermon should be had, before it, and an exhortation after it (seeming to make some difference betwene them) yet whether such a sermon or exhortation may be had, as if a preacher want, may be of the Minister red vnto the people, of anothers making: that hee

he both not expresse. For yet, whether the preacher or reader of the same, must alwayes be the partie that ministreth the sacrament, so, here is also nothing set down, but that we already haue in vse (his wordes being thus vnderstood) except the excommunicating of all those, that by the Lordes forbidding are put back. Neither doe wee thinke it necessary, that either excommunication should be then vsed, or that all those should be excommunicated, that by the Lordes forbidding are put back, from this supper. For so, every one that is not in charity with his neighbors, shold forthwith be excommunicate. But sith Calvin, so modestly in these things, onely telleth, what he thinketh mought be a most comely manner of the administration, preiudicating no other reformed churches: let Geneva (with good leaue of vs,) follow this order. And let vs in Gods name, follow our Communion Booke, which (we thinke) both containeth the most and chiefe of all these things, and in a farre more decent order for our state. Yea, the booke of the orders of Geneva maketh the Deacons also ministers of the cup and why not aswell of the Bread and of all both partes as well as of one? and yet they wil not permit them to be preachers. Musc. in his comon places, *De cana domini*: vpon this title, by whome the Supper of the L. shold be administred (with the like modesty that Calvin) saith on this wise. I know that this is the custome in some churches, that the ministers of the word exercise the place of the prophets & doctors: & in the mean time, they leaue the administration of the sacraments, to the parish preests & curates of the people (as they tearm them) with the deacons. Notwithstanding, that custome ought not to preiudicate other churches in which the dispensers of the sacraments, are the same that are the dispensers of the word, so that, they execute both the parts of the ministry. Otherwise, it shold be conuenient, that according to the saying of the apostles, act. 6. they shoulde apply themselves to prayers & administering doctrine, leauing the ministry of the tables. Seeing that many may be had that can dispense the sacraments, than those which can rightly cut sound doctrine in the church. By which testimony of Musc. & by the very order prescribed euen in Geneva. It plainly appeareth, & not only in these reformed Churches, many are admitted to minister the Sacrament, that are not able to preach: but that also, this was the vse of the primitive Church in the apostles times. Which overthroweth al that our brethren haue heron alleged. Neither helpeth it to say, that yet still this taketh not away, but that there shold be preaching vsed at the administration of the sacrament, though the minister of the sacrament be no preacher. For our brethren said, the administration of the sacramentes ought to be committed to none, but vnto such as are preachers of the worde. &c. pag. 60. But for this that they say here also, It is no better then sacriledge to sepearate the ministratio of preaching of the worde from the sacramentes, so hard a speche following:

Musc.

Musc. for the ad. of the Sacrament, that are not preachers.

The reformed Churches wherein the Ministers that are not preachers do minister the sacraments.

Many can minister the Sacrament that cannot preach.

for the
pointes re-
quisite in
the sacra-
ment.

Musculus proceeding with the minister of this Sacrament though hee be no preacher of the worde, yet he requireth in him such a competency, as hath a triple respect, both to the person that he sustaineth, and of the matter that he administred, and of the people to whome he communicateth.

After he hath shewed for the first part howe he shoulde be no lewd person, but sober and vertuous: comming to the second respect in him, he saith: Furthermore, hee ministrerth it competently, if hee haue a consideration of those thinges which hee dispenseth, and doe worthily frame him selfe vnto them. Hee dispenseth the communicating of the bodye and bloude of Christe. The breade which wee breake (saith the Apostle) Is it not the communicating of the body of the Lorde? And the Cup of the blessing ouer which wee blesse, is it not the communicating of the bloude of the Lorde? 1. Cor. 10. Thus therefore shall hee competently administer this sacrament, that it may be a communicating, not that it shoulde be a holy priuate thing. He dispenseth the remembrance of the Lorde, or (as Augustine in a certaine place speaketh) the sacrament of memory. This shall he do competently, if he shall adioin vnto the mysticall communicating, the shewing forth of the L. death, according to the worde of the Apostle, who sayth: so often as ye eate this bread and drink of the Cup, yee shewe foorth the Lordes death till he come, For so did hee ordaine this custome in the Church of the Corinthians. It is not fit that it should be a dumb communicating. Either let some thing be read before the people, or bee sung, concerning the historye of the death of the Lorde, as it is begun to be done, in very many churches in our age. Hee dispenseth the Euchariste: the Euchariste, is a giuing of thankes and a sacrifice of prayse. Let him therefore haue a care, that this holy communion may be closed vp with publike giuing of thanks. He dispenseth the loue feast, that is, the banquet of brotherly loue. It is meete therefore that a cleare exercise of Christian loue and mutuall communicating shoulde bee adhibited. Vnto the which hee ought not onely with exhortations in the act it selfe to enstruet and accustome them, but also with constitutions of a certaine order. These are the principall thinges, of which the dispenser of the Lordes table, ought cheefely to haue a care and consideration, whereby hee may apply him-selfe competently vnto this sacrament.

VWhat kind
or preach-
ing Muscu-
lus requi-
reth in the
L. Supper.

The third respect is of the people communicating, which the more simple & ruder they are, so much the simpler must the minister speake of the mystery of the Lordes supper, that he may apply him-selfe to their capacity. But he must by all meanes take heede of those two vices, that entrap the people, to witte, superstition and contempt. Superstition, least the people worship and adore that for the thing it selfe, that is the signe thereof:

thereof: contempt, least they sticke onely in the breade and Wine, not discerning the body and bloude of the Lorde, and therefore contemne it, vnderstanding nothing beyond the iugdement of the eyes, because by sight and taste they perceiue it to bee bread and Wine. Such a point did Augustine giue warning of, in his booke of Catechizing the rude, in the ninth chapter, where he saith thus: Concerning the sacrament that they shall receiue, it sufficeth for those that are more prudent, to heare what that thing signifieth: but with the duller sort, it must with more wordes and similitudes be treated vpon, least they contemne that which they see. These things wrot he. To conclude hee must take heede that hee swerue not either to the Corinthians, or to the papists, in this cause of the Lordes Supper. And to the entent that the people not onely with the hande and mouth, but with faith and heart may receiue that which is giuen, let him declare all thinges that are to bee spoken, in the vulgare and vsuall tongue, not onely the exhortations, but also the wordes of the Lordes institution, the Prayers also and the thankesgiuing, whereby the people may vnderstand all, and in their heart assent thereto, according to the Apostles admonition, 1. Cor. 14.

Thus wee see how although the Minister be no preacher, but beeing a discrete and vertuous man in all these foresaide respectes, and obserue these exhortations, which are both plentifully set out in Homilies, and in the Communion Booke it selfe, and the other thinges here noted, in such order as the communicantes may vnderstande and beleue the same: although there bee no other sermon preached, yet is the Sacrament truly and effectually administred. *Peether* can these thinges with the reasons that he setteth downe, bee vnderstood, for the onelie action of a Preacher: confessing and allowing, that manie Ministers not Preachers, may minister this Sacrament, and yet in euery one that ministreth the same all these thinges are requisite. For what is plainer than this argument, out of Musculus sayings: Musculus thinketh and prooueth, that it is not necessarie, that euery one which administreth the Sacraments should be a Preacher, and preach at the ministration of them:

But Musculus thinketh, and prooueth it necessarie, that all thinges ought to bee done by the minister, at the Ministration of them, which here he reckoneth vp. *The effect of Musculus argument.*

Therefore Musculus thinketh and prooueth that all these thinges might bee done of one that is no preacher and without a sermon then preached of these matters. If our Brethren wil denie the maior, (for the minor, I thinke they wil not) I referre them to Musculus and his reasons, out of Actes 6. and to the reformed Churches that hee meaneth. It sufficeth for vs to prooue both by him and by Caluine, that, as wee haue alwayes some kindes and that effectually, of preaching the Lordes death at the

forbidden
to preach.

the Ministration of the Lordes supper: so, though wee haue not alwayes
y kinde of preaching, which our Bz. bzge vnnecessarily, as meere necessary,
and we graunt also to be conuenient, and wish it could in euery place bee
had: yet wanting this maner of Preaching, & hauing all the other: we may
boldly and safely auowe, that it is a consecration, as Cal. calleth it a right
administration of the Sacrament, as we vse it. But say our Bzethzen:

The lear
ned Dis.
Pag. 61.

And forasmuch as the spirite of God compareth the sacramentes to
seales, that are added for confirmation of writings: we know well, that a
word or writing may be auaylable without a seale, but neuer a seale with-
out a writing.

Bridges.

Howe can this be rightly alleaged against vs, that haue both the seale
and the writing ioyned together: but rather make for vs against our Bzeth-
zen: For, if this confirmation of writings by the seale added thereto,
to, and this auailablenesse of the seale ioyned to the writing, be of the spi-
rite of God: With wee haue both of them in the Sacramentes, jointly toge-
ther, and vse the seale neuer without that worde or writing, that Gods
pen-men by the inspiration of his holy spirite did set downe in authentical
recorde of writing: Howe can our Bzethzen maintaine their sayings, that
we sacrilegiously seperate and pull the writing from the seale, or the seale
from the writing, and glue a dead, beggerly, and worldly Element or bare
seale, that is not auaylable, but against Christes institution, and against
Gods spirite? Surely, in this and such like slaunders, our Bzethzen do not
a little sinne, euen against the spirite of God in them, and against their
owne spirites and knowledges: that knowe well ynough, and can not bee
ignorant, but that we ioyne alwaies the writing to the seale, whensoe-
uer we deliuer the seale: and that in as ample manner, as the writing is left
written vnto vs. Neither do we deliuer onely the writing with the seale,
and read the whole writing at the deliuey: but read it in such plain & clear
manner, that euery one which receiveth the same, may well perceiue the
content of the writing, the validity of the seale, and all the mystery, purport
and effect of the whole deede. Only this, no large voluntary Discourse, is
at euery time of the deliuey made thereupon. And is this so necessary also
in all deedes written, sealed & deliuered, and withall briefly and plainly
declared, in whose name and act, and to what vse & end, it is so passed, that
ther must be alwayes besides al this, a large treatize vttered by the deliue-
rer to the receiuer, or else the deed is not an autenticall deede nor auaila-
ble? our bzethzens fallation is to open a *secundum quid ad simpliciter*. Wee
haue not the writing preached at the action? (in such maner as they wold

We haue
both the
seale and
the writing
ioined in
our form of
sacrament.

The lear
ned disc.
Pag. 61.

haue it preached): therefore we haue not the writing in this action, but
the seale without the writing. Hereupon our bzethzen againe conclude.

Therefore in this behalfe wee haue had great default, so long time to
commit the administration of the sacramentes to those men, who not
onely

onely haue bene knowne to be vnable, but also haue bene forbidden to preach the worde. *forbidden to preach.*

We do not excuse the default of any, that haue admitted any such into the Ministerie, that haue bene knowne to be vnable to administer the sacraments. Neither defend we any such vnable Ministers, or would haue them to be allowed or tollerated. Let such (being known) a Gods name, be orderly remooued and provided for. But we stand now vpon the absolute necessity of this ability, that our brethren vrge to be in every Minister, to whom the administration of the sacraments may be committed: that he must needs be withall a Learned Preacher of the Worde. Which though we also like off, so farre as stretcheth to comenience: yet we dare not, nor can admitte this absolute necessity, vnderstanding preaching as is aforesayde. But see here, on whome moste of all, our Brethrens accusation of this so great default will light. They doe wel before hand to enclude them selues in the number, saying: in this behalfe wee haue had great default. for although they meane nothing lesse in this (wee) that here they speake of, than to charge them-selues, with any part of this default, but with a mannerly tearme, reach at others: yet how will they acquite them-selues heereof? for if, we haue had great default in this behalfe, to commit the administration of the sacramentes to those men, that are knowne to bee vnable to preache the worde: vnderstanding preaching in that sense, that our brethren here do. so; free, extemporarie, or premeditated exhortation, admonition, application: &c. How do not they incurre the same default? except they will denye Doctours or Teachers to bee Ministers of the Word, and so (by their owne confession) Ministers also of the Sacraments, and yet, by their former principles, they permit them not to exhort, admonish nor apply, &c. Which things are most necessary vnto preaching, namely, to that preaching, that is vsed at the administration of the Sacramentes. If they say these Doctors notwithstanding, be not vnable: for they can do it, though they may not doe it. What boteth this shift? for if they may not: then in all right, which is as good as in all might, they be vnable to preache and yet not vnable to minister the sacraments. Either therefore, let our Brethren deny that they may minister the sacraments: or deny this to be so great a default, that a sacrament may be administered without this manner of preaching. Or else, whether shall wee bee found more faulty, that suffer Ministers to administer the sacraments, that are vnable to preach at the administration of them, wishing not withstanding they were able, and helping their vnability what wee can, and provide as many able as wee may: or they, which doe vnable many Ministers that are able, and say, they can doe it, but they must not. And so, both committe a greate default heerein, and quite and cleane ouerturne them-selues, and all their owne principalities on this matter. And see againe,

Bridges

What ministers herein wee defend & defend not.

Our brethrens accusation lighteth on their own selues.

by Women. gaine, how this in the nicke commeth in, that they adde of our forbidding to preach. Doth not this also, most of al. euen in this point touch theselues in not permitting Doctors & teachers to exhort & apply? is not this al one as if they forbad them preaching? as for our forbidding, it is not so absolute, nor so peremptory, but, either it is, because they haue not the gift of publike exhortation and application, &c. Which if they had, and would vse the same, as they should accordingly, none of vs would forbid them. And yet may they notwithstanding be Ministers of the Word: else, how should euen our Brethren Doctors be Ministers of it? Or, perhaps, they are forbidden, because of some defect in the parties life, or some other occasion, that might make him offensive for that action, for a time to be staied, and yet that Minister so farre-foorth, on some good consideration, being forbidden to preach, may notwithstanding be not forbidden, to continue the other partes of his function, both to set forth the publike form of prayer, and to reade the Lessons appointed out of the Scripture, and to administer the Sacramentes to the people. And this is as true a saying, as it is olde, *Primum sacramenti non tollit vicia ministri*. God forbid, that the sacrament which such a Minister doth administer, should be so depend vpon him, or his life or preaching, that when he vpon infirmity, or default, or prohibition, or any other occasion ceaseth to preache: then the sacrament that he ministrereth should be thought not to be effectuell. Which to affirme, is a perillous error, and inferreth many dangers and absurdities. But now, besides this quarrel of not being preachers: our Brethren vvaile this matter of the sacramentes to other points and say.

The force of the sacrament & substance thereof dependeth not vpon the ministers not preaching.

The learned discourse. And that which is more straunge, to be suffered in this clear light of the Gospell, to permit the ministration of baptisme not onely to ignorant men, but also to Women which haue no voyce to speake in the Congregation, 1. Cor. 14. 34. and 1. Tim. 2. 11. and that in priuate places, but in case (they say) of necessity, as though there were such necessity of the outwarde signe, when it can-not bee ministred according to the institution of Christe, which is nothing else but to affirme with the papistes, that sacramentes conferre grace of the work wrought: and that the sacrament of Baptisme, is a sacrament of such necessity, that whosoever is not dipped in Water, must bee eternally condemned. Which hereticall opinion, as we haue hissed out of our profession and preaching, so is it a great shame for vs to maintain by such corrupt vse of Christs holy sacramentes.

Bridges Concerning the permitting the administration of Baptisme (in this light of the Gospell) to Women. (Bes it spoken with the reuerence of our Brethren) it is moste vnttrue. When as it is not onely giuen customably in the open charge of euery visitation, whether any such thing be done by them, as in the time of the popish darknesse was vsed: but also if anye such

Baptising by women.

such thing haue hapned and be found out, the parties that so haue done, are openly punished for the same. And how then is not this more strange, that our Brethren dare say, it is suffered & permitted vnto women: concerning Womens hauing no voyce to speake in the Congregation: I hope our Brethren will not stretch it further, than saint Paule ment it, nor urge it as Sanders and the papists do, which were not onely against the scripture, but against the state.

Womens
speaking in
the Con-
gregation.

As for baptizing in priuate places: though ordinarily, the open church and place appointed in the church, (as is the publike font) be the most fit place for such publike actions: yet, where a sufficient cōgregation is present and vpon some extraordinary occasion, if the sacraments be orderly administered, according to the godly forme by the Church prescribed: shall wee say this is not a true sacrament, or not to be permitted, or corruptly administered & receiued? if a Christiā be sick, and by reason of his infirmity may not, or dare not goe abroad, may he not be permitted to receiue by the ministration of the minister the holy Communion in his house, with some of his family or neighbors participants with him? and if this may be done in the Lordes supper, may it not be done as well in baptism, concerning the substance of the same, and also for all pointes of decency: thereto belonging, hauing a sufficient Congregation present, so that the Church be sufficiently certified of the orderly doing thereof? What place shall we call that, where the Eunuche was baptized by Philip? For although it was by the common high way, yet in respect of the publike places ordinarily accustomed for such solempne and sacred actions, it was but a priuate place.

The Eun-
uches bap-
tisme.
Acts. 8.

And in what place did saint Peter command Cornelius to be baptized, with all the residue, on whom the holy ghost did come: is it not most like, that it was done in his priuate house? and likewise saint Pauls baptizing the keeper of the prison and his family, Act. 16. It seemeth it was done either in his house, or in the prison. If our Brethren say, that there was some necessity or occasion so to doe: whereas now, there is no such necessity nor occasion, wee hauing this cleare light of the Gospell, and a publike place appointed for publike actions. We praise God for it, and acknowledge it withall thankfulness, that we haue now this cleare light of the gospell. And hauing this, our brethren haue no such cause to grudge and complaine for these other matters as they doe. But had not S. Peter and S. Paul the cleare light of the gospell too, when thy baptized in priuate places: but whatsoener particular necessity of circumstance and occasion haue them, in that cleare light of the Gospell so to baptise those parties, they knew that the difference of the place publike or priuate, infringed not the vertue of the action. For the action is still of one and the same vertue, though vpon an extraordinary occasion, it be done for place, for time and diuerse other manners of circumstances, extraordinarily. In which

Corne lius
Baptisme
Acts. 10.

The cleare
light of the
Gospell de-
barreth not
all particuler
necessities
of occasion

in private
places.

nor diuersi-
tyes of cir-
cumstances
preiudicate
the substance
or vertue of
the sacra-
ment.

pointes, there may be also some ordinary differences, of one Church from another, without preiudicating one another, or any preiudice to the sacraments, or to the receivers of them. As for vs, who haue a comely and very good ordinary forme prescribed vnto the Church of England, we allow not that the sacraments ordinarily (and without necessity or conueniency of some important extraordinary occasion) should be administred but in the ordinary and publike place, and time, and maner by the book appointed, and by the laws of our Church prescribed, and indeede should not otherwise be permitted. And much lesse, that the breach hereof shold openly, (besides the priuate practises in priuate houses) both in the pulpit, and in bookes printed be maintained and defended: which is more strange, than in this cleare light of the gospell an extraordinary circumstance or occasion to be suffered or permitted to be done. And which is yet more strange, that they which do all these things, contrary to all Law & order, would for very shame open their mouths & say, that baptisme is permitted to be administred in priuate places: their selues both in priuate places and in straunge manners many times administring both these sacraments. But our brethren presuppose, that in our suffering of baptisme, to be nowe and then extraordinarily administred, though by a lawfull Minister, and by the order appointed yet beeing doone in a priuate place: that we permit it onely for the necessity of baptisme. Wherein although they threape more kindnes on vs, than neede: when other occasions may be and are alleaged by vs, then onely the necessity of baptisme: for although in the book, the title be this. Of them that are baptised in priuate houses in time of necessity: yet after ward saith the book: & also they shall warn them, that without great cause and necessity, they baptise not children at home in their house. And when great need shal compell the so to doe, that they minister it on this fashion, &c. But go to, let vs say, as they would onely haue vs say: that if it be permitted of vs to be administred in any priuate place, it is only, but in case of necessity what say they hereto?

Necessity of
baptisme.

As though (say they) there were such necessity of the outward signe when it cannot be ministred according to the Institution of Christe.

What do our brethren here mean: that there is no necessity at all of baptism although there be no such necessity: is there no necessity, of consequence of condition, nor of conueniency: as well as absolute, simple, and inevitable necessity? If generally there were no necessity at all of baptizing: then it were free: whether we woulde be baptized or no: But it is not

Necessity of
free: Christe did institute baptism vnder flat commandement: there-
fore, there is a necessity, and an important necessity of it. Did not baptism
succed circumcision: as Paul clearly setteth out, Col. 2. 11. & 12. In whom also
ye are circumcised (saith he) &c. And was there no necessity at all of circum-
cision? we grant this necessity was not so absolute, that it reached to them
before

fore, there is a necessity, and an important necessity of it. Did not baptism succed circumcision: as Paul clearly setteth out, Col. 2. 11. & 12. In whom also ye are circumcised (saith he) &c. And was there no necessity at all of circumcision? we grant this necessity was not so absolute, that it reached to them before

before their time assigned: no, no; yet after, was it so absolute necessity, *of baptism* that it reached to them while they travelled in the wilderness, God dis-
pensing, (for other manifold necessities) in that long journey, with the ne-
cessity of that Sacrament. And yet Gods commaundement remaining in-
tire: and they with such a necessity severly bounde, that they shoulde not
contemne on their partes, the obedience and execution of it.

And therefore sayeth Zanchius in this very well, in his confession of
Christian Religion, concerning Baptisme, *Capite decimo quinto, Aphor. 5.*
Wee beleue that baptisme is altogether necessary in the Church, as a sa-
crament instituted of Christ, & which the Church can so little want, that
where it is not, (when it may be had, there we may not acknowledge the
Church of Christ. Howbeit we thinke it neede-full vnto saluation in this
wise: that notwithstanding, if any for the defaulte of the Minister, but
not through contempt, depart this life not sprinkled with the water: we
beleue not that he is therfore damned, and wrapped in eternall destru-
ction. For the children of the faithfull are therefore saued, because they
are in the couenant: but they that be of ripe yeeres, because they beleue
in Christe with a true faithe, which verilye cannot suffer the contempt of
Christs commandement.

Gellius Snecanus whome we haue before often and at large cited, (that
we might see how our brethren answered them-selues) in his method of
baptisme, the first part, sayth: The sixt circumstance remaineth, when
baptisme should be administred. Here we must note, although the time
be free: yet by Gods threate. Gen. 17. (where the neglect of circumcision
is esteemed the violating of Gods couenant) it consequently followeth,
that fit occasion being offered, baptisme ought forthwith to be admini-
stred. Whereunto exhorteth vs the daunger that was imminent on
Moses, by the delay of Circumcision in his childe, The same doe the ex-
amples of the godly teach, those that were Act. 2. baptised of Peter, Act.
8. of Philip. Act. 16. of Paule. Here is to be reprehended, the abuse of ma-
ny, and chiefly of great men in this our age, deferring baptizme vnto
some moneths, I knowe not for what causes, &c. The examples of the
ancients sheltereth, neither these lingerers, neither the Anabaptists, as it
shall be noted in his place. Thus writeth Gell. on this necessity. And euē
immediatly he proceedeth to the lawfull manner of administring baptizm,
which because it commeth next to hand, I will also heere set downe. Let vs
come at length. (saith he) vnto the lawfull manner. Here is required that
baptisme should be administred intirely with all his partes, according to
the circumstances of the Institution, & of the administration. In the admi-
nistration therfore of baptism, let the summe of the doctrin, concerning
the couenant & imputation of faith, cōprehending as wel the children as
the parēts, be repeated. To these let ther be added an explication, of the

*Gellius Sne-
canus in me-
thodo baptis-
m. p. 6.*

The forme
baptizing
set down by
Sneecanus.

general commandement of baptizing all nations, and of the finall causes of baptisim, instituted according to the summe and order of a method. For the signes of their owne nature signify nothing, but by the institution of God. Therefore it is necessary that all things be referred to the will of God, which is made manifest in the holy scriptures. Afterward, let the examples of circumcision, and of the baptisim of the Israelites. &c. come hereto. Finally, let al this doctrine be concluded with the inuocation of the name of God. Thus writeth hee also of the full manner and forme that hee would haue obserued in the sacrament. And is not the forme that is prescribed vnto vs, in effect the same. Hellopæus, agréinge hereunto, both for the necessity of this sacrament, (so farre forth as we do vrge the same) and for the places, circumstances and order, that here wee stand vpon: For the necessity, in his 5. chapter, concerning the efficacy of baptisim, whether it wash away sinnes, or conferre grace: Among other things after his proofes, pag. 120. he saith: Neither must we thinke Baptisim to be absolutely necessary to saluation. Neuerthelesse, me thinke I heare the papistes, & some other, who notwithstanding will not seeme to bee Papistes, arise against me, affirming that baptisim is so muche necessary, that they teach, except this sacrament bee adioyned, they cannot attain vnto saluation, no not by faith. But we also verily do confesse that by the ordinance of God, the sacramēt of baptisim is a certain thing requisite to saluation. Neither can it be omitted, without sacrilege. Yea, rather, if it be omitted by contempt, this shold be a deadly heinous offence, except vpon earnest repentance following. Howbeit, to say it is so necessarie, that if any be excluded by necessity, whereby he cannot vse it, that he should be in danger of his saluation, we affirme it to be a manifest error. Neither say we, it is the depriuing of the sacrament, but it is the contempt, that is the deadly thing.

Hellopæus,
de sacramē-
tis. cap. de
bapt. pag.
120.

And again Cap 8. page 155. he bringeth in these wordes against the Papistes, that our brethren iuriously obiect to vs. And after he hath alleaged his reasons against Women and lay persons administring baptisim, whose doing we allowe not, neither yet doth our booke allow it, for any such persons to haue done it. Though if it bee done, & be done in such order, that they obserued (both for the matter and the forme) the element of Water, and the wordes that Christ assigneth to be vsed, with other godly prayers at the doing: the Booke (to anoyde all cauities of Anabaptists) only approueth the substance of the baptisim, when it is done: but not such persons to haue done it. Who, (notwithstanding any thing in the booke) are worthily punished for their so doing.

Cap. 8.
pag. 155.

Howe faire
womens
extraordi-
narie bap-
tisme. De
post facto is
improued.

But (sayth Hellopæus) these things (say the defenders of this error,) ought to be vnderstood of the ordinary ministry. But they treat of the case of necessity least that any should depart this life not baptized.

For,

for, they thought by this meanes, to succour the saluation of those that shoulde bee baptised in the daunger of death, least being prevented by death without baptisme, they shoulde make wracke of their saluation, but we haue taught Cap. 5. that this is no daunger, neither that baptisme is of an absolute necessity of saluation, so that contempt be away, Because the couenant of God apprehended by faith, is firme by it selfe and effectuell to saluation, although the seale, (without the fault of him that wanteth it,) come not thereto. So that in all this, he excepteth onely the opinion of absolute necessity, not of all necessity. As for the place of baptizing (whereof our Brethren speake last) besides the other circumstances, yea, for the order also and that with a sermon preached at the ministration of this sacrament: in the conclusion of the selfe same Chapter, Page. 171, he saith: It remaineth that wee discusse the other circumstances, where, and when, and how, baptisme ought to be conferred, we answer, that thing is chiefly to be required, that, as all other thinges, so principally the administration of the baptisme, shold be done decently & in order as for the place, although that it be not necessary: yet it is most conuenient, that it shoulde be publike, as the temple, or any place appointed to the publike Ministry. And as concerning the time, it is meete (if it may so be done) that it shoulde be at an houre appointed, and that suche an houre, wherein the Church is full of people. First, that very many may profite in the enarration of this sacrament. Then, that their faith may bee kindled to embrace the grace of god, when as they see the infants approach vnto the same couenant, that God hath made with their fathers. Besides that it is conuenient, to commend vnto God with the publike prayers the saluation of the Infant. To conclude, God is to bee celebrated with thankesgiuings. But with what manner, baptizme ought to bee conferred, is not obscure to see. This thing must principally bee obserued, that certain ceremonies are necessary, but certaine are free: In the which we ought diligently to looke, what is expedient, and what conuenient for the regard of the times & places. But we haue rehearsed before those toyish additions, salt, oyl, tapers. Howsoeuer it be, the dipping, or sprinkling, the washing, the explication of the sacrament it selfe, are partes necessary. But that all may bee done decently, they may proceede in this order: First, let the Infant that is to bee baptized bee offered vnto the publike assembly, where the whole Church being witness and looker on, offereth vnto God with their Prayers their tender Brother. Secondly, let the minister recite the confession of the faith, that it may be known with what doctrine, hee which is baptized, shall be entrusted hereafter. Thirdly, let the institution and promises of baptisme be shewed, and that in the vulgare tongue, that of the Church it may be vnderstood. Fourthly, let the Infant be baptised, in the name of the father, and of the Sonne,

ces in bap-
tisme,

Cap. 3. 171.

The formal
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Baptism ef-
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Sc of the holy ghost. It makes no matter, be he dipped either once or twice or thrise, or sprinkled with water. Although in the old time, he was wholly dipped. Which also the word baptisme (that is, a washing) signifieth. But herein the custom may varie, according to the diuersity of regiōs, & the tendernes or firmnes of the infants body. Fifthly, to conclude, godly prayers being made the infant being comended to God, may be sent home. This is a true manner of administering baptisme. Nowe then, if this be a true manner of administering baptisme: Were being no sermon prescribed, but all this may bee done well ynough, without a sermon: and our booke prscribeth as much as all this comes too, and moze: howe haue not we baptizme truly ministred? I know, that after this, he presently findeth fault, with demanding of the childe, whether it beleeueth, & renounceth Sathan, the Worlde, and the flesh: As our Betyzen also picke a quarrell thereat. But since he confesseth, it was taken from the custom of the auncients, when they demanded these thinges worthily, of those that were of ripe yeares: though hee say, it was ill translated to the demanding it also of the Infants: for, to what purpose shoulde those that be ignorant bee asked, and other folkes answer the demaundes? I like not of Helopæus misliking this custome so long as hee knoweth, or may easily doe, that it is but spoken by stipulation, and to binde the Godfathers &c. the moze solēly to see that the childe, in whose name they answer shoulde afterwarde performe those thinges. So that this is but a comely order, at which (vnderstanding the meaning,) no good man ought to take offence. Yea, (in my opinion,) if this order were altered, we shoulde seme to open a shewde gap vnto the Anabaptists, that none were then baptized but such onely as were of ripe yeares and coulde answer for them selues to these demaundes. But since it is euident that they baptized Infantes, and that they vsed this forme in baptizing of them (as in Augustine is moze apparant) we can not think that this custome was translated onely from the baptizing of them that were of riper yeares, but were they ripe or vnripe, it was the vsual order of baptizing al, in the ancient & primitive Church. And therefore, containing nothing contrary to the Institution of baptizme, but all for it: and being done onely by the way of stipulation, one in the name of another, (which withall moze liuely answereth, to the nature of a couenant) and being of so great antiquity: though we grant it is not necessary to be reteined: no moze is it necessary to be removed. But al this is nothing to the absolute necessity of a sermon, or of the publike place, whereof is now the question. Helopæus making the publike place not of necessity, albeit for the ordinary course, most conuenient: neither for sermon, mentioning any at all: and therefore, (otherwise than for conuenient) it is plain, that he taketh it not to be of such necessity.

And afterward in the next treatise of the Lordes supper, he do notably

also handling the consecration. cap. 4. pa. 209. wher he saith: Yet ther remaineth one question. For we say, that the bread & the Wine is sanctified of the Min. so far forth, as he is the legate or interpreter of Gods will, & the word of Gods institution, is as it were a certain meane to bee adhibited vnto this consecratio. Euen so Aug. said wel: let the word come vnto the element, & it is made a sacrament, that is to say, by the comming betweene of the worde, the thing (otherwise by his nature appointed to a cōmon vse) is made a Sacrament. This therefore we wil haue to be vnderstood by the tearm of consecration. Otherwise, euen as Aug. saith of the water of Bapt. take the word from the baptisme, & what is the water, but water: So, if thou takest away the word from the bread & the wine, it shal be nothing but bread and wine. Now therefore, we must search out, what & what maner a word, that word is. For some take this word to strictly: & some more at large than is meet. They (take it) strictly, which ouerpasseing as wel the former as the later words of the institution, haue deliuered that in these 4. words, *This is my body*, again, *this is my blood*, the cōsecration is made: as though by a certaine diuine vertue ingrafted in those words, the substance of bread & wine were changed: striking out the other words, to wit, *Take ye, eat ye, drink ye of you*, as superfluous, so far as to the force of transubstantiation doth pertain (which they doe) to this purpose, that they might not be compelled to confes, that the supper is common vnto all, & moreouer that they might not subscribe vnto this rule that nothing hath a reason of a sacrament, without the vse by God instituted. Howbeit, other do ioyne the thankesgiuing and the prayers, as though they also with the worde of the institution, did make the sacrament, that is, did profite the consecration. And indeede this is true, that all this rite (or ceremony) is furnished with a solemne thankes-giuing and prayers, especially concerning the sending of the sonne, and of the purging of our sinnes made by him. And the very wordes also of the institution, are so to be rehearsed, that both they should begin at thankes-giuing & praier, and also should end in the same, euen as Christ the Lord hauing giuen thanks, sayd, *this is my body*: and the supper being ended, an himme being sung, he went forth. Moreouer we haue shewed, that the sanctification should be made with thanks-giuing. In the mean time we must know, that the only wordes of the Institution, and those entire, do perfit the consecration. Which being whole recited in the lawfull vse, in which thanks beeing giuen and prayers being recited, all things are done: of the element is made the sacramēt. For of this word said Irenæus: when the Cup mixt, & the bread broken, receiueth the word of God: the Eucharist of the body and blood of our Lord is made. But, that he vnderstandeth the only wordes of the Institution, appeareth by that which he setteth vnder it, that the earthly breade taketh the calling of God. For it is the calling of God, when God calleth the bread his body.

of consecration.

What is the word added to the element to make the sacrament in the L. Supper.

The only words of the Institution doe make consecration.

of conse-
cration.

Which are
wordes of
the institu-
tion.

After the same manner Theodoretus, in Atrepo, (that is, in his Dia-
logue called immutable) hee teacheth, that our sauiour did honour (or
commend) the visible signes, with the appellatiō (or calling) of his body
and bloude: not that they had the same (appellation or calling) of nature,
but allonely of grace. For so hee sayth, *in the quōtā mutabilitate, non tūc addit in eius
uerbum, (not chaunging the nature, but adding grace vnto nature).*
Nowe, we vnderstande, which, and what manner wordes, are the words
of the Consecration, to witte, those same that are (the wordes) of the In-
stitution. But they againe are of two partes. For some of them are the
wordes of the Euangelistes, of which sort are these. *Our lorde Iesū Christe
in the same night that he was betrayed tooke breade, and sayde: likewise he tooke
the Cuppe after supper.* But some of the wordes are Christes owne words,
as are, *This is my body that is giuen for you, take yee, eate yee: this is my bloud, &c
Drinke yee all of this: doe this in remembraunce of mee.* Those wordes (to witte,
the Euangelistes) as Ambrose witnesseth, lib. 4. cap. 5. *De sacramentis*, are
not onely recited as historicall: but doe admonish as well the Ministers
as the Communicantes, what Christe did, what agayne hee bad both of
them to doe. But these wordes serue to the consecration. Now, how soe-
uer this alone doe thoroughly accomplish the consecration: notwith-
standing, if the other (to witte the Euangelistes wordes before rehear-
sed) bee eyther omitted, yea or indeede recited hystorically: (albeit the
things are in very deede done, which Christe did, & would haue to be
doone) the consecration is not made at all, but eyther it is an historicall
explication of the Mystery: or rather, it is a play and iest. And thus farre
concerning the consecration. ~~Which~~ *words* of Heliopius, if we shal well
consider: we shal see withall moſte apparantly, that howsoeuer the prea-
ching of a sermon may do much good, for the further opening of these my-
steries, and mouing of the hearers and participantes: yet is it not any
substantiall part of the sacrament, or inseperable accident, absolutely neces-
sary thereunto, and as it is thus of the Lordes supper: so for the materiall
and formall partes, which are the Element and Worde of Baptizme.

To the same effect saith Beza in his Conf. cap. 4. Arti. 41. This change
dependeth not of the recitall of any words, as the sophisters and decei-
uers deliuer forth, but of the ordinance of God, comprehended in his
word. The word therefore, that is, the very institution of Christe, as it is
of the Euangelistes and Paul expounded, is as it were the very life of the
sacramentall signes, because (as in the word is declared vnto vs) the wa-
ter the Breade & the Wine, are made sacraments, that is, true signes and
seales of those things, which in the Worde are promised to vs, and are
truely signified by the same.

And againe, We call the signe of baptizme, (saith Beza, cap. 4. artic.
47.) first of all Water: then, the substantiall ceremonies prescribed in
the

*Beza for
the forme
& effect of
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the worde. To the which (we thinke it wickednesse) to adde any thing
or to take fro it: that is to say, the sprinkling of the water, the stay vnder
the water, and the comming foorth out of the water, &c. We call the
worde in baptisme, the ordinance of Iesu Christ, ioyned with the pro-
mise of eternall life, whereof this is the forme: Baptize yee in the name
of the father, of the sonne, and of the holy Ghost; whosoever shall be-
leeue and be baptized shall be saued. If then in these 2. partes, the whole
substance of baptisme consist: how are not they baptized, where these 2.
partes are, although no sermon be preached at the action? Albeit I know
not how to reconcile Beza his wordes, for this unmateriall part: for ioyning
all these three actions together with the element of water: sprinkling of
the water: an abode or stay vnder the water: & the comming forth out
of the water: and that in none of these ought must be added nor dimini-
shed, but that he will thinke it wickednesse. For we rather thinke, be the
childe dipped in the water, and that without any abode or stay therein,
and much lesse to be helde any while vnder it, which might breede daun-
ger to tender infantes, or be it but onely sprinkled with water cast vpon
it: it sufficeth for the action of the materiall part. But howsoever we may
consent to the best those wordes of Beza, in that (which though hee make
it no absolute necessitie of infantes baptisme, in respect of their saluatio
to depende thereon: yet in reasoning for it, he makes some necessitie of it,
yea, he goeth so farre. Articl. 49. that baptisme cannot be reiterated: that
(me thinke, and let other iudge thereon) he cleane ouerthrowes this our
Atheniens principle, that none can minister sacramentes but preachers
of the worde. We haue sayd (sayth Beza) that Baptisme is the sacrament
of our engrafting into Christ and his Church: neyther dependeth the
efficacie of baptisme on the person of the baptizer. But now, whosoever
is once truly giuen to Christ, although now and then he tourne out of
the way: yet, may he neuer be cast cleane out. And therefore it is inough
that he was once receaued. By no meanes assent we vnto them, which
rebaptize those that were baptized of Heretiks, or of other impure mi-
nisters. Neither yet do we doubt, but that in the Papisticall Church, the
baptisme remayneth true, although it be administred of ministers no-
thing fitte, and be defiled with infinite pollutions. For because it pleased
the mercie of God, euen within Popery, to preserue the relikes of his
Church, so long, vntill he erected it vp againe; therefore would hee not
that Sathan should be able vtterly therein, to ouerthrow baptisme, wher-
by all the elected are ioyned together in a societie. If then this baptisme
of Heretiks and Papists, were so sorely polluted, where not only no prea-
ching was: besides that, no part of the institution, of the mystery, of the
use, of the endes, thereof were so declared, that the congregation vnder-
stode it: and yet, all this notwithstanding, it was true baptisme, and they
were

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*Baptisme
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Our Brethr.
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were so fully baptized, that it were a dangerous heresie to go about to re-
baptize vs, though they that did baptize vs were Idolatrous Priests, and
Antichristes chapleynes: & can it now be said, that the administration of
baptisme among vs, whō our W^{reth}. cōfesse to be a true Church of Christ,
we hauing nothing for the materiall part, but the only and more element
of water that Christ ordeyned, with the which wee sprinkle the infant, if
he be not dipped into it, and vsing not onely the wordes of Christes insti-
tution, with the promise annexed, besides prayers and thanksgiuing,
with a plaine and full declaration of al the institution, the causes, the vse,
the endes, the effectes of this mysterie, set forth to the people assembled,
that they withall may in their mother tongue, perceauē the whole content
of all this action: that if all this be not administred by such a minister, as
is withall a preacher, and that he also preach at the administration ther-
of, and that also in the publike and ordinary place appointed, and in no
priuate place: or else all this is but a worldly, dead, and beggerly ele-
ment, a seale without the writing, and so nothing auailable, & nothing
better than sacrilege? Durst Beza haue sayd so much, of the very Wapists
for this sacrament? Yea, although a midwife, or a lay mā (as often times
then it hapned) did administer the same? Or would he, or would our W^{reth}.
then for that default, rebaptize them? Or count them not baptized at all,
that are so extraordinaryly, yea, and disorderly baptized? Is the onely
lacke of the persons lawfull vocation, yea, the lacke of sufficiencie in his
vocation, a greater pollution, yea, and cleane disanulling of the sacramēt,
more than all these corruptions of the Papistes, or than the insufficiencie
or vnlawfulness of their calling? And yet theirs must bee true and verie
baptisme, ours is not. And why for haue we any like or worse pollution?
No. Haue we any such vsufficient and vnlawfull ministerie? No. What
then? Though it be not so vsufficient and vnlawfull as theirs, yet is it
vsufficient and vnlawfull. And why? Forsooth, The administration of
the sacramentes ought to be committed to none, but vnto suche as are
preachers of the woorde. pag. 60. But what meane our W^{reth}. then by
this worde ought? An absolute necessitie? Or a conuenient butler? Saint
Paule p^{re}scribing the conditions of a Bishop, sayth: a Bishop ought to be
vnreproouable, the husbāde of one wife, watching, sober, modeste,
harbourous, apt to teach, not giuen to wine, no striker, not giuen to
filthie lucre, but gentle, not couetous, one that can rule his owne house,
hauing children vnder obedience withall honestie. What doth Saint
Paule meane here, in all these and other p^{ro}perties, that he saith a Bishop
ought to haue such an absolute necessitie? that if hee want any of these
p^{ro}perties, he is by and by no Bishop at all, nor hath any lawfull functi-
on? And if he minister the sacramentes, they are no sacramentes? Are all
these properties of the substance of his office? If they say, though all be
not,

not, yet this is, to be apt or able to teach, & to exhort with holisome doctrine. And so, if he had no aptnes nor abilitie at all, that were very hard. And yet most of the Popish Bishops & Priests were such, & their baptizing still true baptism. And that ours be said, to be no baptism at all, if the minister of (absolute necessity) be not such a learned preacher, as can freely and at large, by his owne discourse, expounde vnto the people, the mysterie of the sacramentes? Haue we not already heard howe Musculus a- uoucheth, that in many reformed Churches, there are many that can minister the supper of the L. & few that can preach the word of the Lord? And that it is not necessary, that the Preacher shuld be the minister of that sacrament? And is it otherwise in this sacramēt of baptism: which both hath the lesse need of the twaine, to haue a sermon preached thereat, & yet withall of the twaine, hath a greater necessitie of receauing thereof, than of the L. supper? But if now, as we haue seene for that sacrament, that it may be ministred orderly inough by those that are no preachers: & yet none can orderly minister the sacraments, but he that is a minister of the woorde: doth not this consequence then followe of necessitie, that some may be ministers of the worde, that are not preachers of the woorde? Which cleane ouerturneth all our Bishops procelle of this necessitie, that they must needs be Preachers.

Baptisme hath more neede to be receaued, & lesse neede of a sermon to the receiuer of it.

But our Bishops challenge vs here for this, that where we will make no necessity of Preachers, to be the ministers of baptism, notwithstanding, of baptism it selfe we make a necessitie. But both wayes they do vs manifest wrong. For, neither we denie all kinde of preaching, nor all kinde of necessitie in the minister for preaching at baptism, or at the Lodes supper, but only this absolute simple and ineuitable necessitie, graunting a necessitie of conueniencie. Neither do we vige this absolute, simple & ineuitable necessitie, of any of both the sacramentes themselves. Haue in generall, that they must needs be had in the Church (as Zanchius said) not onely as necessarie tokens and demonstrances of the true Churches, but also as Gods scales ordeined for the confirmation of our faith, & such parts of his covenant with vs and ours with him, as the whole Church is bound to haue & vse. But whē it comes to the particuler vse & application, we do not so necessarily tie the to this or y person of or in the Church, that if they haue the not, be it not by their owne default, the want of the may endanger their saluation: the vertue wherof dependes not vpon any sacramēt, as is included in it. Neither acknowledge we any necessitie of it, but such only as is agreeable to Christs institution. And therefore, whē we say baptism may be ministred in priuate places for necessity: & our Bishop reply, as though there were such necessity of the outward signe, when it ca not be ministred according to the institution of Christ: &c. This reply is not to the matter in hand, for that necessity that is of the institutio of Christ,

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is a meere and absolute necessitie, and of the substantiall partes of the sacramentes, either for the matter or forme of them, whosoever shall minister or receaue them, and when, and where soever they shall be receaued. But this prescribeth not any time when, nor any place where, they shalbe necessarily receaued. So nor the parties that shall receaue, nor yet the parties that shall only minister them. Whobeit, our question is now here, not so much for the persons that shall minister them, for we yelde, that none orderly ought so to do, but he that is lawfully called thereunto. Neither permitte we, but forbid all other, and punish them, if any be found so to haue offended: nor yet for the person to be baptized, whatsoeuer necessitie lies on him to haue it: but on the place. For, although it must needs be done in some place, or not done at all, and the most necessarie (respecting conueniencie) is the publike place, to wits, the temple: yet this being none of the partes of the sacrament, nor this or that place, publike or priuate, but an accident pertaining to circumstance: why should exception be made of this, that because it is done in a priuate place, and that for necessitie of conueniencie, that there can be no such necessitie of the outwarde signe, when it can not be ministred according to the institution of Christ? Did Christ mention place in his institution? No rather both he not include all conuenient places without exception, when he saith: goe ye into all the world to baptize, &c. and did they it not both in the open riuers, and in priuate houses? And where, and when, and how was the Lozdes supper instituted, if we should vage the institution on that fashion? Let our Brethren proue that the publike place, and that the preaching of a sermon by a preacher (vnderstanding the worde as they consider it) is a materiall part, & of the substance of the sacrament by Christs institution: and straight will I yelde vnto our Brethren, that no kinde of necessitie in the worlde, may alter it. But god Brethren take god aduice, how ye enter into the maintenance of that point. Which if it be true, then the sacramentes without a sermon preached, are not onely corruptly ministred or receaued, but not ministred nor receaued at all, wanting the substantiall partes that make a sacrament. And so it might be further called in question, whether we or they, be as yet baptized at all, yea or no. But I am most assured that we be, notwithstanding (as Beza sayth) all the pollutions of the Pope. And if those, I meane not his tromperies and trash that he added, but his suppressinges of the declaring the verie institution of Baptisme, besides his manifolde and horrible errors of doctrine concerning Baptisme, that then blinded both the people and the minister, were not yet able to make baptisme vneffectuall: shall we now say or thinke, and beate this scruple into the peoples heades, that all these superstitions and errors being remoued, and hauing Gods pure woordes and promise, loyned to the simple element ordeyned of Christ, & hauing

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withall the whole nature of the sacrament so fully and clerely set out, that all the people may perceave it; and receave great edification by it; and a lawefull minister doe it; and all the congregation loyne their prayers and thanksgiving to it; and perhaps also some godly and learned homily, or exhortation, or sermon written and set out, by some learned preacher, reads vnto the people at that time: tush tush, what talke ye of all this: If it be not done onely in publike place appointed, that is to witte, the Church or Temple: if it be not ministred only by a preacher: yea, and if he preach not a sermon at the ministration of it: al is corrupt and vnauaileable. All is nothing els but a worldly, a dead, a beggerly element, a seale without a writing. A separation of the ministration of preaching the worde, from the sacramentes, and what can it be better than sacrifice?

Thus do our Bishops shoke al off, & make our sacramentes as ill: yea, worse than the very Papists, yea, to be none at all, and so to be no Church: not where preaching is not, but where it is not loyned to the sacramentes.

As for Beza his wordes from whence our Bishops seeme to haue borrowed theirs: if they had reseyned the same moderation of speech, that Beza doth, we would haue loyned with them. For, we say herein as he doth. Therefore the necessitie of receaving the sacramentes, reacheth not so farre forth, that without exception euery one that hath not obteyned them, is cleane fallen from saluation: but thus farre forth onely, that he which shall haue dispised them, sicke that he declareth himselfe to be an infidell, is guiltie of eternall death, except he shall haue acknowledged it and repented him of it. Well therefore doth Bernard testifie: not the depriuing, but the contépt condemneth. But he cannot be thought to haue contemned the sacramentes, that could not so receave them as they were ordeyned of the Lorde. And God forbid that we should imagine any cases of necessitie, in which we might violate the ordinance of the Lorde. As indeede they doe (as verily vnto me it seemeth) which transerre (or assigne ouer) the ministerie of baptizing vnto women, or to any other priuate persons. And they that without the publike assemblie and times not prescribed of the Church, doe administer the Lords supper. So that here be allothwith a necessitie of baptisme, but not anye such as were against the Lordes ordinance. And he speaketh of them that transerre and assigne ouer the ministerie of baptisme to women or priuate persons, as for the other of place & time he reskayneth to the supper of the Lord, not to baptisme. From the two former for the acknowledge-ment of any such fact to be orderly done (God be prayesd) we are free. For the later, both for the Lordes supper, and for baptisme too; let our Bishops take to it, that are deeper in that matter than are we. But when all

Beza in con-
fess. Christi.
cap. 4. artic.
31.

Our Breth.
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Bezaes mo-
desire.

is done, this modestie of Beza is commendable, that hee doth not cleane annihilate and make no sacramentall act at all of these doings, as our Bishops doe: but onely saith, they violate the ordinance of the Lorde. For (as we haue shewed) he saith al the Papists pollutions (of the which these were some, and that our Bishops I thinke will graunt) were not able to take away the vertue of baptisme, and make it frustrate & vneffectuall.

And therfore our Bishops. ouer-reached, and abuse vs. in laying the error of the Papistes, mainteyning an absolute necessitie of the sacrament, vnto our charge, and to say the necessitie that wee stande on, is nothing else, but to affirme with the Papistes, that sacraments conferre grace of the worke wrought: and that the sacrament of Baptisme is a sacrament of such necessitie, that whosoever is not dipped in water must bee eternally condemned. Which hereticall opinion, as wee haue hissed out in our profession and preaching; so is it a great shame for vs, to maintaine by such corrupt vsage of Christes holy sacraments. This opinion of the Papistes, as they nowe obstinately maintaine the same, is (I graunt) hereticall. And yet, neither was this (besides al other that they maintained, euen concerning baptisme) able to take away the vertue of it, but that all the Papists had true baptisme, whosoever he or she were & baptized the.

Our Brethr.
contradicti-
on.

But, doe wee maintaine this, or any other of their erroneous or heretical opinions? No. I hope, our Bishops doe include vs, in the number of this (we) as well as themselves, when they say: which hereticall opinion, as we haue hissed out in our profession & preaching. And how then, do we maintaine or affirme that, which is nothing else, but to affirme with the Papists this hereticall opinion? Doe we maintaine & affirme that, which we haue hissed out? Or doe we hisse out that which we maintaine & affirme? How do these things hang together? But they say, we maintaine it by such corrupt vsage of Christes holy sacraments.

What corrupt vsage haue they proued, or are euer able to proue that we maintaine in Christes holy sacraments, either the one or the other, contrary to that, which in our profession & preaching we haue hissed out? For if we maintaine it, we professe it. But, if our Bishops accuse vs so sharply, of so great a shame, as in our profession & preaching to hisse out this hereticall opinion; and yet charge vs that we maintaine it, by suche corrupt vsage of Christes holy sacraments: because onely we affirme, there may be some necessary vsage of these holy sacraments: although (following the ordinary forme in our booke set downe) they be extraordinarily nowe and then vsed in priuate places, in cases of necessitie, professing and preaching, that we vnderstande no absolute necessitie, but conditionall, and of conuenience: howe shall then our Bishops not incurre a greater shame, that hisse not out in their profession and preaching, but affirme and maintaine such necessitie of a preacher, to be the only minister

nister of the sacramentes, and of preaching at the ministration of them: that if there be not this preacher and preaching; they make it not onely a corrupt vsage of Christes holy sacraments, but no sacraments at all: shall we say, this is nothing else but to affirme with the Papistes, that the preacher & his preaching conferreth grace of the worke wrought? And that this preaching is of such necessitie, that whosoever heares not a sermon wher he receaues the sacrament, must be eternally condemned, as receauing it vnworthily to his condemnation? And yet he receaueth no sacrament at all. And that this necessitie of a preaching is as necessary to Bapt. as euer the Papistes thought baptisme it selfe to be to the infant: And that the want of this necessitie, both more frustrate & boide all the whole substance and vertue of the sacrament: than all their corrupt abusages, pollutions, and hereticall opinions of Christes holy sacramentes, was euer able to doe. What a greater shame is the maintenaunce of this opinion? Which if it should be mainteyned obstinately, (as I hope our Breth. will not): surely, it were as ill a worke, than the other, & in very sooth, no better than an hereticall opinion. But our Breth. may erre, and so may we. Let vs both learne in modestie to saye with Augustine, as I saide before, *Errare possum, hereticus esse nolo.* Erre I may, but (God willing) I will not be an heretike. But now for the small conclusion of this matter, say our Brethren.

Our Breth. absurdities in this assertion.

Let vs therefore retaine this principle, that the administratiō of the sacraments, is a part of the Pastors dutie: for although the office of preaching be more excellent, than of ministration of the sacramentes, as S. Paule speaketh comparatiuely. *Christ sent me not to Baptise but to preach.* 1. Cor. 1. 17. Yet they are of such affinitie, that the accessorie can not be separated from the principall thereof. For where is no preacher of the worde, there ought to be no minister of the sacraments.

The learned Dis. Pag. 62. & 63. 1. Cor. 1. 17.

This principle, that the administratiō of the sacraments is a part of the Pastors dutie: is a true principle, and safely to be mainteyned. But, as that which went before, was not to be mainteined without great shame & daunger: so not onely this necessarie conclusion made hereon, is no lesse shainfull daungerous & erroneous to be mainteined, than the other: where there is no precher of the word: there ought to be no minister of the sacraments. For, if this Canon of our Breth. should be put in execution at this present, throughout all England, & much more throughout all Christendome: Baptisme might be a long while cleane exiled, from the most part of a number of Christian Italmes and Churches, that yet amide all their corrupt vsages, reteyne the vertue of baptisme, as Beza sayth. But to looke to our owne estate, which haue none of those or any other corruptions remayning, but as sincere & sound, concerning the verie administration of the sacramentes, as any of all our Brethren in ante reformed

Bridges.

Our Breth. most dangerous conclusion.

Baptisme banished throughout the most part of Christendome.

cher, no sa-
crament.

reformed Church set downe, full of exhortations, admonitions, con-
solations, instructions, and declarations of all the myſterie, with pray-
ers and thankſgiuings: yea, and often with godly and learned homi-
lies, and other excellent treatiſes and ſermons, to be reuerently reade,
that the people may vnderſtande them, and may be much edified by them:
yet, untill they haue a preacher come among the, and he alſo muſt be their
owne Paſtor, or elſe againe they breake their owne rules: and he then and
there make a ſermon to them, at the miniſtration of the ſacramentes, or
elſe as good away as there, yea, as good no preacher at all, as not preach at
all: and he muſt preach alſo of that matter, or elſe it is not to that purpoſe:
all which things if they be not done: then God be with you, for any ſacra-
mentes that may be adminiſtred. None muſt be baptized there, nor anye
neuer ſo godly diſpoſed, and deſirous to come to the Lords table, ſhall finde
any crome of comfort to reſreſh his hungry ſoule there. Though alſo the
miniſter would neuer ſo ſaine baptize the poore infantes of the faithfull
parents, and breake the Lordes breade, and deliuer the Lordes cup vnto
other hunger-ſtarued and thirſtie ſoules, no, they muſt be packing and goe
home againe emptye, no ſacramentes ſhall there be miniſtred. *Per quam re-
gulam?* What a rule is there here, why the poore & faithfull people ſhould
be thus debarred of theſe holy ſacramentes? No, ſayth, our Bethſen haue
ſet downe a rule, and a ſmall concluſion, that ouer-ruleth and knitteth by
all this caſe. We can haue no ſacramentes at all. And why I pray you? It
is a plaine caſe, there is no miniſter to adminiſter them. No? What there
is, we haue a miniſter ready to doe it. What? Is he a preacher? No, but
he is an honeſt, vertuous, ſober, and painefull man in his function: and
he is a good ſcholler too, and ſtubious, and can reade (and ſo he doth) verie
faire, that all the pariſh may plainely vnderſtande him: and hee catechi-
ſeth our children diligently, and we ſitte by and here it, to our great com-
forte and edification: and he can and doth giue vs alſo in priuate (as he
ſayth cauſe) very good counſell when we come vnto him, and hee comes to
vs when we are ſicke, and maketh very good exhortations, in priuate, and
if neede be admoniſheth vs in ſecret, yea and openly alſo, of our faults, and
calleth vpon vs often to come to the diuine ſeruiſe, and to heare him reade
the homilies, and other good ſermons, and to receaue theſe holy ſacra-
mentes that we would now haue. Tuth, a point for all this. Is he a prea-
cher? No. We hath no gift at all to edifie vs that wayes, as you mean prea-
ching. Why, then we haue a flat rule, that he ought to miniſter no ſacra-
mentes. For, where is no preacher of the word, there ought to be no mi-
niſter of the ſacramentes.

What a ſtate
our Breth.
vnder pre-
ſence of ma-
king it bet-
ter. would
bring vs
vnto.

The duty of
a good Cu-
rate that is
no preacher

The incon-
uenience of
our Brethrs.
rule.

Would not this rule make a faire rule, if thinges were ouer-ruled on
this faſhion? But how long now ſhall the people be thus debarred? Will
we can get preachers for enery ſeueral congregation? But that our Beth-
ſen

then haue examined alreadie, and found, and confessed, that it can not be done presently, and it will not be done in haste, to furnish so many places, no, though we should cleane disburse the nurseries of all our preachers. For every one is to be allowed a Preacher that hath learning enough, & utterance and aubacitie, except he haue the grace of God enough also, to be as S. Paul calleth him, *idoneus*, one that diuideth aright the word of truth. And y many should not be admitted to be preachers, that in their own opinions, & in many others among our Brethren, are holden for ioly and plausible preachers. And how then should all those places doe, till preachers were provided for them?

Our Brethren told be before of a helpe, pag. 56. when they had willed us to pray to the Lorde of the harvest, to thrust forth labourers into his harvest: yet doubting lest they should not haue the by & by thrust in, they said: and in the meane time, till God blesses with a sufficient number of learned Pastors, to take some extraordinary & temporall order, for overseeing the Churches, that although they cannot be as sufficiently instructed & gouerned, &c. And what now? Is this one of these extraordinary & temporall orders, that shall be taken in the meane time, that there shall be no sacraments, at all administred to the poore people in all those places? That were a handsome extraordinary order, with all my heart. It were pittie such a temporall order in the mean time, till preachers could be gotten to be in euery seuerall congregation, should haue any temporall continuance of so long time. Yet, better is halfe a loafe than no bread. Yea, we may haue the whole loafe wel enough, as vnprovided as we be, & cut aright also, though not with so fine a knife as hath a learned preacher. But this heavenly bread of the Lordes table, he may the easilier breake & deliuer, being broken before hand to his hand. And especially minister the sacrament of baptisme, if he be a minister at all: of which sacrament, there is somewhat more necessitie (though not absolute) than of the L. supper. But for euery congregation to tary till they haue a preacher of their owne, to doe these thinges vnto them, besides the iniurie offered, not so much to the present ministers, as to the people, not only for the present state, but wee can not tell for howe long time to come, so to be debarred: would not this growe to being in Anabaptistrie? Either by keeping backe the infants from baptisme, till they had a preacher to be their Pastor, vnder pretence of no such necessitie, as may endanger their saluation, because they haue not a preacher to baptize them, & so to tary till they can answer for the selues as the Anabaptistes say they ought to do, & admit none other; yea, and perhaps they may so stay from baptism longer, as a thing at all not so necessary: or else, to haue all places furnished with this necessitie of preachers, more then of baptisme, & so to shew in a number of holde vnlearned men, taking vpon the to be preachers: which may be as dangerous a point as the

Our Brethren, extraordinary order till all places be furnished with preachers.

The dangers flowing from this rule.

Principal
and access-
orie.

994

7. Books.

A Defense of the gouernment established

other. And when all this is done, for such an absolute necessitie of preachers, will not this hereticall opinio of the Papists, go nere to creep in after, of *opus operatum*, while we stande so necessarily on *opus operantis*, pressing so hard on this new coyned Canon? For, where there is no preacher of the word, there ought to be no minister of the sacramentes.

But our Brethren say, they are of suche affinitie (preaching and the ministratiō of the sacramentes) that the accessorie cannot be separated from the principall thereof.

Preaching
is not the
principall
thing, but
accessory to
the sacram.

Which is here the accessorie, which the principall? For they name it not. but thinke, that it is so apparant, that it must go alway without touch of breath, that the preaching is the principall, and the administration of the sacramentes is the accessorie. But by their leaue, we must with all consider this, that although it may be well sayde, when the one of these is compared to the other, the office of preaching is the more excellent, than the office of ministratiō of the sacramentes, yet when it cometh to the ministratiō of the sacramentes, then is the woorde and promise thereof, including the matter promised, which is called *sacramenti*, the thing of the sacrament, that is, Christe himselfe, and his death set forth, and our uniting vnto him, the principall and most excellent thing in that action: and the preaching or making a sermon more at large thereupon, is but an accessorie thing vnto the sacrament: and so accessorie, that although, if the preaching be there it is so much the better set forth: yet, whether the preaching be there or no, (so be it haue at other times so effectually gone before, that the congregation be not ignorant of the state of these mysteries) if the onely woorde and promise be there, (according to the institution thereof) toynd to the outwarde signe or element: there is a full and perfect sacrament, (as we haue seen in Beza and Hellopæus) both administered by the minister, though he be no preacher: and receaued of the faithfull Christian, if it be the Lords supper, and of the Christians child, if it be the sacrament of baptisme. So that, the comparison is not here betwene these two offices, which office is the more principall of the twayne. For we confesse, that in many considerations, the preaching of the woorde is farre aboue the ministratiō of the sacramentes: and yet in some respectes, the sacrament it selfe is more principall than is the preaching of it. As in Baptisme, to incorporate the infant into the Church of Christe, which infant is not properly as yet faithfull, though he be the seede of the faithfull, and haue (as Beza calleth it) the seede of fayth, but not fayth in him. And in the Lordes supper, to confirme the faithfull in the faith, that they haue long already before conceaued by the woorde, and yet perhappes also not by the woorde preached, as our Brethren vnderstande the preaching of it. But vnderstande it howe they will: here preaching is in these respectes, but

access-

What is the
principall
thing in the
sacrament.

accessory to the sacrament, & the sacrament principal to the preaching. And in this consideration, Beza euen in the next wordes to that which is cited out of him last, p. 102. doth say :

Fourthly, whereas the simple preaching of the word doth strike one onely of those our five senses: but the sacramentes besides, do runne into our eyes, and also stirre vp our other senses, and they are so administered with ceremonies of greater moment adhibited: it may easily be vnderstoode howe much the vse of them helpeth our faith, as those that bring vs euen as it were vnto the thing present, as though nowe we felt Christ himselfe after a certaine manner in our handes, and saw him with our eyes, and perceaued him with the whole body. So farre is it therefore that we should despise the sacraments, that contrariwise we should confesse, the vse and profit of them can not be inough commended and praysed according to their dignitie.

Beza in confession. cap. 4. art. 35.

The commendation of the sacram.

And although St. Paule, as our Bishops here say, speake comparatively: *Christ sent mee not to baptize, but to preach*, 1. Cor. 1. 17. yet this comparison of Saint Paule was not in comparing the dignities of these offices, but onely in comparison of his owne especiall vocation; and of all other places, is quite contrarie to our Bishops, as we haue partly shewed already: but since our Bishops so solemnely nuowe it, let vs once againe heare Caluine on that saying. Notwithstanding (sayth he) here are two thinges to be obserued. Whereof the one is, that the Apostle doth not here denie, but that he had the commaundement of baptizing (for these pertayneth to all the Apostles, *Go ye, baptize*, and he had done rashly euen in baptizing one, except he had been furnished with the commaundement) but only to shewe what was the chiefest thing in his vocation. But the second is, that the dignitie or fruite of the sacrament is not here abased, as some doe thinke. For neither is the question here of the vertue of baptisme, neither did Paule purpose in this comparison to withdraw any thing therfrom: but whereas it pertayned to few to teach, but it was giue to many to baptize: Moreouer, whereas many could be taught all at once, but baptisme could not be conferred but to euery one of them in order: Paul that excelled in the faculty of teaching, followed the worke that was more necessary vnto him. He left that vnto other, which they could performe more commodiously.

Caluini in 1. Cor. 1. 17.

What can be plainer spoken than this against our Bishops, y they are deceiued, which thinke Paul made here a comparison, between the dignitie of preaching, & the dignity of the ministratio of the sacraments? For Pauls comparison is but in comparing himself & his peculiar vocation with others. Whatbeit he frames his comparison so, that he plainly sheweth, both y some might minister the sacraments that were not preachers: & that the gift of preaching was giuen to fewe, in comparison of the multitude of those,

tion of the
sacr. and
preaching.

that being no preachers, yet a lawfull function was giuen to them to minister the sacramentes. Which being graunted: let the other go which way it shall, in the comparison of these offices, which is principall, and which is accessory. For the sacramentes being principall in the foresayde consideration, & preaching being but accessory vnto them: as preaching may be effectuell without them, where they cannot be had: so they become not vneffectuell, although that at the ministratiō of the, among those that by former preaching at other times, are already faithfull, & to their children, though they as yet haue not faith, and though there be no preaching at that action. And whereas in other respects againe, the function of preaching is of such dignitie, that the ministratiō of the sacramentes is but accessorie in comparison thereof: so the ministratiō of the sacramentes may be a function common vnto many, and therefore lawfully of them vsed, although they haue not the gift of preaching, which is a more rare gift and giuen to fewer. And therefore, principall and accessorie which of the fouer be, in their seuerall respects & considerations; and though also they be both of such affinitie, that they may well often times meete, helpe, and confirme on an other: yet (being of so nere affinitie) the banes may lawfully be forbidden, if our Brethren shall so aske them, that like man and wife they may neuer but by the death of them be separate. But, as preaching may well be separated from the administratiō of the sacramentes, so the administratiō of the sacramentes may wel now & the be separated also, both in time and place frō the preaching of the word, without any derogation of the dignities, or dissolutiō of the affinitie, in which these two offices, the preaching of the worde and the administratiō of the sacramentes, are lynked and ioyned together, but not inseparablie. Thus it was both in the two principall sacramentes of the old lawe, circumcision and the Paschall Lambe: and thus, as we see it amongst vs now, so was it even in the purest time of the Gospell among the Apostles, as this very instant that our Brethren their selues here out of Paul alleage, both clerely testifie, to wit. that these 2. offices, as they may excellently be ioyned together: so they may often time be well separated.

How the ad
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may be ioy-
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themselues.

But a question by the way, and so an end hereof. Are these two, preaching and ministratiō of the sacramentes seuerall offices? For else, how hang these wordes together? For although the office of preaching be more excellent, than of ministratiō of the sacramentes, as S. Paul speaketh comparatiuely: if then they be different Ecclesiasticall offices; and that so distinct, that Saint Paule speaketh comparatiuely of these two offices; and in that comparison, separateth the one from the other: then, although they be of neuer so nere affinitie, which fouer be principall or which accessory: if this with all be true, that one office requirereth one officer, & that, to put 2. offices to one officer were confusion;

and

and euerie officer may fully discharge his owne office, without the intermedling with any other office: why may there not then bee a minister of the sacramentes, distinct and seuerall from a preacher, and minister the sacramentes to the faithfull people, though he preach not being a seuerall distinct office from preaching, as wel as a preacher distinct from a minister of the sacramentes, and preach the worde to the faithfull people, though he minister not the sacraments ynto them? But I will not so straightly p[re]ss our B[re]thren. These two offices may be well and better in one officer, eu[er] as may the doctor and the Pastor: and yet they may be separated well inough in some. So that hereby, with the resolution aforesaid: I conclude, that this conclusion of our B[re]thren, is not a true, but a most untrue (be it spoken with due reuerence) and a most dangerous conclusion. That where there is no preacher of the worde, there ought to be no minister of the Sacramentes.

The argument of the 8. Booke.

THE 8. Booke consisteth of the Pastors dutie in publike prayers. First whether all publike prayer ought onely to be such, as is all conceaued and vttered by the minister and not to followe any ordinary prescribed forme: with a view of the Jewes publike prayers before Christs comming: The order of the Church in the Apostles times, and in the primitive age, with the times next succeeding, and of the orders of the reformed Churches. Whether the people might not ioine altogether their voyces in some of the publike prayers with the Pastors, to auoide confusion but onely to close with him in their consent, by answering Amen: with another like viewe of the order in the olde and newe Testament, for the peoples voyces without confusion: and of the primitive and auncient Churches order therein. Whether any seuerall prayers may now and then be vsed in publike congregations with a like perusal thereof in the olde and new Testament. Of the abuses that our Brethren complaine vpon, for long prescribed formes of publike prayers, the ministers ill pronouncing, the peoples not attending, the vn sensible reading, the ministers vnfitte place, screenes, Rood-lofts, organe lofts, chauntrey chappels, high pews, opinion of well seruing God. walking & talking in the Church, gathering money for the poore, priuate prayer and reading, neglect of preaching by reason of praying, the establishment of both, comparison of our publike prayers to the Popish seruice, of the seruices giuing place to a sermon, and whether publike prayer may be made without a sermon preached therat, with another view of the vse throughout the scripture and in the primitive Church. Whether we contemne or thrust out preching for praying or no. Whether morning and euening prayer may be song in the churches. Of the order in Cathedrall & collegiate churches, and mens delight to come and heare the seruice there, being

ing moued thereto by the Organes and musicke, and their departing at the sermo. Our Brethrens comparison of our publk praers to the Masse, as a gentle beast that byteth not, & of the nature & effects of our publ. prayer. Our Brethr. praier that all formes of prayer might be abolished to bring in preaching. The peoples singing of Psal. al at once. The Pastors duty in ioyning al waies these 3. preaching, ministring the sacramets & praying, the auncient custome of his giuing the blessing at mariages.

FVrthermore it appertaineth to the dutie of the Pastor to make prayers, as *Act. 16. 16.* not only priuate as all men are bound to doe, but also publ. praers in the name of the whole Church, *Act. 6. 4. 1. Tim. 2. 1.* being the mouth thereof. For whereas the spirit of God, comandeth all things to be done in decent & comly order, & forbiddeth all confusion & disorder: as it were great confusion and vncomlines, for euery mā to make his seuerall prayers in the publike assemblies: so is it orderly for one to pronounce the prayer in the name of therest, & the rest to pray with him in silence, & to answer Amen. It is also decent that he which is the shepheard, should go before the sheep in prayer, & the sheepe follow him, in lifting vp of their harts in mutuall consent. Moreover, for as much as preaching & administration of the sacraments, ought not to be vsed without publk prayers, as it is the Pastors office to preach & minister the sacraments: so is it his dutie also to go before his flock in publ. praers. But here we haue to obserue 2. things. The first that as it pertaineth to the Pastor to cōceauē publ. prayers: so it is the duty of the whole Church: in the name of the whole Church, to ioine in heart with the Pastor in the same prayers, that they knowing and vnderstanding what he hath prayed, may at the end glue their consent by answering Amen.

The learned Dis.

Pag. 63.

64.

Act. 16. 16.

Act. 6. 4.

1. Tim. 2. 1.

1. Cor. 14. 16.

1. Cor. 14. 40.

1. Cor. 14. 16.

Bridges.



Although these quotations of our Breth. *Act. 16. 16. Act. 6. 4. 1. Tim. 2. 1.* do not proue that this especially appertaineth to the duty of the Pastor, to make the publike praers in the name of the whole Church: yet we gladly cōfesse it. And many other moze proper places, & examples proue it, & our Pastors vse it. So that herein we agree: saue for 3. great and material points here touched together: for the only Pastors cōceiuing of all the prayers, and so reteining all prescribed formes: for prohibiting the people to ioine all their voices together in any prayers, except onely in answering Amen: And for their so vtter forbidding of all seneral prayers in publike assemblies. All which points require a further declaration.

And first for these wordes, of making prayers, being vnderstande (as

publike
prayers.

we commonly vse the phrase) onely for praying , or, potwizing swith our prayers vnto God: as we allowe that sense, so we graunt, it is the Pastors dutie to make prayers, not onely priuate, as all men are bound to doe: but also to make the publike prayers, & that in the name of the whole Church, hee being in some respectes, the mouth thereof. But, if by making prayers, they vnderstande him to be such a maker of them, that he may not pronounce any prayers, which by any other are alreable made to his hands, and he by publike authority prescribed, to make those publike prayers, that is, publikely to pronounce or say them, in the name of the whole Church: but onely such prayers, as he his owne selfe, eyther hath befoze hands made and conued by rote, or such as without any premeditation or committing to memorie, he both in his head conceaue, euen as he uttereth them with his mouth, and so at that instant make them: this we utterly deny. And, not to suspect here wout good cause, that our W^{eth}. vnderstand this terme, of making publike prayers in this sense: not only their wordes here following do plainly expounde their meaning: when they saye, It apperteyneth to the Pastor to conceaue publike prayers: and it is a common phrase among our W^{eth}.en, that such and such a one is an excellent conceauer, meaning that he can make godly prayers: but also, that they can not away with formall reading (as in contempt they call it) and a prescribed forme of prayer.

A preferi-
bed forme
of prayers &
diuine ser-
uice among
the Iewes
before
Christes co-
ming.
Numb. 6. 22.
&c.

But, to confute this, and to proue that a prescribed forme of the diuine seruice, for the publike prayers, besides the reading of the scriptures in appointed courses and orders, is a thing lawefull and profitable: first, the Jewes had the same befoze, and in, and after Christes time, not onely as perteyning to the ceremoniall, but to the morall lawe, for the obedience of the first table, perteyning to the worshippe of God. Numb. 6. 22. &c. The Lorde spake to Moses saying, speake vnto Aaron and to his sonnes saying, thus shall ye blesse the children of Israel, and say vnto them, the Lorde blesse thee, and keepe thee, the Lorde make his face to shine vpon thee, and be mercifull vnto thee, the Lorde lift vp his countenance vpon thee, and giue thee peace, &c. And although they had many of their publike prayers, beeing mixt with hymnes & thanksgiuings, not onely sayde but song also: yet were they such, not only as their selues made or conceaue (were they neuer so learned men): but such as either Moses, or Samuell, or Dauid, or Esdras, or some other Prophete, especially appointed thereunto by God, had vnto wen out, and prescribed vnto them. As may appeare 1. Chron. 9. where after he had shewed, ver. 22. &c. how Dauid and Samuell the seer had established the porters and other officers, ver. 23. he saith: And these are the singers, the chiefe fathers in the Leuites, which dwelt in the chambers, and had none other charge. For they had to doe in that businesse day and night. And speaking of Dauid, (who made the most part of the Psalmes) in the 16.

1. Chron. 9.
33.
1. Chron. 16.
4. & 7.

Chapter

Chapter, ver. 4. And he appointed certaine of the leuites to minister before the Arke of the Lorde, and rehearse, and thank, and praise the Lorde God of Israel. *publike prayers.* And **vers 7.** Then at that time David did appoint, at the beginning, to giue thanks to the Lorde. By the hands of Asaph and his brethren. *The Geneva note.* Whereon sayth the Geneva note, David gaue them this psalm to prayse the Lorde signifying that in all our enterprises, the name of God ought to bee praysed and called vpon, psalms. 103. *1. Chr. 21. 2*

Thus doe our brethren apply these doinges of David vnto our estate. And in the 25. chapter, ver 2. We mencioneth those that were vnder the hands of Asaph, which sang prophesies by the commission of the king. Thus did Asaph then set forth the publike prayers, endited, & prescribed by David. Although he as diuers thinke, conceiued & made many psalms and Prayers, and prescribed, then to others. Likewise 2. chron. 29. verse. 27. And Ezekiah commaunded to offer the burnt offering vpon the Altar, and when the burnt offering began, the song of the Lorde beganne, with the trumpets, and the instruments of David king of Israel and all the congregation worshipped singing a song, &c.

All which orders and formes of publique prayer at the Diuine seruice, though the Iewes after ward corrupted, Esdras after the captiuitie recollected, & set againe in order. Which though they were estones corrupted and intermingled, especially with the Pharisees traditions: yet til, and in the time of Christe, they had at the diuine seruice, the ordinary courses of reading the Lawe and Prophets, as appeareth by *so.* Luke. 4. vers. 16. 17. &c. Where the booke of the Prophet Esay was deliuered to Christ. And by that saying in the person of Abraham to the rich glutton they haue Moses and the prophets, let the hear them. Luke, 16. 29. Which Paule testifieth in his sermon to the Antiochians, Acts. 13. 27. For the inhabitants of Ierusalem and their rulers because they knewe him not, nor yet the wordes of the prophets which are read euery sabboth day. &c. And that this was the auncient order, James the byshop of Ierusalem, in the determination of that famous assembly holden by the Apostles, Acts. 15. ver. 20. sayth: For Moses of olde time hath in euery city, them that preach him, sicke that hee is reade in the synagogues euery sabboth day. And heere also is the publique reading called a preaching. Which which exercises, they especially abioyned the reading also of the Psalmes, and other solemn publique prayers of the Scripture. For which principal cause, Christ saith of the Temple, Math. 21. 13. It is written, mine house shall bee called the house of prayer. &c. And Acts. 3. Peter and Iohn went vp together into the Temple at the ninth hower of prayer. Which orders were of Christs so little improued, that not onelie as Luke declareth cap. 11. 1. that one of the Disciples sayde vnto him: Maister teach vs to pray, as Iohn also taught his disciples: desiring that they might haue some prescribed form of praier set

The Iewes order in the Apostles time.

like pray- set downe vnto them: but that also Iohn baptist had taught some forme to
ers in the his Disciples. Which request, Christe did so little make that he himselfe
Apostles also taught his Disciples among other preceptes, a prescribed forme of
times. prayer, which the Euangelists wrote, and all Christians doe vse, as the
Lords prescription. Which is a strong warrant vnto vs, that so long as
all formes of prayers are according to that platforme of prayer: they may
most safely be prescribed. For it serueth not only for priuate, but for pub-
like prayer.

The Chri-
stians or-
der in the
Apostles
time.

Col. 4. 16:

Ephes. 5. 19.

1. Cor. 14. 26

Nowe, although besides this onely forme of prayer prescribed by
Christ, we finde no form set out, that the apostles, or the primitive church
immediately after them, did vse, or prescribe to be used: because they ha-
uing that full measure of the spirite of God, namely the Apostles, Euan-
gelistes, Prophets, Bishops, Pastors and Elders, yea the moste of all the
faithfull people in these dayes: so that they might well make & conceiue
their publike prayers before the Congregation, euen as the spirite of
God, suggested in their heart, & gaue them utterance in their mouths: yet
because, that in the publike assemblies, the Apostles prescribed the writte
scriptures to be read, as Col. 4. ver. 16. *And when this epistle is read of you,*
cause that it be read in the church of the Laodiceans also, & that ye likewise read
the Epistle written from Laodicea: and as they vsed that, so (no doubt) did they
vse to read in their publike assemblies the residue of the Scripture: both of
the old and new testament, as in the chap before, ver. 16. Paul charged the:
Let the word of Christe dwell in you plentiously in al wisdom: teaching and admo-
nishing one another in Psalmes, and himnes, and spiritual songs, singing with
grace in your hearts to the lord: and likewise, Eph. 5. 19. *Speaking vnto your sel-*
ues in psalmes, & himnes & spirituall songs, singing & making melody to the
lord in your hearts: sith therefore they vsed to speak & to sing these prayers
& praises of God in their publike (not only banquets, as some expound it)
but also assemblies of their diuine seruice: as appeareth plain by S. Pauls
teaching the Corinthians the vse of these psalms & prayers, 1. Cor. 14. 26.
What is to be done then brethren, when ye come together, according as euerie one of
you hath a Psalm, or hath doctrine, or hath a song, or hath reuelation, or hath in-
terpretation, let al things be done vnto edifying: It followeth heereupon, that
howsoeuer the Corinthians abused this order of their publike praiers and
psalmes, euery man to sing or say his owne psalme or prayer in straunge
languages, breeding confusion and no edifying: yet that in the godly vse
thereof, they vsed some prescribed forme, as of the Scriptures which they
read or interpreated, so of the psalmes, hymnes, or prayers that they saide
or sung, besides the Lords prayer, and were not the makers & conceiuers
of all the publike prayers that they uttered.

Plinius secundus hauing examined certaine of the revolted Christians,
that were brought before him, what the maner of the Christians was in
their

their assemblies, because they were accused of high crimes, and such numbers murdered: w^hiteth to the empero^r Traiane, that their maner was this, that on a day appointed, they vsed to come together beefore the day light, *Carmenque Christo quasi deo dicere secum inuicem*, and to say among themselves a verse or a prescript prayer vnto Christ as vnto God, and to bind themselves with a sacrament, (or othe) not vnto any mischieuous deed, but that they should neither commit theft, nor robbery, nor adultery, that they should not break their faith, that being called vpon, they should not deny the pledge committed vnto them: which things beeing done it was their maner to depart. **W**herebye it plainly appeareth, that both their custome was, not alwayes to haue a sermon at the receiuing of the sacrament, which it shold seme Pliny aimesth at: & yet that in their publike praiers, they vsed some ordinarie prescribed form among them. Tertullian in the end of his booke *De velandis virginib.* hath these wordes: How great chastisement shal those virgins deserue, which among the Psalmes, or in any mention of God, continue vncovered? do they not worthily, yea, & that in the prayer, lay gently a welt, a hair or any thred vpon their brain, & imagia they are covered? **B**y which saying, (though in mocking of those women) again it appeareth, that not only the men, but women, and maidēs, & all, did say or sing psalms, & were present at some form & order of publike prayers. **W**hich, though he set not down the form, yet the chiefe points he reckoneth vp, in his apologie against the Gentiles. ca. 39. wher defending the assemblies of the Christians, against the standers of the heathen, he saith: I wil now my self set foorth the businesses of the Christian factiō, that as I haue refuted the ill thinges, (to wit, the thinges that the heathen standered them withall,) I may shewethe good thinges. Wee are a bodie of the conscience of religion, and of the trueth of discipline, and of the couenaut of hope. Wee come together into an assembly or congregation, that praying vnto God, we might by praiers make sute for deeds (or good workes). This violence is acceptable to God. Wee pray also for the Emperours, for their Ministers, and powers, for the state of the Worlde, for the quiet of the affaires, for the prolonging of their ende. Wee are gathered together to the commemoration (or rehearsing) of the diuine scriptures, If that the quality of the present times doe enforce as either to giue fore warning, or to reacknowledge them. Verilie with holy voices (or sayings) wee seede our faith, wee erect our hope, wee fixe our trust. Notwithstanding wee thicken (or close fast) with inculcations (or often repeating) the Discipline of our teachers. There, also, are exhortations, chastisements, and the diuine censure, **h**e meaneth Excommunication.

The order of the diuine service in the primitive Church.

**Pr ad Deum quasi facta praecationib. ambrosius oration.*

And befo^{re}, cap. 30. The Christians looking thither, (to wit, vp to God **Cap. 30.** in heauē) with their hands cast abroad, because they are vnhurtful: with their

their head bare, because we blush not: to conclude, without an admoni-
sher, because we pray from the heart: we are all alwayes praying, for al the
Emperours that they may haue a long life, a safe Empire, a sound house,
strong armies, a faithfull senate, a godly people, a quiet worlde, and what
soeuer are the desires of man, and of Caesar. &c.

Iustin. mart.
in oratione
ad Antonini-
um pium.

Whereby we may well perceiue, that they had both in behaviour, and
in matter, some certaine vsuall formes of publike prayers. Especially by
that hee sayth, they needed no admonitor of them. Which seemeth to
cut of this, that all their prayers depended on the pastors conceiuing.
Which also we may well gather, of that we heard before out of Iustine,
howe they brought him that was baptized vnto the Bethzen, where the
assemblies were. That we might pray (say they) as well for our selues, as
for those that are newly illumined, whereby wee might bee founde
through true Doctrine and good workes, worthy obseruers and kee-
pers of the commaundements, that wee may obtaine eternall saluation.
Such were the ordinary formes of publike prayers in the most ancient
Churches.

Bul. 1. Tim. 2

Bullinger vpon 1. Tim. 2. 1 Concerning the auncient form of publike
prayer writeth on this wise. And leaste in this matter I shoulde dissemble
any thing, the Ecclesiasticall assemblies before a 1000 yeares agoe, were
on this manner. The people flocked together into the holy house to the
entent to worship God. But while they were entring into the Church,
certaine psalmes in some Churches were sung of those that were already
come: in other, they were onely recited vntil the whole assembly was ful-
ly come together. And this beginning of the Diuine seruice they called
the *Introit* of entring. Nowe, when the Church was come together, all of
the cried with one consent *Kyrie-eison*, Lord haue mercy. To the which
was added of some, the hymne which is called the Angelles, whose be-
ginning, *Glory bee to God on high*.

The anciet
form of pub
like prayers
before a
1000 ye
agoe.

This hymne perteyneth to gratulation or to deprecation. This being
ended, some minister of the Church recited the Collect, the same was a
kinde of prayer, wherein the desires of the whole Church, and their ne-
cessities collected together, were recited vnto God. Then was there red
before-hand of the more learned Deacons, some place either of the pro-
phetickall bookes, or of the apostolicall Epistles, chosen out according to
the consideration of the time, of the place, or of the people. This being
finished, the Bishop assembled into a higher place by steps, to preache the
Gospell of Christe. The people in the meane while, with a song concei-
ued, called vpon the grace of the holy ghoste, which (of those steppes)
begunne to be called the Graduall. But heere the Bishop did reade the
Gospel before with great authority, and then interpreted the same: at the
ende of the holy sermon, he recited the Creede that they called the Apo-
stles,

ties, or else the Nicene, or that which secondly was made. Moreouer hee ^{succeeding} inuited the whole Church vnto mercie, that euery man according to ^{the pri-} their abilities, shoulde put somewhat into the poore-mens boxe. That ^{misine} portion of the holy (sermon) they called the offertory. And Pontius Pau- ^{Church.} linus teacheth, that a table was wont to beset in the Church, for the re-
fection of the poore, which also they called the Lordes Table, and pla-
ced of the Lorde. In this manner (I say) with these ceremonies and rites,
did the auncients exercise their prayers and sounde doctrine. Howbeit,
this custome was not by all pointes common to all. For some began the
holy assembly not with the psalmes but with the crying together, *Cyrie-*
eleison. They that so did, had not in vse either the Angels hymne, or the
collects, or the Graduels verse. To this agayne other sung the *Alleluia* of
the Hebrues: as in another place Ierome sheweth. Among some, the bi-
shop himselfe without all these thinges, both beginneth with the sacred
sermon, and publique prayers added thereunto, and dismisseth the as-
sembly. But no Church was compelled to sweare into the rites and ordi-
nances of another, so bee, that the prayers, and the holie sermons were
entire, and exercised holily and alwayes the best beeing contented with
most few, employde the cheefest partes to doctrine, and to prayers.

Moreouer in the mysticall supper, this rite was obserued well neere ^{The maner} of all Churches. The preest came foorth into the assembly. The mysticall ^{of their mi-} table stooode in the sight of the people, furnished with bread and Wine. ^{nistring the} He standing at this table, blessed the people saying, *The lorde bee with you,* ^{Lordes sup-} & the people answered, *and with thy spirit*: Then he stirring vp the people ^{per.} vnto the most high matters and preparing the mindes of euery one of
them cried, *Lift vp your hearts*: the people aunswered, *wee haue them (lifted*
vp) vnto the Lorde. For, Cyprian in his sermon of the Lords prayer, saith:
Therefore the priest also making a praface before the prayer, prepareth
the mindes of the brethren, saying: *Lift vp your hearts*, while the people
aunswereth, *wee haue them (lift vp) vnto the Lorde*. That they might be ad-
monished, how they ought to thinke on nothing, but on the Lorde, Thus
saith Cyprian. After this the preest moouing them to thanksgiuing, saith, ^{Cyprian,}
Let vs giue thanks vnto the Lorde our God. The people answered, *it is meet &*
right (we should so doe), here sayd the preest, *It is very meete and iust, right and*
healthfull, that we should at all times, & euery where, giue thaks vnto thee O L. the
Lord, the holy father almighty eternall God through Iesus Christ our Lord For al-
moste all these thinges doth Aug. also in his booke *De bono Persenerantia*,
mention, cap. 13, saying: That therefore which is said in the sacraments
of the faithfull, that we should haue our heartes lift vp to the Lord: it is ^{Augustine.}
the gift of the Lord. Of which gift they are of the Priest admonished, to
giue thanks to our God, vnto whome after this speech, this is said, And
they aunswere, *It is meete and iust, &c.* But after these words the priest
saide,

succeeding the primitive Church.
Hierome.
How neere our forme cometh to this ancient form.
 sayde, who the day before he suffered took the breade, gaue thanks, brake it, and gaue it to his Disciples, saying, take, eate, this is my body which is giuen for you, and the residue which are read in the Gospell. These things with great religion being accomplished, the Lords prayer was sayd. Which also Ierome testifieth in his 3. book against the Pelagians. But also it is vulgarly receiued, that the apostles did cōsecrate (.i. celebrate the mysticall supper) at the praier only of the L. praier, after the L. praier the people receiued the holy mysteries, & by the communion of the sacraments of the body and bloud of the Lorde, they grewe together into one mysticall bodye, wherof Christ is the head. To conclude, al these things being orderly accomplished after this manner, the assembly was dismissed. *Thustwisteth Bullinger, not to confirme, but to confute the Popish Masse thereby. And is not here a plain prescribed form of the diuine seruice, both for the maner of their publike prayers, and of the administration of the holy communion: yea, almost euen the very selfe same forme of order & wordes, that our book prescribeth vnto vs? and although some Churches differed, yet, euery Church kept alwaies some one certain form or other, which euery Minister might not alter, at his pleasure.*

The reformed Churches forme & order.
The inconueniences of the pastors onely conceiuing of publike prayers.
 But because after these times, corruptions began to alter these ancient and holy prescribed forms, of publike praier and of the sacraments: Let vs now come euen to our dayes. What Church reformed is there now, where they haue not some forme of publike prayers prescribed & ordinary among them? and yet if there were nothing else, but our Brethrens owne booke set out, called, the book of the form of common prayers, administration of the sacraments, &c, agreeable to Gods word, and the vse of the reformed Churches: It is inough sufficiently to p̄uoue this point, that there ought to be a prescribed & ordinary form of diuine seruice, and publike praier, & not that the pastor shuld be the only maker and conceiuer of the publike prayers, and the people only to approue them and say Amen, to such prayers, as the pastor at that instant maketh or conceiueth. Which conceptions of our brethren, if they were suffered: great inconuenience might grow thereon. For either the people, which perhaps understood not his tearmes and phrases, should rather stand marking and weighing his words (if they did so much as mark them:) and houer in suspence of any assent, til they understood the full drift of them: than haue themselves any deuotion, al the meane time vnto God, so much as in hart & silence to ioin with him, till it come to the parts of closing vp their Amen, vnto that, wherein their harts were not in ful assent before ioyned vnto him. Which when they haue marked attentiuely & understoode, yea, & finally assented (with their Amen neuer so frankly) may rather in the end be called an assent vnto him, then any publike or priuate praier vnto God with him. So that, that which they say here of publike praier, as it pertaineth to the pastor

pastor to conceiue publike prayers: so it is the duty of the whole church ^{ples. spee-} in the name of the whole church, to ioyne in heart with the pastor in the ^{cher.} same prayers, that they knowing and vnderstanding what he hath praied may in the end geue their cōsent by answering, Amen: This (I say) ban- geth not together, so; any praier wherein they loyn with him, so; their as- sent comes not iointlie with his prayer, but in the ende, when all is done, then they ioine with him, not in praying, but in liking or consenting to his prayer: and so, it is not their pzaler, no; properly publike prayer.

Besides also the daunger euen in this assenting, and saying may times Amen, they can scarce on a sudden tell to what. And perhaps, nowe and then (God wot) to frivulous petitions. If not in some places vnder holy tearms, glorious speeches, strange phzases, and long circumstances, when any pastor were not in all points sound, (as now and then it hapneth) they might so colour perillous opinions: that the people not perceiuing it, but thinking all is well, might saye Amen to that, whiche if they knewe, they would openly protest that they detest it. And therefore to auoid al those in- conueniences they haue a publike form of publike prayers, by those that are sound and godly persons, drawn forth and collected, perused, approued, and ratified, by the supreme authority of the Prince, and of all the states of the realme and Church of England: prescribed to all the ministers to vse, so; the publike order of the diuine seruice: Which prayers are so playne, so short, so pithy, so sound and effectuell: that the people not onely most easily may vnderstand them: but in continuance, be so well acquain- ted with them, that they may assure themselves, they be good prayers, and such as if they shall heartily powze forth to God, they may safely reckon, that they are acceptable to him, as tending to his glory, and to their bene- fite: And so indeed he may go before them and with them too, in such safe and orderly sort, that when the pastor pronounceth these known, allow- ed and ordinary publike prayers in the name of the rest, and of the whole Church: the rest and the whole Church, may safely both in silence pray with him, and openly also, besides their answering Amen, in the end vnto his prayers.

But this is the second thing that here they wold haue forbidden, to wit, that the people shold not ioin with the pastor in the saying or pronoun- cing of any publique prayer, but onely to pray with him in silence, & in the ende to aunswere Amen, so; say they, as it were a greate confusion & vncomelines for euery man to make his seueral praers in the publike assemblies: so is it orderly, for one to pronounce the prayer, in the name of the rest, & the rest to pray with him in silence and to answere Amen.

That this is wel done, we do not deny: no more thē we do, that a learned pastor, may now and then also make and conceiue some publike praers. But, without pzetudice or derogation to the ordinary vsage of them, that are

The people's speeches.

The people may ioine their voices with the Minister in some public prayers and are not tied only to silence saue in saying Amen.

are all ready made to his handes, and conceaued by others, and prescribed by order vnto him: but that he only shold so say them all alone: this is too precise a prescription, and too vnnecessary a feare of confusion & disorder. For, as it is appointed with vs, they may say many things altogether, with or after the Pastor orderly well enough, without any confusion or disturbance. And where do our brethren finde any perpetuall rule, prohibiting the poople to ioine their voices altogether, so that disorder and confusion be auoyded? We finde indeede the like order that our brethren here prescribe vnto vs, appointed to the Levites. Deut. 27. 14. &c. *The Levites shal stand and say vnto all the men of Israel, with a loud voice Cursed be the mā that shal make any carued or molten Image, &c. & so proceedeth with 12. solemn curses, and at the end of euery curse is added this precept, And all the People shall say, AMEN.* But was this rule so precise, that the congregation might neuer speake more or other words altogether at once, for feare of confusion and disorder?

Exod. 19. 7.

Did not the people speake orderly inough, Exod. 19. 7. *When Moses called for the Elders of them, and proposed vnto them all these thinges which the Lord commaunded him. And the people answered altogether, and said: all that the Lord hath commaunded, we will doe. And in the next Chapter, ver. 18. &c. And all the people sawe the thunders, and the lightnings, and the sounde of the tromper, and the mountaines smoaking: And when the people saw it, they fled and stood a farre off: and said vnto Moses, Talke thou with vs, and we will heare: but let not God talke with vs, leaste wee die:* Which words Moses in Deuteronomy repeateth more fully, saying: Deut. 5. 23, &c. *When ye heard the voice out of the middest of the darknesse (for the mountaine did burne with fire) the yee came to mee all the cheefe of your tribes and your elders, and yee sayde, behold the Lorde our God hath shewed vs his glory and his greatnesse, and wee haue heard his voyce out of the middest of the fire, we haue seene this day that God doth talke with man, and hee liueth. Nowe therefore why shoulde wee dye? For this great fyre will consume vs, if wee heare the voyce of our Lord God any more, we shal all die. For what flesh was there euer, that heard the voice of the liuing God, speaking out of the middest of the fire, as we haue, & liued? Goe thou neere, and heere all that the Lorde God saith, and declare thou vnto vs, all that the Lorde God saith vnto thee, and wee will heare it and doe it. There was a large speeche of all these Elders of the people And coulde they speake all this without disorder or confusion? What sayde he to this? Then the Lorde (sayth Moses) hearde the voice of your wordes, when yee spake vnto mee, and the Lorde saide vnto me, I haue heard the voice of the words of this people, which they haue spoken vnto thee. They haue well sayde, all that they haue spoken. Wee did not vpbraide them with confusion.*

Exod. 20. 18. &c.

Deut. 5. 23. &c.

Likewise, when Iosuah gave his charge vnto all those Israelites, that possessed the other side of Iordan, Iosh. 1. 16, 17: and 18. *They answered Iosuah,*

ple's prayer
 suah, saying: All that thou haste commaunded vs wee will doe, and whether so-
 euer thou sendest vs wee wil goe. As we obeyed Moses in all things, so shall we obey
 thee, onely, thy Lorde thy God be with thee, as he was with Moses: whosoever shal
 rebel against thy commaundement, and will not obey thy wordes in al that thou
 commaundest him, let him bee put to death. Onely, bee strong and of good cou-
 rage.

Was heere any disorder and confusion in these the peoples speeches?
 When Iosuah befoze his death, had made his exhortation, and giuen his
 charge vnto all the tribes of Israell assembled befoze him, Iosuah 24. verse
 16. &c. The people answered and sayde, God forbid that wee shoulde forsake the
 Lorde to serue other Gods, for the Lorde our God he brought vs and our Fasthers,
 out of the lande of Egypt, from the house of bondage, and hee did those greate
 miracles in our sight, and preserued vs all the way that we went, and among all
 the people through whom we came, and the Lord did cast out before vs al the peo-
 ple, euen the Ammorites: which dwelt in the land, therefore wil wee also serue the
 lorde, for he is our God. &c. Was this also a disordered and confused noyse
 and yet the speeche of al the people? For, we reade not here of any speaker
 in their names, no: any necessitie dyueth, so to imagine. If it bee replied,
 these were not publike praier. What of that? were they not the publike
 speeches of the Congregation: and coulde these publike speeches of all o:
 manie, without confusion be orderlie vttered, which perhaps were not
 befoze pmeditated: and can not much better without any disorder or
 confusion, some such publike praier, Psalmes, o: short responses, as
 they are often acquainted withall, o: as their bookes leade them, if they
 can reade, o: as their Pastor saith before them in b:iefe sentences?

The publike
 prayers,
 psalmes and
 responses
 may be sayd
 of all the
 people to-
 gether.

But, for publike praier too: how often is it mentioned in the booke of
 the Iudges, that the childezen of Israel, when they were oppressed of their
 enemies, They cried vnto the lorde? Iud. 3. ver. 9. & 15. Iud. 4. verse 3. Iud. 6.
 verse. 6. & 7. Were these cries, no praier? o: were these prayers, not as
 well publike as priuate? Did God refuse to heare them, as a confused
 noyse: o: rather, did he not like these cries as a sweete harmonie, and sent
 them helpers? But, that their cries were not lamentations onely, but con-
 fession of their sinnes and prayers it appeareth. Iud. 10. verse 10. Then the
 Children of Israell cried vnto the lorde, saying: we haue sinned against thee, euen
 because we haue forsaken our owne God, and haue serued Baalim. And when
 God layde befoze them, howe often he had deliuered them, & had them, Goe
 & cry vnto the God: which yee haue chosen, let them saue you in the time of your
 tribulation. ver. 14. & 15. The Children of Israel saide vnto the lord, we haue sin-
 ned, doe thou vnto vs what soeuer please thee: onely, we pray thee to deliuer vs this
 day. Which publike praier of them, with the daies following in putting
 away their Idols, were such orderlie and effectuall prayers, that God rais-
 ed them vp another helper.

Likewise, Iud. 1. 2. When they had almost destroyed the tribe of Benjamin for their wickednes The people came vnto the house of God, & abode there til euen, before God, & lifting vp their voices & wept with great lamentation, & said, O Lord God of Israel why is this come to passe in Israel, that this day one tribe of Israel should want. Againe, when Samuel had shewed the people their sinne in asking to haue a king, 1. Sam. 12. And the Lorde had sent thunder according to Samuels saying, ver. 19. All the people said vnto Samuell, pray for thy seruants vnto the L. thy God, that we die not, for we haue sinned in asking vs a king, besides all our other sinnes. And how often both David in his Psalms, stir vp all the people, not only to sing, but also to confesse their sins, & to cal vp, & to praise his name, and to declare his workes in the Congregation, and in these actions to ioine all their voices together: and would he not exhort them, if it were a disorder and confusion?

Solomons
prayer,

1. King. 8. 37

When Solomon made his prayer in the temple which hee had new builded, & besought God to heare the prayers that should be made in the same, among other things he saith. 1. kin. 8. 37. &c. When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, Grasshopper, or Caterpillar, when their enemies shall besiege them in the Cities of the lande, or anie plague, or anie sickness: then, what prayer and supplication soeuer shall bee made of any man, or of al thy people Israel, when euery one shal know the plague of his owne heart, and stretche forth his handes in this house: heare thou him in Heauen. &c. Wherein hee speaketh not onely of the priuate prayer of any man, but of the publike prayer made by all the people. Heare thou then in heauen their prayer and their supplication, and iudge their cause. If they sinne against thee, (for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away prisoners, into the lande of the enemies eyther farre or neere, yet if they turne agayne with their heart in the lande to the which they bee carried away Captiues, and returne and pray vnto thee, in the lande of them that carried them away Captiues, saying, Wee haue sinned, wee haue transgressed, and haue done wickedlie, &c. Then heare thou their prayers, and their supplication in Heauen thy dwelling place, and iudge their cause, and bee mercifull vnto the people that haue sinned against thee, &c. For they bee thy people and thine inheritance, which thou broughtest out of Egypt, from the midst of the yron furnace. Let thine eyes bee open vnto the prayer of thy seruant, and vnto the Prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee, &c. So that hee speaketh not heere of anye one man, praying in the name of the people: but bothe of euerye one whosoever, and iointlie of all the peoples prayers vnto God. Which if they had not vsed so to praye, as hee had thought G O D would haue accounted those publike prayers that all the people iointlie withall their voices made, a disordered and

con-

confused noise: hee woulde neuer haue made this solempne prayer ^{pleas voyces} for them. ^{in publike}

What confusion and disorder of voices was this, at the praier of Prayer.
Elias. 1. Reg. 18. verse 39. *All the people when they sawe the fire to fall from heauen, and consume the burnt offering, fell on their faces and sayde, the* ^{1. Kin. 18. 39.}
Lord is God, the Lord is God. It may be thought, that at the reedifying of the Temple, in this number of voices, there was then some confusion of them.

For when as in the first of Esdras, the thirde chap. verse 1. it is sayde, ^{1. Esdras. 3. 1.}
that the people assembled them-selues as one man vnto Ierusalem, It followeth ^{Ec.}
verse 10. 2c. And when the builders layde the foundation of the Temple of the Lord, they appointed the Preestes in their apparell with Trumpettes, and the leuites the sonnes of Asaph with Cimballes, to prayse the lorde after the ordinau. c. of Dauid king of Israel. Thus they sang when they gaue prayse and when they gaue thankes vnto the lorde. For hee is good, for his mercie endureth euer towards Israel. Where withall we see, the former point, of the prescribed forme of Prayers. And all the people shouted with a great shoute, when they prayed the Lorde, because the foundation of the house of the lorde was layde. And many also of the Prieistes and leuites, and the cheefe of the Fathers & auncient mⁿ, which had seene the first house, when the foundation of this house was layde before their eyes, wept with a lowde voyce. And many shouted a lowde, for ioy: so that the people coulde not discerne the sounde of the shout for ioy, from the noyse of the weeping of the people. For the peop^e shouted with a lowde cry, and the noyse was heard farre off. Here indeede was some confusion of voices, because some of them shouted, and some wept, and some of them prayed to GOD, and some sang his praises, and some blew the Trumpettes: and yet GOD accepted this confusion, as a molte sweete conceite and harmonye.

In the tenth Chapter, after the Prayer of Esdras in the name of him- ^{Esdras. 10. 1.}
selfe, and of al the people, verse 1. *VPhiles Esdras prayed thus, and confessed* ^{Ec.}
him-selfe weeping, and falling downe before the House of GOD: there assembled vnto him of Israell, a very great congregation of Men and VVomen, and child: en, for the people wept with a great lamentation. Then Shecaniah the sonne of Iehiel, one of the sonnes of Elam, answered and said to Esdras: we haue trespassed against God. &c.

Here one speaketh in the name of all the people: but in the next assem-
blye, it followeth after, *VWhen Esdras had exhorted the people: al the Con-gregation answered (Verse 12.) and said with a lowde voyce: So wil we do accordinge to thy VVordes vnto vs, but thee People are manye, and it is* ^{Psalm. 135.}
raynye weather, and wee are not able to stande withoute, neyther it is the ^{Psalm. 135.}
woorke of one Daye or two, for wee are many that haue greatly offended in ^{Psalm. 135.}
this

ces ioyned this thing. Let our rulers therefore. &c. And in the 8. Chapter of Nehemias, in the new Testament he saith, verse 1. And all the people assembled themselves together, in the streete that was before the Water gate, and they spake vnto Esdras the scribe, that hee should bring the booke of the Lawe of Moses, which the Lorde had commanded to Israel. And Esdras the priest brought the lawe before the congregation both of men and Women, and of all that coule heare and vnderstande it, in the first day of the seuenth month. And hee red therein in the streete that was before the water-gate, from the morning vntill the Midday, before men and women and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the lawe. And Esdras the scribe stood vpon a pulpit of wood, which he had made for the preaching.

Nehemiah.
8. 1. &c.

Here againe is the plaine reading of the Scripture, so that the people may vnderstand it, called Preaching. And Esdras opened the booke before all the people, for he was aboue al the people, and when hee opened it, al the people stood vp, and Esdras prayes the Lord the great God. And all the people answered, Amen, Amen, with lifting vp their bandes, and they bowed themselves, and worshipped the Lord with their faces toward the ground. And here is euen that our bze. speake of, where the minister praiseth God (which is a part of prayer) and the people hearken and aunswere, Amen. But yet immediately it followeth, that this reading was not done all by one, but a great many Leuites are reckoned vp, which caused the people to vnderstande the Lawe, and they reade in the booke of the Lawe of God, distinctly, and gaue the sence, and caused them to vnderstande the reading. And also the notable prayer, that followeth in the next Chapter, was pronounced vppon staires not by one, but by eight or nine of the Leuites pronouncing the same before the people.

Thus wee see at large in all these ages, the manner of the Church of God in their cōgregations and publike Praiers, both for the Leuites parts, and for the peoples, howe they ioined their voices together, not onely in saying Amen: but in their petitions, Confessions, and thanks-giuinges. And this was counted no disorder nor confusion, but bled of all Godlie men, and alwaies acceptable vnto God. And so, as wee may further perceiue by the Apocrypha, and other histories of their publike praiers, thus practised and continued till Chzistles comming: Neither was this doone so much in respect of the ceremoniall, as of the morall Lawe of God among them.

The voices
of many
without
confusion,
in the newe
Testament.

But to confirme all this, with the practise approued of Chziste in the Newe testament: reade we not, Luke 2. verse. 13. Euen presently after the birth of our Sauour Christ. that when one Angel of the Lorde had declared vnto the Shepherdes, the ioyful tydings of his birth: And straight wayes sayth Luke) There was with the Angell a multitude of heavenly sonnders, praying G O D, and saying: Glorie bee to G O D on high, and in earth

peace,

peace, and towards men good will: and was heere also confusion and disorder, in the multitude of the voices of the Angels that saide these things. *ces ioyned in the new Testament*

And likewise, when Iesus a little before his death, came riding to Ierusalem, Mat. 21. ver. 9. &c. The people that went before, and they also that followed, cryed, saying; Hosanna, the sonne of Dauid, blessed be hee that commeth in the name of the Lord. Hosanna, thou which art in the highest. And when he was come to Ierusalem al the Citie was mooned, saying who is this? and the people saide, this is Iesus the Prophet of Nazareth in Galily. True it is, that there were some, that thought this a disorder and confused noise. For it followeth, ver. 15, &c. But when the cheefe priests and scribes sawe the maruels that he did, and the children crying in the Temple, and saying, Hosanna, the sonne of Dauid, they disdained and saide to him, hearest thou what these say? and Iesus saide vnto them, yea, did yee neuer reade, by the mouth of babes and sucklinges, thou haste made perfect thy praise? Doth Chryste heere forbid them to cry out these publike praiers, as a confusion and disorder?

Mach. 21. 9.

Verse. 14.

And what was the manner of the Apostles praiers, concerning this point? Act. 1. 14. Luke saith: They all continued with one accord, in prayer and supplication, with the Women, and Marie the mother of Iesus, and with his brethren. In daide here is not mentioned, that all their voices were ioined together, but one accord: which rather signifieth the consent of their hearts, then the consent of their voices. But very well doth Caluine note hereon, saying: So farre as respecteth the concorde of their mindes, it is opposed to the dispearsing of them, which the feare had brought. Howbeit withall, generallie we may gather hereupon, how necessarie it is in praying. Which Christ commadeth, euery one to pray for the whole body and in common, as though it were in the person of all: *Our father, Giue vs. &c.* Mat. 6. 9. Whence cometh this vnitie of the tongs but of one spirite? Wherefore Paul Rom. 15. 6. When hee would deliuer to the Iewes & Gentiles, a rule of praying well, remoueth far off all dissembling. That we might glorify God (sayth hee) with one mouth. And verillie that God may of vs be called vpon a Father, it behoueth vs to be brethren, & to consent brethen-like. But to the to this more plaine, Luke declareth Act. 4. 23, & 24. How that after Peter & Iohn, as soone as they were let go, came to their fellows, & shewed al that the high priests & elders had saide vnto them; when they heard it, they lift vp their voices to God with one accord, & said, O Lord, &c. And though their praiers be not also described, Act. 12. 5. When Peter was kept in prison: yet in that he saith: But earnest prayer was made of the Church to God for him: wee may easil y coniecture, that it was not made onely with their assent, but with all their voices in their so earnest praier for him.

Act. 1. 14.

Caluinus in Act. 1.

Act. 12. 5.

Apocal. 4. 8.
&c.

And although the visions in the Reuelation that Saint Iohn sawe and heard, bee referred to further mysteries: yet the analogy that is proportionable, betweene the signes of thinges, and the thinges themselves, manifestly proueth, that the multitude of voices ioyned together in publique prayers, was not then, either of God or man accounted, a disorder or confusion in the Church. Apocal. 4. verse 8. &c. And the foure Beastes had each one of them sixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying: Holy, Holy, Holy, Lord God almighty, which was and which is, and which is to come. And when those beastes gaue glory, and honour, and thanks to him that sat on the throne, and worshipped him that liueth for euer & euer, the 24. elders fel downe before him that satte on the throne, & worshipped him that liueth for euermore, & cast their crowns before the throne, saying: thou art worthy O lord, to receiue glory and honour, and power for thou hast created all thinges, and for thy willes sake, they are and haue beene created.

And in the next Chapter, verse 8. The foure and twenty Elders fel downe before the lambe, hauing euery one Harpes and golden Pisks full of Odors, which are the prayers of Sainces, and sung a newe song, saying: Thou art worthy, &c. And also verse 11. Then I behelde, and I heard the voyce of many Angelles round about the Throne, and about the Beastes and the elders, and there were thousande thousandes, saying with a lowde voyce: Worthie is the lambe that was killed to receiue power, and riches, and wisdom, & strength, and honour, and glory, and prayse: and all the creatures which are in Heauen, and vnder the earth, and in the Sea, and all that are in them, heard I, saying praise and honour, and glory, and power, bee vnto him, that sitteth vpon the Throne, and vnto the lambe for euermore. And the foure Beastes sayde Amen, &c. The Reuelation hath many moe of these visions. All which, though they haue a misticall vnderstanding, yet if those mysteries had beene figured by thinges disordered and confused, it had both beene a discredite to the entendement of them, neither coulde Saint Iohn haue well perceiued and vnderstood them.

Iustini in
Oras. ad An-
toninum p. 11.

But that this was the practise of the primitive and aunient Church succeeding, it may appeare by Iustine, in the foresaide Apologie. But howe we haue dedicated our selues to God (saith hee) beeing renewed by Christe, wee will now declare, least wee might seeme to dissemble any thing maliciously: So many as being perswaded do beleue these things to be true that we do teach, and do promise to liue after the same manner: before all things they learne with prayers and fastinges, to aske of God forgiuenesse of their fore-passed sinnes, we ioining together with them the prayers, and the fastings. So that all these that were conuerted from idolatry, and were to be baptized, with the Ministers that did baptise them, ioined, as their fastings, so their prayers altogether, and then

within a little after, followeth that which wee haue already cited of their publike prayers, when they are brought to the assembly of the faithfull, to ioyne also with them in the Communion. After which publique prayers, when they had saluted one another with a mutual kisse, and that the chiefest of the brethren, was (with his prayers and thanksgiuings) consecrating to God the mysteries of the Lordes supper: after the prayers (sayth he) and the Eucharist (or thanksgiuings) all the company singeth Amen. Here is againe the cheefe Elders prayers & thanksgiuings by him selfe, and all the companies Amen. But as he declareth after ward, before these prayers and thanksgiuings, that this cheefe person maketh alone, which is the consecration of the breade and Wine, to the which the people singeth, Amen: When the Exhortation to prepare them-selues, to come worthily to this Table was finished: After this (sayth he) we arise all of vs together, and offer our prayers: which done, the breade & wine &c. (as is aforesaide) is brought forth. So that, here are some prayers made of all the people together, with the Minister, and some prayers only made by the mouth of the Minister in the name of the whole Church, as our brethren say, and the whole Church ioyning in heart with the People in the same prayers, and praying with him in silence, in the ende they gaue their consent thereto, by answering Amen.

Cyprian Ser. 6, *De Orat. Dominica*, sayth, We say not, My father which art in heauen: neither, Giue to me this day my bread: neither doth euery one desire that sins shold be only forgieue to him: or desireth for him self alone that he shold not be led into temptation, & shold be deliuered from euil. It is a publike & comon prayer vnto vs. And when we pray, we pray not for one, but for all people, because we being the whole people are one thing. The God of all peace and master of concorde, that taught vnitie, woulde thus haue one to pray for all. Euen as hee him selfe did beare all in one. This Lawe did the three Children keepe, beeing enclosed in the furnace of fire. Agreeing in prayer, and concurring in consent of spirite. Which thing the sayth of the diuine scripture declareth, and when it teacheth howe suche praied, it giueth an example which wee in prayers ought to followe, that wee might bee such as they were. Then sayth (the scripture) they there did sing an hymne, as it were with one mouth, and did blesse the Lorde: They spake as it were with one mouth, and Christ had not yet taught them to praye and therefore to them that prayed, their speech was able to obtaine and effectuall: because the quiet and simple, and spirituall praier was acceptable to the Lord. Thus sayth Cyprian of the prayers wherein all the people ioyned their voyces publicly together: and that the Apostle followed this manner, he citeth *Act 1*, as is aforesayd.

Cyprianus in serm. 6. de oratione dominica.

The ioint praising and praying to God, of all at once.

So that this praier with one mouth in the name of all, was not so, that

The peo-
ples respon-
ses to the
Minister.

Chrysost. in
2. Cor. 8.
Homil. 8.

one only spake it, & the other only gaue the Amen and consent thereto: but they all spake it with such a concord, as though it had beene spoken with one mouth, which was spoken with the mouth of euerie one of them. Euen as euerie one saith the Lords praier in the name of al, and not one alone saith it for them all. And yet in those publike praiers which the pastor speaketh onelic in all the peoples name, the people noise and then did giue their responses in their courses, as it may appeare by that which Ciprian after ward saith. But when we stand to praier (most dearlie beloved brethren) we ought to watch, and be intentiue to the praiers with al our heart. All worldlie and carnall cogitation must go from vs: Neither must the minde thinke then of anie other thing, than of that onlie which it praieith. Therefore the Preeft also giuing foorth a preface before the praier, prepareth the breth. minds, in saying: *Lift vp your hearts, & whe the people answereth, & we haue them (lifted vp) vnto the Lord*, they may be admonished, that they ought to thinke on no other thing, but on the Lord. So þ the people said not only, Amen: but had other aunsweres also vnto the Minister, as may appeare further in the Letanies and Liturges of the auncient Churches. And to the we, howe farre the people ioined their voices with the Minister, euen long after, when the Ministers had gotten a great part of the praiers to their owne pronouncing in *Chrysostomes* time, but yet before the blasphemies, Idolatries, and superstitions of the Masse began, or the praying in a tongue vnknown to the people, or in secrete muttering that al the people, hard not: it is worthy the obseruing to this purpose, that which *Chrysost.* writeth vpon the last vers of the 8. chap. of the 2. epist. of S. Paul to the Cor. Homil. 18. *wherefore, shew ye towards them and before the churches, the proof of your loue, & of the reioysing that we haue of you. Now (saith hee) receiue ye them euen as indeede ye loue vs: Declare ye, howe wee not simply nor rashlie do reioyce in you. This shall ye do, if ye shall shew forth your loue towards them. And afterward he maketh his speech more dreadful saying: In the sight of the churches, for the glory (saith hee) of the churches, for their honor: for if ye shal honor the, ye shal honor the churches that sent them For it shall not be only their honor, but also theirs that sent them & chose them: & before all, it shall be to Gods glorie For when we shall honor them that minister vnto him: the glory stretcheth to him. For the communitie of the churches: but this also shalbe no smal thing for great is the power of a synode, that is, of the churches. The praier of them loosed Peter from his bondes, opened the mouth of Paul, Their suffrage or voice not a little beautifieth those, that shall attrayne to the spirituall principalities. And for this cause, he that shall giue orders, calleth then for the Churches praiers. And they giue their sentences and giue their crie thereto. Which thing, they that are to enter into the Ministrye doe knowe. For it is not lawfull to them, that are not entred*

entred into the minifterie, to diſcloſe all thinges. But there is that thing, wherein the Prieſte differeth nothing from him that is vnder him. As when the dreadfull myſteries are to be partaked, for we are all holden a like worthie to partake them. Not as it was in the old law, the prieſt did eate a part, & the people a part, & it was not lawfull for the people to be partaker of thoſe thinges, wherof the Prieſt was partaker. Howbeit, now it is not ſo, but one bodie is brought forth vnto all, and one cup. Yea, and in the prayers a man ſhall ſee, that he offereth together with them the full cuppe, both for thoſe that are poſſeſſed with vncleane ſpirites, and alſo for thoſe that are the penitentes. For the prayers are made in common both of the Prieſt and of them. And all of them ſay one prayer, a prayer full of mercie. Againe, when we haue ſhurte out from the Prieſtes circuites, thoſe that can not be partakers of the holy table, another prayer is to be made, and we all lie vpon the grounde alike, and we ariſe all alike. Againe, when the peace is to be communicated, we ſalute one another all alike. And againe, euen in the ſame moſt dreadfull myſteries, the Prieſte prayeth for the people, and the people prayeth for the Prieſt. For when they ſay, *and with thy ſpirits*: it is nothing elſe than this, thoſe thinges that are of the Eucharifte, that is to wit, of the giuing of thanks, are all of them comon. For neither he giueth thanks alone, but alſo al the people. For, hauing before their voyce, & then, they being gathered together, that this thing might worthily and iuſtly be done, he beginnes the Eucharifte (or thanksgiuing). And what marueileſt thou if the people ſpeake, with the Prieſt? Whereas in deede they ſound out thoſe holy hymnes in common, euen with the verie Cherubines and ſupernall powers. Theſe thinges verily are ſpoken of vs, that all thoſe alſo which are gouerned, might be ſober. to the end we might learne, that we are all one body. Onely hauing among vs ſo much difference, as members haue from mebers. And that we ſhould not caſt al vpon the Prieſts, but that wee alſo euen as for a body that is common, ſhould thus beare the charge of the vniuerſall Church &c.

By theſe wordes it manifeſtly appeareth, that the Paſtor in the admi- niſtration of the diuine ſeruice, ſaybe not all the publike prayers alone, though in the name of the whole Church, and the reſt ioyning in hearte with him in ſilence, to auoid confusion and diſorder, anſwering him onely with Amen; but that they had many reſponſes, and manye whole prayers, that they prayed all together in common euen in the ſame manner as he did, without any diſorder or confusion.

The people ioined with the Miniſters in many publike prayers.

Thus we ſee, both that in the whole tenore of all the ſcripture, and in the praſiſe of the primitive and the auncient Church ſucceeding, they ſtoode not thus preciſely, as, neither ſo; the preſcription of the forme of publike prayers, ſo, neither ſo; the manner of the utterance of them; but that

prayers in
publ. assem-
blies.

that often they ioyned all their voyces with the minister, or folloved him, or answered him with many moe wordes than with a bare Amen, which giueth nothing but (as our Brethren confesse) a silent consent vnto him, which is rather an approbation of his prayers for them, than properly any prayers of theirs ioyned with him.

How farre
seuerall
prayers in
publike as-
semblies
may be vsed
of the peo-
ple.

The thirde thing, that I would haue heere further considered in this matter of publike prayer, is, that our Brethren say: it were a great confusion and vncomelinesse for euery man to make his seuerall prayers in the publike assemblies. Indade if euerie man did make his seuerall prayers, in the publike assemblies, at such times as the publike prayers are openly made by the minister in the name of the whole Church, and did neither openly praye with him, nor in silence giue assent vnto him, so be they could heare him: I confesse, it were great confusion and vncomelinesse. But, if the ministers voyce were so lowe either by nature or infirmitie, that in a great assemblie all coulde not well heare him, and yet, it were confusion and vncomelinesse, to pearch theselues higher than their calling would withall tollerate, that they might heare him better: or perhaps the same defect might be in their owne not so quick hearing: then, if any such persons were bozne withall, to giue themselves to their seuerall prayers, enen while the publike prayers were in saying, so it were done without disturbaunce, or offence to the publike assemblie: there might be no confusion nor vncomelinesse in so doing. But our Brethren vige this point so precisely, that without anie consideration of the persons infirmities, or any mention of the time, they would haue no seuerall prayers at all in the publike assemblies. Which is too straight and too nice a point to stande vpon.

Exod. 14. 15.
Moses
prayers.

Was not that a publike assemblie, when all the children of Israell were by the read sea, and Pharao with his host folloved vpon them, and the Children of Israell cryed vnto the Lorde; and when Moses had com-
forted them; though we reade not of any one worde that he spake to God: yet, the Lorde sayde vnto him, Exod. 14. 15. *Wherefore cryest thou vnto me?* Was not this a seuerall prayer in the publike assembly? And how often times doth Moses make seuerall prayers in the publike assemblies? For what is seuerall prayer, but eyther prayer for some seuerall persons, or matters that are not publike: or that the partie which prayeth maketh not ioyntly with the assemblie but by himselfe, without the assemblies ioyning with him, either in the wordes of the prayer, or in the saying of Amen vnto him? And may no such prayers be made in publike assemblies? Was not the place where the Arke was placed, and where the Priestes were attendant on the offrings, and afterwarde the temple, the place of the publike assemblies, and therefore called the house of prayer? And yet, did not God appoint the Leuites, that when any seuerall per-
son

son came to offer, or to pray to God for his seuerall estate, that not only the partie himselfe might make his seuerall prayers, euen as he gaue his seuerall oblations for his seuerall trespasses, or seuerall necessities, or seuerall benefites: and that the Priest also should make seuerall prayers and oblations for him, besides the publike prayers, although it were euen in the publike assemblie?

*1. Sam. 7. 17.
The prayers
of Annah.*

Did not Annah make her seuerall prayers, when with her husbande she went vp yearly to the house of the Lorde? And she vowed a vowe, and sayde, O Lorde of Hostes, if thou wilt looke on the trouble of thine handmaide, and remember me, and not forget thy handmayd, but giue vnto thy handmayde a man childe: then I will giue him vnto the Lorde all the dayes of his life, and there shall no razor come vpon his heade, and she continued praying before the Lorde. Eli marked her mouth, for Annah spake in her heart, her lippes did moue onely, therefore Eli thought that shee had beene drunken. And Eli sayde vnto her, howe long wilt thou bee drunken? Put awaie thy drunkenesse from thee? Then Annah answered and sayde, nay, (my Lorde) but I am a woman troubled in spirite: I haue drunken neyther wine nor stronge drinke, but haue powred out my soule before the Lorde. Count not thy handmayde for a wicked woman, for of the abundaunce of my complaynt and my griefe haue I spoken hetherto. Then Eli answered and sayde, Goe in peace, the God of Israel graunt thy petition that thou hast asked of him. 1. Sam. 1. 11. &c. By which it appeareth, that the godly in their afflictions made sometimes their seuerall prayers euen in the publike assemblie of the highe Priests and other Priests and Leuites assistant about him, besides the other people assembled in the Lordes house. And for that notable prayer which at the presenting of her sonne Samuell, she openly made, and is set downe in the Chapter following, though it comprehend also some generall matters: yet was it but her seuerall prayer, in the publike assemblie of the Priests and people.

And are not many of Dauids Psalmes seuerall praers, containing his seuerall daungers, helpes, & thanksgiuings? And yet as hee made some of those seuerall prayers in publ. assemblies, so though he set them forth to be used publikely, in the publike assemblies: yet not so, but that eue in those assemblies, any seuerall person might vse and apply the same, to his seuerall & like occasions. And that notable prayer of Salomon, which though it were openly made, and some parte thereof for the publike state of the Church, and for their publike prayers, yet, was the same both his seuerall prayer: and he prayeth for the acceptation of anye suche also as should make their seuerall prayers in the publike assembly of the Priests and people in the temple.

*Dauids
Psalmes.*

*Salomons
prayer.*

And as the godly mentioned in the olde Testament, used thus not only to make their publike, but their seuerall praers also, in the publike assemblies

prayers.

Luk 1. 8. &c.

Zacharies
prayers.

blies: so in the newe Testament likewise, Luke 1. ver. 8. &c. speaking of Zacharie Iohn Baptistes father: And it came to passe (sayth the Euangelist) as he executed the priestes office before God, as his course came in order according to the custome of the Priestesses office, his lotte was to burne incense. When he went into the temple of the Lorde, and the whole multitude of the people were without in prayer, while the incense was burning, then appeared vnto him an Angell of the Lorde, &c. But the Angell sayde vnto him feare not Zacharias, for thy prayer is hearde, and thy wife Elizabeth shall beare thee a sonne, &c. What prayer this was that the assemblie of the people made without, while the Priest was burning of the sacrifice within, the Euangelist noteth not. But I take it, that euery one of them all that while, did make in the publike assemblie his seuerall prayers. But for the praier that Zacharie made, it appeareth euen by the Angels wordes vnto him, that although for the contentes of them, some parte were publike, as by the law he was bound to pray for the people: yet some parte of them was seuerall for himselfe, and for the obteyning of a childe. But for the action and maner, it is most apparant (whatsoeuer other prayers hee made besides, in the hearing of the publike assemblie) the prayer that he made, when he went into that holy sanctuary, or, as other take it, into the temple, where they burnt the incense, to wite, the seconde diuision of the temple where the morning and euening sacrifice was offered, was a seuerall prayer: for the people might not enter there, nor ioyne with him, but taried without in the great base Courte of the Temple, called the porch of Salomon, because there Salomon made his prayer afore-sayde.

Marlorate
Caluine and
Bucer on
Luke 1.

Marlorate out of Caluine noteth vpon these wordes of the Angell, Thy prayer is hearde: it may seeme that Zacharie did euill, and contrary to the manner of his office, if entring into the sanctuarie in the name of the whole people, he prayed for the obteyning of a childe, as a priuate man. For the Priest hauing put on a publike person, as one forgetfull of him selfe, ought to conceaue prayers for the common health of the Church. If we shall say there is no absurditie therein, because Zacharie hauing accomplished the chiefe part of his praying, did in the seconde place thinke of himselfe privately: it shall not bee an vnfitte solution. And this answereth Caluines other answer, that he might haue so done, at other times. For, I like as well of his former solution, both being not vnfit, and seruing directly to this purpose, and namely, Marlorate confirming the same out of the scripture, and Bucers testimony, saying: For the high Priest, when he entred into the holy of holies, is sayde Leuit. 16. d. 17. to haue prayed for him selfe, and for his owne house, and for the vniuersall assembly of Israell. The wordes of Moses in Leviticus, are these: And there shall be no man in the tabernacle of the congregation, when he goeth in to make an attonement in the holie place, vntill he come out, and haue made

made an attonement for himselfe, and for his householde, and for all the congrega-
tion of Israel.

And whatsoeuer we shall account of Simeons hymne in the Temple, what shall we say to that which is saide of Anna the Prophetesse? Luke 2. ver. 37. *And she was a widdowe about 84. yeares, and went not out of the temple, but serued God with fastings and prayers night and daie.* What were those Praiers that she continuallie did there make? Were they publike praiers, or were they seuerall? No, were there no publike assemblies in the temple all that while? If wee desire Christes confirmation of all this: first, what shall we thinke of that parable that he setteth forth, Luke 18. ver. 10. &c. *Two men went vp into the Temple to praie, the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himselfe: O God I thanke thee, that I am not as other men, extortioners, vnjust, adulterers; or euen as this Publicane. I fast twice in the weeke, I giue tithes of all that euer I possesse.* What? and shall we alleage this, to proue seuerall prayer to bee allowed of Christ in publike assemblies? Yea verely, why not? Doth Christ condemne him, because in that place of the publike assembly he made his priuate and seuerall prayer? No. For then he had condemned the publicane too. For it followeth: *but the Publicane standing a farre off, and would not so much as lift vp his eyes to heauen, but smote his breast and sayde: O God be mercifull vnto me a sinner.* Was not here also another seuerall prayer, and that in the publike assemblie, as much as the other? And yet sayth Christ (setting downe his resolution of them both) *I tell you, this man (to wit, the Publicane) departed to his house iustified, rather than the other.* And what is Christes reason? *For euery man that exalteth himselfe shalbe brought low, and he that humbleth himselfe shalbe exalted.* So that although Christ, in the 6. of Matthewe, ver. 5. & 6. doe forbid vs to doe as the Pharisees did: and when thou prayest, be not as the Hypocrites, for they loue to stande and pray in the synagogues, and in the corners of the streetes, because they would be seene of men: verily I say vnto you, they haue their rewarde. But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy father which is in secrete, and thy father which seeth in secrete, shall rewarde thee openly: yet, doth not Christ here, either condemne publike praiers, or any priuate and seuerall prayers in publike assemblies: but condemneth the pride & vaine glorie, that the Pharisees and such hypocrites had. Other wise, both this parable, yea, and this place doth manifestly confirme and approue such seuerall and priuate prayers, as are not onely made in priuate and seuerall places, but in publike assemblies.

Simeons
prayer.
Luke. 2.
Annaes
prayer
Luke. 2.

The Phari-
sees & Pub-
licans praier
Luke. 18.

Matth. 6.

Caluine, in
Mat. 6.

Caluine vpon these wordes of Christe, sayth: we are bidden in manie places, to pray or giue thanks to God in the solemne assembly, & confluence of men, and before all the people, and that both because of testifying our faith or thankfulness, and also to incite other by our example

ple to doe the same. Neither doth Christe withdrawe vs from that studie, but onely warneth to haue God before our eyes, so often as wee prepare our selues to prayer. And therefore these woordes, *enter into thy chamber*, are not to be vrged, as though hee bad to flee from men, and that he denied we should pray rightly, except witnesses were removed: for he speaketh comparatiuely, signifying that wee must rather seeke a secrete place, then couet that the multitude of men shoulde behold vs praying. For God would haue those that are his, by all meanes to flee ostentation. If thou shalt from thy heart shunne this, and that in praying it shall suffice thee onely to please God, thou hast rightly prayed in thy chamber, although thou shalt haue prayed in the greatest assemblie of men.

Musc. in
Mat. 6.

Musculus vpon the same precept of Christ, sayth on this wise: First in that they prayed in the synagogues, it had not by and by the note of hypocrisie. For the Apostles also & the other faithful prayed in their assemblies: & the Temple of Hierusalē was erected principally to this purpose, that it should be the house of prayer. Therefore he sayth not simply: for they pray in the synagoges: but *quia* they loue to pray in the synagoges. For in secrete they wil not pray. For we must not thinke that they prayed so in the synagogues, as for the most part the godly doe, to wit, simply, silently, without ostentation: but this they regarded that they might pray more manifestly and with a cleare voice & in opener places.

Christ's own
seuerall pra-
isers in publ.
assemblies.
Math. 11. 25

In this maner then both Christe approoue secrete seuerall prayer, although it be made in publike assemblies. Yea, Christ himselfe gaue often example hereof. I speake not of many persons, that in publike assemblies be suffered and allowed, that for many seuerall occasions made their seuerall prayers to him in publike assemblies: but of his owne seuerall prayers not onely in places seuered from all company, but in most publike assemblies, as Matt. 11. 25. *At the same time Iesus answered and sayde, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and from men of vnderstanding: and hast opened them vnto babes. It is so O Father, because thy good pleasure was such. Likewise when he fedde that great and publike assemblie with fise loaves and two fishes. Matt. 14. 19. when he looked vpp to heauen, and blessed (or gaue thanks) was not this done with some seuerall prayer which is not expressed: When Christe raysted Lazarus in a publike assemblie, Saint Iohn cap. 11. ver. 41. &c. sayth: And Iesus lifed vp his eyes, and sayde, Father, I thanke thee, because thou hast heard me. I knowe that thou hearest me alwayes, but because of the people that stande by, I said it, that they may beleene that thou hast sent me.*

Mat. 14. 19

Ioh. 11. 41.

Moreover, when he rode vnto the Temple with a great assemblie of people about him, & that certaine Grecians desired to see him, anon after,

Iohn

John 12. ver. 27. he prayed & sayth, *Now is my soule troubled, and what shall I say? Father saue me from this houre, but therefore came I vnto this houre. Father glorifie thy name.* *Pea. the whole* 17. Chapter following, what is it else, but that seuerall and most singuler prayer, that Christe maketh vnto his father, in the assemblie of his Disciples, partely for himselfe, though most especially for them and all his elected? Last of all, his seuerall prayer euen on the crosse, not only praying for his enemies: *Father forgive them they knowe not what they doe,* Luke 23. 34. but also when he cried with a loud voyce saying: *Eli, Eli, Lama sabachthani, that is my God, my God, why had thou forsaken me.* Mat. 27. 46. and Luke 23. 46. when also he cryed with a loud voice and sayde, *Father into thy handes I commende my spirit.*

Stephens
prayers.
The Apostles
prayers.

And as Stephen did consummate his Martyrdom, imitating his Master Christ with the like seuerall prayer; so the Apostles frequented the Temple, the synagogues, and other places, where the people were assembled to make these their seuerall & publike prayers, and to heare the law read, taking often occasion thereby, to preach the gospell vnto them. And by S. Pauls often protestations of making his prayers, Rom. 1. ver. 9. *God is my witnesse whom I serue in spirit in the Gospell of his sonne, that without ceasing I make mention of you, alwayes in my prayers, &c.* and to the Phil. cap. 1. 3. *I thanke my God hauing you in perfect memorye, alwayes in my prayers for all you, praying with gladnesse.* and to the Coloss. cap. 1. ver. 3. *We giue thanks to God euen the father of our L. Iesus Christ, alwayes praying for you.* and to the Thess. 1. Epist. cap. 1. ver. 2. *We giue God thanks alwayes for you, making mention of you in our prayers without ceasing, &c.* Now S. Paul frequenting wheresoeuer he came the publike assemblies, of the faithfull: it argueth, that eyther in all places he made some solemn mention of all these seuerall Churches, which hath no likelihoode: or else, that in those publike assemblies of publike prayers, he made some secrete and seuerall prayers in his mind or memorie for them

S. Pauls
prayers.

Eusebius out of Clements sermons, recordeth of Iames the brother of the Lorde, that he gaue himselfe to such continuall prayer in the Temple, that his knees with kneeling grew to be as harde as Camels knees, Eccl. Hist. Lib. 2. cap. 23. which were it true: it plainly argueth, that for all the often and publike assemblies there made, he ceased not (as before we hearde of the holy widow Anna) to continue often his seuerall prayers in the publike assemblies.

S. Iames
his prayers.

Euseb. Eccl.
Hist. lib. 2.
cap. 23.

All which premises well considered: we can not iustlie call it confusion and vncomelinesse, if seuerall prayers bee now and then made, of some, though not of euery man, in the time and place of the publike assemblies. If our Brethren haue sayde, that they may not be made, at or during the time of uttering the publique prayers, by all those that may well heare them: this saying had bene allowable.

And

How and
when seue-
rall prayers
are not to
be made.

the diuine
service.

How few
all prayer
may be
made.

And yet, to make no short and earnest, secrete and seuerall prayers, petitions or wishes of the heart, or thanks giuing to God at all, while parties fall out betwene the making open confessions, the powring forth publike prayers, the reading of the Psalmes, the hearing of the Lessons, the rendering of thanks and prayes, the marking of the sermons, and the celebrating of the sacramentes: that betwene these distinate actions the people may make no seuerall prayers, nor any priuate motions of their heartes secretly to God, all onely because of the publike assemblie then present: were to binde the peoples conscience too strictly, without any prohibition of the Lord: yea, rather hauing all these examples, as a warrant in such cases, to the contrarie, where neither the publike prayers, nor the publike hearing of the word, nor the publike assemblies, nor any mans seuerall or publike edification, is disturbed any wayes or hindred. These three points being thus farre forth, and not other wise, to be graunted vnto our Brethren: let vs now procede to the other matters that they finde fault withall.

The learned
Dis.
Pag. 64.
65. 66.

Wherin (say they) there is great abuse in our Churches. For as though it were not inough to keepe out preaching by long prescribed formes of prayers: these prayers are so pronounced by the Minister, that a great number, and some not of the worst disposed people, thinke it pertayneth not to them, to giue eare or consent of minde vnto them. Wee speake not heere of such insensible readers, whose voyce eyther can not be heard, or else can not be vnderstoode, whereof there be great numbers: nor of the vnfitte place prescribed for the Ministers standing at prayers in the east ende of the house, when the simple people shall stand often times 40. or 50. yeardes off in the west ende: or of the confusion of voyces whilest all speake at once: besides screenes of Rood lofets, Organ lofets, Idoll cages, other wise called Chauntrie chappelles, and high pewes betweene them. Which although they doe manifestly hinder edification, yet may they not be remoued in many places, for defacing the beaultie of the materiall houses, whereas S. Paule so much esteemeth the building of Gods spirituall house, that he commaundeth the glorious gifts of the holy Ghost to cease in the congregation, when they doe not help to edification. But we speake of this that a great multitude thinke they haue well serued God: if they haue beene present at comon prayers, or any part of them, as they were woont to thinke in Poperie, although they be neuer so vainely occupied in the Church, some in walking, some in talking, in gathering of money, not onely for the poore, but for other contributions, &c. And they that thinke they do best, are occupied in their priuate prayers, or in reading of bookes, while their minister pronounceth publike prayers.

Bridges.

Our Brethren doe here sharply challenge the Church of Englands

for many great abuses, by reason of our diuine seruice and publ. prayers. *scribed*
 Notwithstanding, thanks be to God, first and in generall for all these great abu- *forme of*
 ses here reckoned vp, we may safely affirme, that there is, no, not one of *prayers.*
 them, which can iustly and directly be ascribed to the order in the com- *Our Brethr.*
 munion booke, for the forme of publik prayer prescribed: but may wel *complains*
 enough be helped and redressed, both the Eccl. state of gouernement, and *of diuerse*
 the appointed order of the diuine seruice remaining still in force, and *great abuses*
 thing here founde fault with to the contrarie notwithstanding.

They pretende first, that we keepe out preaching by long prescribed *Long pre-*
 formes of prayer. For the auowing of prescribing formes of prayer, till *scribed*
 our Brethren haue somewhat more to allenge to debarre it, than hetherto *forme of*
 they haue brought forth: or till they can infringe those proues that we see *prayers.*
 it sufficiently warranted by, yea, till they can shew with what good reason
 and authoritie, their selues being without authoritie, can set out a booke
 prescribing formes of comon prayer, & yet the whol estate of the church
 of England can not so do: I trust that may suffice for that point, which we
 haue already spoken thereon. And as for long prescribed formes of prai-
 er, they haue as long prescribed formes, as our booke prescribeth in any
 part of the comon prayer to be vsed, yea, by many oddes far longer. Vane
 we any of al our publ. prayers prescribed in our communion booke, that
 is but a quarter so long as some of the prayers are that they haue prescri-
 bed in their book of comon prayer, being some of them about 200. lines
 a peece. And howe can our Brethren for very shame, and fault with our
 long prescribed forme of prayer? Neither is this true, that preaching is
 kept out by long prescribed formes of prayer. All the formes of prayer
 that are prescribed in any part of our ordinarie diuine seruice, may be so-
 berly and with decent pauses vttered forth, either for the ministers or for
 the peoples part, in the space of little more than one houre, yea, the lessons,
 and all the rest of the diuine seruice, within one houre & a halfe, eue where
 the seruice is longest in saying, though also much and solemne singing doe
 protract it. And yet are prouisions of purpose made, for contracting some
 partes therof, at the ministers discretion, for the longer continuance of the
 sermons, or of the reading of the Homilies: so that, this is but a picked
 quarell, and yet not true.

They complaine further, that these prayers are so pronounced by the mi- *Default in*
 nister, that a great number, & some not the worst disposed people, thinke *pronoun-*
 it pertaineth not to the to giue eare or consent of mind vnto the. What *ing of the*
 kind of pronouncing this so pronounced, should be, our Brethren pronounce *prayers.*
 it not. And therefore, till the abuse be playner pronounced of our Brethren. we
 can neither denounce what fault it is, nor finde in whom it lies: whether
 in the pronouncer, or in the hearer, nor howe to helpe it, that wee might
 renounce it, till we knowe better what they meane,

cing and
reading.

If they mean, that the minister so pronounceth the prayers that they can not bee vnderstoode: they make that to be another fault, seuered and excepted from this, saying afterwarde: wee speake not heere of such insensible readers, whose voyce eyther cannot be heard, or else can non be vnderstoode. But then, the fault is in the pronouncer of the prayers, not in the prayers so pronounced. And if the minister do not his diligence so to pronounce them, as he ought to do: yet, must they do their diligence, so to marke them, as well as they may. For, howsoeuer he pronounce them, yet cannot they rightly thinke that the prayers pertaine not to them. Which if they do, though our Bzethzen say, they be some not of the worst disposed (in which words, whō they aime at, is as darkly pronounced as the other:) I am sure, they be not of the best disposed, and indeede too badde disposed, that so thinke. And not onely the ministers that so pronounce, but also those not of the worst disposed that so thinke, the one, for his pronouncing, if hee pronounce not well that which is good: and the other, for his lewde opinion, in thinking those good prayers pertaine not to him, are both faultie, and punishable. And I pray God, none of our Bzethzen their selues, being (I graunt) not of the worst disposed, thinke it pertayneth not to them, to giue care or consent vnto them. For, what can wee thinke that they thinke better of them, that thus write against them, and would haue the cleane taken away: Though here (for fashion sake) they finde such fault, that they are not so pronounced as they should be, which is indeede to allowe them, if they were well pronounced. Whereas their drift is quite contrarie, that they should neither so, nor so, be pronounced at all.

Insensible
readers.

Their next complaint is this: We will not here speake of such insensible readers, whose voyce eyther can not be heard, or else cannot be vnderstood, whereof there be great numbers.

Of this they say, they will not here speake. And why will they not here speake of it? I hope, it be not, because they like it. Or, do they reserue it to another place? Or, do they count it so trifling a thing, that it is not worth the speaking of? Or, doe they count it a fault, and would conceale it, or, not haue it looked vnto and punished? Or, do they speake it rhetozically, they will not speake of it, but they doe: And good reason too, that they or any other, wheresoeuer such vsensible readers are, both lawefully may, & dutiffully should, both speake and complaine of them: If they will speake and complaine, as they ought to do, not by the way of publike defamation: for, that (euē where the matter is true) is sclanderous: but by orderly presentment and humble petition, vnto those that haue authoritie to ouersee, that no such insensible readers be permitted. Neither doth any lawe (now in force) allowe of them. And therefore, I doe the hardlier beloue, that (which is here auouched) there be great numbers of the. But if any such
here

here and there be, especially, if it be by sicknesse, or any such accidentall in-
firmities growing on them, (as frō which, euen the best of our W^{orship} are
not free): yea, be it that such an ignorant Pastor were in some odde corner
crept in, as could not sensibly read the publike prayers: yet, what letteth
this, why there might not be prouision made, vppon orderly complaint
and p^{re}sente before the ordinarie, to place other sensible readers, that both
can be heard and vnderstoode, and the people deuoutly moued to loyne in
prayers with them.

Nor yet (say our W^{orship} they will speake) of the vnfitte place pre-
scribed for the ministers, standing at prayer in the East end of the house,
while the simple people shall stande often times, 40. or 50. yeardes off,
in the west ende.

*The place of
the minister*

This complaint for the standing of the Minister, in the most fitte and
conuenient place of the Church, needs the lesse indoe to be spoken of, by
our W^{orship}, since other hauing authoritie thereunto, haue before them
both spoken & considered thereupon. And where (vpon view) it hath bene
founde, that the Minister stoode not in a fitte place: another fitter place
hath by authoritie bene appointed for him. As it is apparant in most
places, thus where the Ministers voice may be heard and vnderstood ea-
sily inough, of those that list to listen thereunto, except any be thicker of
bearing, and those may be a litle nider if they please, or by the licence of
the parish, so farre as the decencie of their calling both permitte. And it
were fitter of the twaine, that suche did rather remooue themselves to
heare better, than that the Minister vnnecessarily for euery ones priuate
occasion, (which may other wise be holpen) should remoue from his place
appointed.

Whence this, our W^{orship} say, they will not speake, of the confusion
of voyces, while all speake at once:

*All speaking
at once.*

This also they speake of before, more than needed. as we haue hearde,
and therefore (I graunt) it might now the better, haue not againe bene
spoken of at all. But speake thereof, (and tell vs they will not speake of it)
as oft as they will: as wee allowe of no confusion, so if all the congrega-
tion speake at once, and doe it orderly: for my parte, I dare not call
it a confusion. But call it what they please, so long as God liketh of it,
(as we haue seene) me thinkes no good man should mislike it. And while
may not all speake at once: as well as all sing at once without confu-
sion? And if they all speake at once: howe doe they speake (speaking
in their mother tongue) and not vnderstande what they speake? And if
they all vnderstand: where is become our insensible reading? So that, if
is not heard nor vnderstood, when they speake it, with, or after the Mini-
ster, all at once? If this deserueth to be called confusion: it is a good con-
fusion, and no hindrance but furtherance to edification.

chappels.

&c.

Screenes, of
Roodloftes,
Organlofts,
Idoll cages,
high pewes.

Besides (say our B^{re}thren) that they will not speake of Scrines of Rood-loftes, Organe loftes, Idoll cages, otherwise called Chauntry Chappels, and high pewes betweene the: which although they do manifestly hinder ædification, yet may they not be remooued in many places, for defacing the beautie of the materiall houses.

Though, they will not speake of these things, yet haue we both spoken of them, and those that haue authority thereunto, haue caused these things to be surueyed: and where any such things, as do manifestly hinder edification, haue bene founde: I doubt not, but they haue bene remooued. At the least, I am sure, if any yet continue, and can be proued to be such manifest hindrances to ædification: they may at all times be altered or remooued. Yea, lawes and orders are set out for that purpose. This therefore is not well sayde of our B^{re}thren, that none of these things may be remooued in manye places, for defacing the beautie of the materiall houses. For, although these wordes implie their graunt, that in some places, these things are remooued: yet if those many places, wherein (they say) they may not be remooued, should be well examined: I think, there should not be founde very many: but contrarie, very fewe; yea (I beleue,) no, not one place in all Englande, where for this reason, of the beautie of the materiall house, these things stande, being founde suche manifest hindrances to ædification, but that they are eyther so remooued or altered, that they be neither manifest, nor not manifest hindrances to ædification.

Idoll cages.

But what meane they here, by the standing of Chauntrie Chappelles, which they call Idoll cages? Except they would not onely deface, but also pull downe the material parts of the Churches, if not the whole Churches by the same reason? For, they may as well bestowe that terme, on all the Churches: which in the Popish Idolatrous times, & some of the perhaps be soe in the time of the Pagans, were fraught with Idols, which now (God be praised) are cleane remooued. And yet the Churches or chapels stand, & may well serue to good vses, without any hindrance at all to ædification.

Pewes.

But our B^{re}thren goe further. Pewes and all if they be high pewes, must be remooued. If they say not all, but only those that are betweene them, to wit, betweene the ministers voice and the peoples hearing: we graunt, that if they take away the hearing of the ministers voice, they may be amended. But where shall we finde in a Church suche pewes as are compassed in so high, and specially comming betweene the standing of the Minister and of the people, that they take away his voyce from their hearing?

Roodloftes.

And much lesse do the Rood-loftes, if anie vpon anie considerations be left standing; as for the most part, they be remooued already, hauing only a decent & small partition, betweene the quere & the body of the Church, whereby,

whereby, the Ecclesiasticall persons, (as it was in the auncient Church before the time of the Popish superstitions) were severed from the rest of the people, and yet with such a partition as letteth not the peoples either hearing or seeing. For the Rood lost it selfe, when it stood by whole, was so high, that it commonly hindred, neither the sight nor the voice of the minister.

And least of all the Chappels, were they chauntry chappels, or other which were not betweene the people & the ministers: but in those places, & out parts of the walls, and as it were buttresses of the Churches, & therefore lesse hindrances to the peoples edification, the Idolatrie and superstition of them, being (as, thanks be to God it is) cleane removed.

And all other manifest hindrances to edification, were they never so much a beautie to the materiall house of the Temple, they have bene defaced, yea and removed, in respect of the building and the beautifying of Gods spirituall house. And therefore, this is not charitably, nor truly spoken of our Brethren in this matter: that such things as manifestlie hinder edification, may not be removed in many places, for defacing the beautie of the materiall houses. And yet I hope, that where the building and beautie of the spirituall houses, is still preferred: they would not have the beautie of the building of the materiall houses, being the houses of prayer, to be unnecessarily defaced, and much lesse pulled down and remooved.

But, if this be now to be observed of us, that our Brethren say here, St. Paule commaunded the glorious giftes of the holy ghost to cease in the congregation, whe they do not help to edification: then by their leave, some of these our Brethrens prescriptions, for the discipline & regiment Eccl. may cease inel. enough, which although they had been in practise even in the Apostles times, yet, since they have no commandment of necessity & perpetuall, & are not of the materiall substance of edifying or building of the Church, and having so long time utterly ceased, and the Church having now this good while ben begun prosperously to be repaired & beautified without them, and that the bringing in of them would hazard to overthrowe the readifying of the same, as we see by experience; what an unnecessary disturbance and hindrance the attempt thereof hath bred. Why may not they also cease, as well as those other giftes might? And yet the spirituall building and beautie of the spirituall house of God, continue and prosper as (God be praised) it hath done, and doth, and much better might, although this point of Discipline and Eccl. regiment cease, or at least, be not so contentiously called upon.

But because our Brethren say they will not speake of these things: we have the lesse neede to stande longer in answering of them. Let us come therefore to that which they will speake upon.

Countrie
Chappelles.

The beauty
of the ma-
teriall and
spirituall
building.

Some of our
Brethrens pre-
scriptions
may well
cease by
their owne
rule.

Walking. 630 **S. Mase.** A Defense of the government established

talking & Collecting. But wee speake (say they) of this, that a great multitude thinke they haue well serued God: if they haue beene present at common prayers, or any part of them, as they were wont to thinke in poperie, although they be neuer so vainly occupied in the Church, some in walking some in talking, in gathering of money, not only for the poore, but for other contributions, &c. And they that thinke they do best. are occupied in their priuate prayes or in reading of bookes, while their minister pronounceth publike prayers.

Pag. 65.
C. 66.
Bridges. To be vainly occupied in the Church, some in walking, some in talking, is (we graunt) a fault. Neither is it by any lawe or order allowed, that the people should so behaue themselves in the time of the common prayers. If any breake the lawes and orders in that behalfe, they are to sustaine the punishment of the lawe, and officers are appointed, to looke vnto them and present them. But how then shall those of our Brethren be holden excused, that to auoyde walking and talking in the time of common prayers, will not come at all to heare them, confirming by their contemptuous absence, the Popish recusantes, besides the great offence vnto their Brethren.

Walking & talking in the Church.
Contributions and collections for the poore. Contributions and collections for the poore, and for other Ecclesiasticall orders, be such thinges as were wont in the primitive Church, at the time of their Ecclesiasticall assemblies, as may appeare, Act. 2. ver. 42. Act. 4. ver. 35. Act. 6. ver. 2. Act. 11. ver. 29. & 1. Cor. 16. ver. 2. whereupon sayth Caluine, vpon one of the Sabbaths &c. that is, vpon that day wherein they made the holy assemblies, &c. Moreouer, the holy assebley where the communion of the Saints is celebrated might adde a spurre vnto the. Vpon the first day of the weeke (sayth the Geneva note) which the scripture calleth the Lordes day, others, Sunday, they accustomed not onely in the Church, but at home also, according to euery mans zeale, to lay vp some peece of money, towards the reliefe of the poore Bretheren. And of the like matter Paule writeth, 1. Cor. 9. &c. Which order S. Paule sayth, that he vsed, in the Churches of Galatia, Macedonia, Achaia, and other places. To the which accozbeth the order of celebrating the communion, that we heare before out of Iustine: that so soone as euer the communion is ministred, the collection is made for the poore, and then followe other prayers and thanksgiuings: so that, these collections and contributions for the poore, &c. may be still done in the Church well inough, if they be made betwene whiles, at such times, as the publike prayer is sayed, although many good exhortations, and sentences exlting the people thereunto, may not amisse be read, euen in the very time of making the collection, so they may giue themselves to their seuerall prayers all that while.

And if any for their gathering of money for the poore or other contributions

tributions, disturbe the edification of the people, in the common pray-
er, and celebration of the diuine seruice: they may be well reprimanded and
put backe. or complained vpon and punished.

These disturbances being thus remooued, if now a great multitude
haue beene present at common prayers, or at so great part thereof as they
could conueniently come vnto: I see not why, our W^{orship}. should make this
their most especiall point to speake on, and to finde fault withall, that they
should thinke they haue well serued God. But to thinke this, (say they)
is, as they were wont to thinke in Poperie. Our W^{orship}. thinke too hardly
(I dare not say, rashly & uncharitably) of their W^{orship}.en, to thinke that
they thinke so, as did the Papistes in the blindnesse of Popery. For, the
Papistes stood altogether on their intention, and of their *opus operatum*, the
worke wrought; though they could not tell what they did, or sayd; and yet,
they thought all to be done so well and sufficiently; that they did thinke it
meritorious before God.

Whereas, no Protestant doth, or can so thinke. And all that is set forth
in the diuine seruice & common prayer, is to the cleane contrarie. Which
being good, and the true seruice of God: why may not our W^{orship}. so re-
spect themselves, when they haue orderly ioynded themselves, in deuout cal-
ling vpon God at common prayer, and reuerent hearing of his word, that
they may well and safely thinke, (without any thinking of the merite of
their worke wrought, but as becometh humble Christians, though of
themselves all unworthy to appoach before God, saue that they wholly
relye on his acceptation, in and for Iesus Christes sake) that they haue well
and truly serued God, and though they deserue it not, yet that God will
both accept it, and rewarde it.

As concerning private prayers, on which our W^{orship}.en beere againe
doe speake: we haue spoken also before sufficiently, till that be an-
swered.

And as for reading of bookes, if it be the reading of the same prayers
that the Minister publicly pronounceth: the same answers serueth: or,
if it be the same Chapters that he readeth, or, to turne their bookes when
the Minister citeth any text, or storie out of the scriptures, in his sermon,
homilie, or exhortation. Which is a point that our W^{orship}.en do allow,
and call vpon the people to doe, and therefore, I see not why, our W^{orship}.
should so strictly, at the time of the publike prayers and diuine seruice,
prohibite all private praying or private reading, and that without ex-
ception of any such person, as perchance be deafe or hard of hearing,
and for order sake would come to the Church, that no such person may
privately praye nor reade, doing the same without prohibition or offence to
others.

Thus as preaching is neglected, vpon colour of publike prayers: so

Our Brethren
unbrotherly
mistaking
their Bre-
thren.

Private pray-
ers.

Reading of
bookes in
the time of
the diuine
seruice.

The lear-
ned disc.

pag. 66.

prayers.

publike prayers by priuate exercises, are made altogether vnprofitable to a great number. For who knoweth the right vse of publike prayer, but they that are taught by the worde of God? Let vs therefore establish publike preaching, and publike prayers will followe of necessitie. But if wee continue to vpholde formall prayers, that preaching be neglected, it will come to passe, that neither shall bee regarded.

Bridges.

Neglect of preaching vnder color of praying.

Publike prayers made vnprofitable.

We allowe not that preaching should be neglected vpon colour of publike prayers. For both may in their orders be continued. But sithe we haue not the one so ordinarie, because it can not so ordinarily bee had: shall we therefore haue no ordinarie of the other, which wee may easilier haue, and in no case wee may discontinue? Did not the Iewes continue the ordinarie courses and times of their publike praier, and readings of the lawe, of the Psalmes, of the Prophetes: though they had not the like ordinarie courses and times of preaching, and of interpreting the same among them? Neither are publike prayers, though there bee no sermon, (so they be vsed as is aforesayde) made altogether vnprofitable to them. But they are so, (say they) to a great number. I graunt, to a great number, what may not be made vnprofitable, both prayers priuate and publike, sacramentes preaching and all? Notwith, they are not directly and of themselves made vnprofitable vnto them, but by the parties owne default and abuses of them.

Gods word ioyned with publike prayer.

I confesse, none knoweth the right vse of publike prayer, but they that are taught by the worde of God. And may we not so say likewise, of priuate prayer? Tell them this, that suffer not the worde of GOD to be taught among them, but to haue the people in the diuine seruice to heare and to pray they wotte not what. We are (thanks be to God) as careful that Gods word should be sincerely and plainly taught, as that publike prayer should be made. And therefore we ioyne these together, both where preaching is, & where preaching is not, that yet the word of God should be taught withall, whensoever we assemble to make our publ. prayers, that we may not onely speake to God, but may heare God also speaking in his worde to vs, and teaching vs.

The establishing of publike preaching.

Whereupon our Brethren coming to wish vs well, exhort vs saying: let vs therefore establish publike preaching, and publike prayers will followe of necessitie. This seemeth to be a charitable motion of our Brethren, but see how slenderly it is grounded vpon charitie. For, where they exhort vs to establish publike preaching, as though already it were not established among vs, but suppressed, or altogether neglected: what can they say of vs, (if preaching be established among vs) more vcharitable and more slanderous: Haue not their selues before confessed that wee haue had rest and peace this 25. or 26. yeares with the free

the free preaching of the Gospell. Pag. 38. And in their p̄face that the true & holy faith concerning the substance of religion is of vs publike-ly maintained. And that in our profession and preaching we haue hissed out the hereticall opinion of the papistes, that the sacramentes conferre grace of the worke wrought, &c. pag. 62. And, if they would not confesse these things, would not all the woꝛlde cry out shame on them, in a matter so apparāt, that the very publike aduersaries of vs crie out against vs for nothing moze, than that publike preaching is among vs established? in-deede, not so publike that euery publicane, noꝛ, euery pharisee neither, may be established a publike preacher, but good reason hee should be tried and authorized thereunto, before he take vpon him publike preaching. And so perhaps may a number be suppressed, or rather by their factiousnes & busiosity repressethēselues, & are their own causers that they be not permitted. But yet is publike preaching so far forth established that not only all that are lawfully called & thought fit, (thogh they haue but the meaner gift of preaching) are allowed: but also the meanest of all, if hee be otherwise answerable to his calling, is assigned publike-ly to read both the worde of God, and the preaching of it. For what are else, the homelies and other sermons, though wꝛitten by other, and publike-ly read by him authorized thereunto, but a publike preaching also of Gods worde? and when publike preaching is at these wayes established, yea euen where a learned preacher is not, noꝛ can bee alwayes present: canne our Brethren rightly affirme, that publike preaching is not established?

Who are admitted to bee publike preachers.

But, say they, Let vs establish publike preaching and publike prayer will follow of necessity. And (God be prayesed) so they followe. And that also argueth, that we haue established publike preaching. For, if the prayer followe on the preaching and teaching, as the Disciples desired Christe to teache them howe to pray, Luke 11. verse 1. And we haue true and Godly publike prayer, which followeth of necessity on true and godly publike preaching: It is a good argument from the effectes to the causes, that the word of God is truly and Godly taught and preached publike-ly amongst vs, and that the publike preaching of it is established. So that, while they cannot deny, but that hee haue established among vs the effectes, which are by their owne saying publike prayers: Will they, or will they, they must needs yeelde, that wee haue established already the thing, that they exhort vs to establish. With publike preaching must of necessity go before, if publike prayers doe of necessity follow.

The establishing of publike prayers.

But (say they) if we continue to vpholde formall prayers, that preaching bee neglected, it will come to passe, that neither shall be regarded. Peere our Brethren turne all againe to formall prayers, and what are these formall prayers? are they not publike prayers, wherof they spake before?

Prayers.

before: or else, howe speake they to the purpose: and may they not be formall and publike too: what, woulde they haue them vnformall and deformed: doe they meane, they be but *pro forma tantum*? If they doe so, they offer not onely great iniury vnto those publike praier, but also vnto many good men, that with hartie deuotion, in true faith & humility, doe publikelie powre them forth with their Minister vnto God. And what if some abuse them, vsing them only for an outwarde formalitie, without inward affection? Doe not they as ill, that thus openly contemne them: albeit their selues set out (and y^e in much like form) other formall prayers too: yea, some of them, the very same formal praier that our publike formal praier are: except here and there, (in very deepe, *pro forma tantum*) a word or phrase, or sentence a litle transformed. And should their publike formall prayers too, only because they are formal, be thus formally flouted and reiected: must we receiue and vphold their formall praier, & may we not continue to vphold ours?

Our Breth^r. own formal prayers.

And here by the way, if we continue to vpholde them, then wee haue them. Which confirmeth that I said before, that then haue wee much more also, and doe vpholde and establish the publike preaching, which their selues say, is the antecedent and cause of them.

Publike prayers to be vpholde although preaching were neglected.

Yea, but if we continue to vphold them (say they) that preaching be neglected: and should we not vphold the, because preaching may be, or is neglected: I thinke we haue cause rather to vpholde them, and to fasten better hold on them, that preaching may not be neglected but vpholden. For, if publ. prayer follow publike preaching: yea, now & then go before preaching. We hope also it wil often ioin with it, and will alwaies helpe to vphold & establish it. And that so long as Aaron and Hur doe continue to vphold, or to holde vp Moses handes: the true Israelites y^e fight with Gods word, shal preuaile and vphold themselves, against Amalek & all the enemies of Gods church. What: haue our brethren forgotten this, that they granted vnto before, pag. 55. to be the best means to vphold and encrease preaching? Especially, considering the greatnes of the haruest and fewnes of the laborers, by praying earnestly the Lord of the haruest, in this gret necessity of ours, to thrust forth laborers into his haruest. And is not publike praier as effectuell hereunto, where 2. or 3. yea, the whole congregation is gathered together in the name of Christe, to beg this among other things, of our heauenly father, by their publike and formal praier, as well as priuate? But (say our brethren) preaching is neglected.

Publike Prayer the meanes to further publike preaching.

Not by publike & formal prayers (say wee) but by some other meanes.

But, if we continue (say they) to vpholde it, that preaching bee neglected: it will come to passe that neither shalbe regarded.

Indeepe, if we should continue or vphold it to that purpose: then it might so come to passe, that neither of them shold be regarded. And may we not say

say as much on the other side, that if we should continue to vpholde pre-
aching, that publike & formal praier be neglected: the it might also come
to passe that neither praier nor preaching shall bee regarded? And our
Brethren are moze earnest heere, to haue the publike and formall prai-
ers neglected: than are wee to haue preaching neglected. So that their
selues go nerer then wee doe, to haue neither of them both regarded. As
for vs, wee hope that either of these, both the publike preaching and the
publike praiers, which they in scoone call formall prayers, may be stil co-
tinued, vpholden, regarded, & established, without any neglect or prei-
dice, yea rather, with mutuall help and establishment the one of the other.
And I like better of that our brethren said before, that as we are taught by
the worde of God the right vse of publike prayer: so by publike praier
when wee are taught it, the establishment of the worde of God, which is
taught, is the better continued & vpholden. And if praier discontinue &
bee neglected: the neglect of preaching will followe of like necessitie. As
when Moses heauy hands fell down, the Amalekites preuailed against the
Israelites. And therefore, we may rather conclude, that if we continue to vp-
hold publike & formal praier, that publike preaching shall moze formal-
ly proceede, and be the lesse neglected, & both praier & preaching be moze
and better regarded. But our brethren wil confute our forme of publike
praier, by this instance.

Our Breth-
r would
haue our
publike
prayers neg-
lected vnder
pretence of
publike
preaching.

For what did thrust out preaching from the Romish Church, but
long prescript formes of reading, of singing, of praying? so that their
ordinarie was ynough, and too much, to occupy the whole day, though
there were no sermon. VWhereas contrariwise, there would be no ordi-
narie publike praier without preaching.

*The lear-
ned Dis-
Pag. 66.
and 67.*

This instance *non facit ad idem*, it serueth to prooue a cleane con-
trarie matter. Haue our Brethren in such contempt and despight our or-
dinarie and prescript forme of publike praier, that they can alleadge a-
gainst it no fitter example, than the long prescript formes of reading, of
singing, of praying, in the Romish Church? True it is indeede,
they did thrust out preaching, beeing such an euill reading, singing,
and praying, as besides the length thereof, their forme was so fraught &
popsoned with false doctrin, errors, lies, Idolatries, superstitions, blasphe-
mies, &c. that for very shame they durst not shew their faces, but were
masked in a language unknowne to the vulgare people, although euen
that also (the stuffe being no better) might be some benefite, with the
moze danger. For as their trecheries might be the harder espied, so, the
lesse be learned. Which corruptiō & ignorance so trāsforned their reading
their singing, & their praying: that as they had been far better not read, nor
song, so deserued they not the name, of any true priuate or publike prayer
at all, but were farre worse, then the Pharisees balne lippe labour.

The corrup-
tions of the
popish pub-
prayers.

Prayers.

So that, these readings, singings, and prayings, being cleane contrary to the worde of God: no meruell, though they thrust out preaching. For what fellowship is there of light with darkenesse? 2. Cor 6. 14. And shall now those formall prayers, (that were indeede no true forme of prayers at all, but had a forme and name of that they were not) bee brought for an instance against our formall publike prayers, that in all pointes are agreeable to the proportion of faith, to the rule of life, to the acceptable will of God, and to the greates edifying of all the Congregation, and cleane voyde of all false doctrine, errors lies, Idolatries, blasphemies and superstitions, either of the papists or of any others? Is this a charitable or a true exemplification?

The short
time of our
publike
prayers.

If our Brethren say, they doe not resemble our Publike prayers to theirs, for any of these pointes, but onely for the long prescript formes of reading, of singing, and of praying. So that their ordinary was ynough and too much, to occupy the whole day. And is the onely length then the onely cause, wherefore the prescript formes of reading, of singing, & of praying in the Romish Church, should be compared vnto ours, or ours to theirs? but this length as they haue oftentimes before complained on it: so, haue we sufficiently answered, that, as ours are most free from all their other dangerous corruptions: so are they nothing like in length to theirs, as all the world may soone see, by conference of them. If their ordinarie was ynough and too much to occupy the whole day? Who saeth not, that neither the reading of the Lessons, and other exhortations and sentences nowe prescribed, nor the saying or singing of the hymnes or Psalms, nor the praying and making any supplications or thanksgiuings, in our ordinarie publike prayers, wil hold vs passing two or three houres of the whole day at the most, accounting both the morning and the evening prayer.

Our Breth-
own prescri-
bed formes
of confessi-
ons and
prayers lon-
ger then
ours.

But so often as they complaine vpon the long prescript formes of reading, of singing and of praying, and therein compare our Churches to the Romish Church: May wee remember our Brethren, of their owne long prescript formes of reading, of singing, and of praying? are not the confessions that they reade in their prescribed forme of prayer, a greater deale longer then ours are? Their first confession to be reade being aboute thirteene-score lines, besides their Chapters. Our Ordinarie hauing but two, where as they say in their booke of Common prayer. Page 22. vpon the dayes appointed for the preaching of the worde, when a conuenient number of the Congregation are come together, that they may make fruit of their presence, till the assemblie bee full: one appointed by the Elderishippe, shall reade some chapters of the Canonickall bookes of Scripture, singing Psalmes betwene at his discretion. And this reading to bee in order as the bookes and chapters followe: that from time to time

time, the holie Scriptures may be read through. In these two, they prescribe so indefinite a number of chapters to be read, and of psalmes to be sung, that we may easily coniecture they doe, or may doe at their liking, occupy more time, than all our prescribed reading or singing neede to doe.

And as for their Prayers (as wee haue shewed already, and they are easily to see) some one or two of them being as much as 20. of ours, besides the prayers that they leave vnto the minist. voluntary, as the spirit of God (they say) shall moue his heart, framing the same, according to the time and matter, which hee hath intreated of, Pag. 46, so that, hee may be as long or longer in his not prescribed prayers, as in the other that are prescribed to him. Besides also, that euen almost halfe, if not the more part of the Sermon it selfe, is transformed into conceiuings of vnformall prayers. Doe not all these long prescript formes of prayer, and long prayers without forme and not prescript, thrust out also a greate part of the preaching?

Ya brethren, euen reckoning (they say) makes long friends. Looke on your owne dealings in this matter, and see if they may not for the length of reading, of singing and of praying, bee aswell compared to the long prayers of the Romish Church, as ours may.

But, they thinke that whatsoever length of time of their prayers doe occupy, all is well if they haue a Sermon. And for this also they accuse the popish prayers, that they were ynough and too much, to occupy the whole day, though there were no sermon: where contrariwise (say they) there would be no ordinary publike prayer, without preaching. If the Papistes prayers were ynough and too much, to occupy the whole day without a sermon: and ours with a sermon and all (being no longer than a short sermon) are little ynough to occupy two or three howres of the whole day: I aske no better acquittance of ours, from resemblance of the long prayers of the Romish Church, than this our brethrens owne testimony. And if ther were no sermon nor yet homely read in the place thereof, the time was all the shorter.

Yea, but (say our brethren) it should not for all that, be so short. For if it were vsed as it should be: ther would be no ordinary publike praier, without preaching.

What do ye say, my learned brethren? should there be no ordinarie publike prayer without preaching? No, ye say not so: but ther wold be none. And what meane ye by these speeches, there woulde bee none? Do ye not mean, ther should be none? I trow ye mean not, as ye saide before of the Sacraments, pag. 63. that where there is no preacher of the Word, there ought to be no minister of the sacramentes: and so, where there is no preacher of the Worde, there ought to bee no Minister of the ordinary

The length of our publike prayers no hindrance to a sermon or homilie.

Whether ordinary publike prayer may be made without preaching, and

without
Prayer.

and publike prayer, and if ther be, it is vnaavailable, a worldly, a dead, a beggerly praier, and what else but sacriledge? Do ye meane so? but yee temper here this speech somewhat moze artificially for prayer, that although plainly enough it might so seeme to any, that should read o; here the same: yet, (if yee were pressed with it) when it commeth to scanning, yee say not so, but only, that there would be no ordinary publike prayer without preaching.

The Will of
God herein

And by whose will would there be none? by your owne will? or by the will of God? and by what will of God? For, if yee meane by his will, such an absolute wil, that he wold so haue it of necessity, & to be none other wise: then indeed, it is a wicked thing and contrary to his good pleasure, to haue any ordinary publike praier, to be made at any time without preaching. But if ye meane of Gods will, approuing the same onely, as but moze conuenient, where it may be orderly had: we will also holde with you therein, and likewise would it were so. And, if ye vnderstand by preaching, any edifying manner of teaching and setting forth the word of God, in some whiles betweene the ordinary publike prayers: we woulde the same also as well as you, yea, praised be God we haue it so already.

The vnder-
standing of
the worde
preaching.

But if ye speak of that kind of preaching, that is such free, extemporal & voluntary exhortation, and exposition of the word of God, as God shall moue the heart, & open the mouth of the learned preacher, to declare: & that ye urge, this kind of preaching, to be as necessary vnto ordinary publike prayer, as ye did before to the administration of the sacraments: we shold then shortly be in a proper pickle; except yee coulde with all deuise better meanes, than heretofore yee haue done, that euerye congregation where ordinary publike prayer is to made, may likewise be presently furnished with such preachers. Otherwise, wee should not onelie for the meane time, lay aside the Sacramentes: but cease from all publike prayers also.

If yee say, ye speake not of all publike prayer, but of ordinary publike prayer: I pray you, of what coulde ye haue spoken it moze inconueniently: if the extraordinary publike prayer cometh but now and then, vpon extraordinary occasions. And therefore (mee thinkes) that preaching were of the twaine moze requisite, in extraordinary publike prayers than in ordinarie. And yet, that also were very harde, so absolute to binde extraordinary publike prayers, that they might not bee made without preaching. But so to binde the ordinary publike prayers, or else to cease them: that is yet a great deale harder, and moze inconuenient than the other.

The ordina-
ry course of
the sacram.
& publike
prayer, not
to be omit-
ted for want
of preaching.

I speake not this, but that we wish preaching, where and when and howe it it may conueniently be had, as much as any of our Brethren do. But, if it may not so ordinarily bee had, wee must not therefore intermit the

the ordinary course of the Sacraments, and much lesse the ordinary course of Publike Praier, but rather vse it so much oftener.

And where do our bethzen finde any such commaundement of Christ, prescribed, that Publique prayer, (be it ordinary, or extraordinary,) can not be made without a sermon preached? It were yet more requisite of the twaine, that no Sermon were ordinarily preached, without some ordinary publike prayer. Howbeit, we read of diuers Sermons both preached by Christe him-selfe, and by his Apostles, when neither he nor any other then present, made any ordinary or extraordinary publike prayers. And also of ordinary and extraordinary publike prayers made, without any sermon preached at the making of them.

Our sauour Christ preached often times without any publike praier at his preaching, that either we finde witten, or may coniecture. As, at that sermon contained, Mat. 5. 6. & 7. Chapters. Yea, although in the same Sermon he taught the vse of Prayer. Likewise Math. 13. and so the moste part of all his ordinary sermons, except that which he made, Iohn 17. and as for the Apostles, the first Sermon indeede that Peter preached, Act. 1. had a Prayer following, because of the particuler occasion of electing an apostle. But of the next sermon that Peter prescribed, where so manie were conuerted, Actes 2. We reade of no Publique Prayer at all made thereat. Onely this after ward we read, ver. 24. that (as we haue seene before) it is said: they continued in the Apost. doctrine, & fellowship, & breaking of breade, and praiers. But this argueth not, that they euer continued in a ioint exercise of all these thinges, but continued in dooing sometimes the one, and sometimes the other.

And this appeareth better, especiallie for Publike praier, in the next story. For after that Peter and Iohn, Act. 3. 1. were gone vp together to the temple at the ninth howre of prayer, and likelie ynough, euen to pray ther also: for, y they preached there at the same time, it fel out extraordinarily. But when they had bin cast in prison for that their preaching: then (saith Luke) as soon as they were let go, they came to their fellows & shewed al that the high preests had said vnto them. And when they heard it, they lift vp their voices to God with one accord, & said: O Lord, thou art the God which hast made heauen and earth. &c. ver. 24, 25, 26, 27, 28, 29, & 30. Here was a Publike Praier of all the assemblie, & so effectual, that saith Luke. verse 31. And when as they had praied, the place was shaken where they were assembled together, & they were al filled with the holie ghost, and they spake the word of God boldlie. But this bold speaking importeth not Preaching at y instance & place, ther was no sermon by any of the, that we finde at that time preached. But these words referred to their bolder preaching after ward to the people. Also Actes 8. 14. Now when the apostles which were at Ierusalem, heard say that Samaria had receined the word of God they

Math. 5. 6.
and 7. chap.
Math. 13.
Act. 1.
Act. 2.

Act. 3.

Act. 4. 23

Act. 8.

*Preaching
without
prayers.*

they sent vnto them Peter and Iohn, who when they were come, praied for them, that they might receiue the holie Ghost. Here againe was publike prayer, and no sermon that wee reade of at that time, either by them, or by any other preached.

Acts. 10.

In the tenth Chapter Peter preacheth before Cornelius and his assembly, making no publike prayer at his sermon. In the 12. Chapter when Herod had caught Peter and put him in prison, vers 5. saith Luke: So Peter was kept in Prison, but earnest praier made of the Church vnto God for him. Here againe was publike praier without preaching. Act.

Acts. 13.

13. Paule preached without making anie publike prayers. Except we that say the publike praiers of the Antiochians, being then in the Synagog, did serue that turne. But in the 17. hee had no such occasion, preaching to the heathen Philosophers of Athens, without publike prayer. Though in the twentieth, preaching to the Elders at Miletum, verse 36. Luke sayth: And

Actes 17.

when he had thus spoken, he kneeled downe and praied with them all. But in 21. he entred into the Temple, (which is the house of publike praier) and there was purified after the Iewes manner, and so, it is moste likely, he vsed as well their publike, as his owne priuate praiers, and yet hee preached there at all no sermon: as for the Chapters following, they mention onely his preaching, without anie publike Praiers that he made.

*Ordinarie
and extra-
ordinarie
praying and
preaching.*

Whereby it manifestly appeareth, that this our Brethrens rule, ther would be no ordinarie publike praier without preaching: (If we should precisely follow the Apostles practise therein) is no truer, than was their other rule before, Pag 63. Where is no preacher of the word, there ought to be no Minister of the sacraments.

Neither doth this worde ordinarie, escape all these examples. And yet if extraordinarie publike praier may bee without Preaching, much more may the ordinarie be sometimes without it, though sometime, with it. Yet at al times, if it may conueniently be had, we grant it wold be better with it, than without it. But when preaching it selfe may be aswell extraordinarie as ordinarie, so well as publike praier may bee: though, it were to bee wished, that the publike praier and the publike preaching did concurre more often: yet, if at anie time they do not concurre, as wee must not make voide and vnauaylable the publike preaching ordinarie or extraordinarie, if on occasion it be without the publike prayer, as wee haue scene the cleare examples: so may we not account the publike prayer ordinarie or extraordinarie, to bee frustrate and vneffectuall, if (on occasion) it bee without preaching, as these playne examples also do lay it forth. Nowe upon this wrong instant of the Popish abuses, our Brethren say:

*The lear-
ned Dis.
Pag. 67.*

Which terrible example of the practise of Sathan in the man of sinne,

sinne, should make vs afrayed to giue anie like occasion of such inconuenience heereafter to come.

The application of the practise of Sathan in the man of sinne, and in the Romish Churches abusing the ordinary prescript formes of publike reading, singing and praying, being alleaged no farther forth than thus, to be a terrible example to make vs afrayed, to giue anye like occasion of such inconuenience heereafter to come: is not to be misliked. For so, it may be applyed to our byethzen, and to all other, as well as to vs. In which sense S. Paule 1. Cor. 10. having reckoned by many terrible examples of the Israelites wickednesse, in their lusting after euill thinges, in their Idolatry, in their fornication, in their tempring of Christe, in their murmuring, and of the plagues and destructions that came vpon them in the 11. verse he saith, Now, all these thinges came vnto them for examples, and were written to admonish vs, vpon whome the endes of the worlde are come: wherefore let him that thinketh he standeth, take heed lest hee fall. So that this, take heed, is a faire thing (as they say) *Felix quem faciunt aliena pericula cautum*, Happie is he whome other mens harmes can make beware. But S. Paule meant not, that al we vpon whom the endes of the worlde are come, do commit the like offences, and that our doings should be compared by the way of resemblance, vnto theirs.

As for our ordinary prescript formes of publike prayer, they be so cleane contrary to theirs, that the professed Papists of all other thinges in vs, can least abide them, as daring rather aduenture, to giue the hearing of our preaching the gospel; than to cometo the Church, and but so much as to heare our ordinary prescript formes of publike prayer, bethey long or neuer so short. And therefore wee neede bee the lesse afrayed, that they should euer giue the like occasion, of suche inconuenience heereafter to come, as did the practise of Sathan in the man of sinne, by thrusting out preaching from the Romish Church, with long prescript formes of reading, of singing, and of praying. Although Sathan by the man of sin had thrust out preaching before (as I rather thinke) and then brought in his so long & so naughty prescript formes of reading, of singing, and of praying to occupy the whole day, and the whole people withall. in ignorance, superstition and Idolatry.

Howbeit, we are not too sure to take warning, nor any thing is so good but it may be abused. And so (we graunt) may our ordinary prescript formes of publike prayers. It is good therefore to beware, that our Prayers degenerate not so farre. Which (of his great mercy) God forbid they should. And we trust in God, they shall not. And we pray to him, they may not. And thanks be to him, as yet they haue not hether to done, nor at this present doe. And by his grace, wee shal not need to feare, that they

Bridges.

Example to terrifie vs from like occasion.

1. Cor. 10. 12.

How contrary our forme of publike prayer is to the example of the Papists.

And will

prayers gi-
uing place
to a Sermon Will euer giue any like occasion of such inconuenience, for the time to
come heereafter.

But our brethren, to terrifie vs with this terrible example, (as those
that are already growne into the danger of the Romish Church abuses,)
do apply their example, saying.

The lear-
ned disc
Pag. 67. For, is not this opinion already growne into a great many mens
heades, that the Seruice maie not giue place to a Sermon: no though
the time bee not sufficient for both? And are there not manye,
that had muche rather heere a chaunted Mattens and Euensonge,
than a godlye and learned Sermon? yea, they frequent the one, &
refuse the other.

Bridges These things (me thinkes) are spoken a little too captiously (if they will
pardon my too playnnesse on the other side, in this tearme) that the seruice
Publike
prayers
more need-
full at some
times than
Sermons. (meaning the diuine seruice or publike prayer) should giue place vnto a
Sermon. For the time and occasion of daunger may bee suche, that there
may be more neede of publike prayer to those that are already grounded in
faith, which at other times before they hearde out of the worde, than of
hearing a Sermon at that instant. But, if there be no such necessitie; to
employ the time wholly in Prayer, as the Apostles did, when Herod had
caught Peter, and put him in prison, A.C. 12. ver. 5. and when the Israelites
in their afflictions, did so often cry vpon God to send them helpers. I
do not think that this opinion is growne into a great many mens heades,

The Prote-
stants stand-
dered as co-
sermoning
preaching
in respect of
publ. prayer (meaning the Protestants) that the Seruice may not giue place to a ser-
mon, though the time be not sufficient for both. For although they do
well, zealously to loue the diuine seruice, deuoutly to make their publike
prayers vnto God, & religiously to heare his holy word, which also at the
same time is publicly read vnto them: yet, if they may haue withall, a
godly learned sermon, there are no god Protestants, but they would wish
with all their hartes, if the streightnesse of the time (as our brethren here
say) be not sufficient for both, that some part of the seruice should bee
lefte off, and giue place to the preaching and hearing of the godlye Ser-
mon.

Prouisoers
both for
preaching &
pub. prayer. And there are such prouisoers in the booke of common prayer already
prouided for that purpose: yea, though there were no other Sermon but an
Homilie. But our brethren not content with this, that the diuine seruice
should be cut the shorter, to the ende, that the Sermon might be the longer
would haue the diuine seruice to giue place to the sermon, that is to say,
the one comming in the place of the other, the diuine Seruice should bee
thrust cleane out of place, that all the place and all the time might be ta-
ken by of the sermon. If they meane not so, then will our prouisoers suf-
ficiently serue the turne, and the Sermon shall haue place and time inough
and welcome whensoever it commeth, yea the seruice also will giue some
place

place and yet not be turned out of place. For, howsoever it may fall out at some odd times, in which also the whole service giues the whole place, and resignes vp all the time: yet ordinarily there is time and place so sufficient for both, that the one neede not shoulde out the other.

And a sober Preacher will modestly tarry his due time, and let the publike prayer and diuine service proceede on a Gods name, till it come to his conuenient opportunity to preach. As S. Paule and Barnabas accustomed to do. Which appeareth Act. 13. ver. 14. 15, &c. When they departed from Perga, they came to Antiochia, a citie of Pisidia, and went into the synagogue on the Saboth day, and sat downe. And after the lecture of the Lawe and the Prophetes, the Rulers of the synagogue sent vnto them, saying: Ye men & brethren if ye haue any word of exhortation for the people, say on. Then Paule stood vp, and beckened with his hande, and said: Men of Israel, and yee that feare the lord, hearken, &c. By which it appeareth, not onely that they had an ordinary forme of the diuine service, and publike prayer: and a reading of the lawe and the Prophetes, although ordinarilye they had no sermon: and yet were ready to heare one, whensoever any such fatherly men came among them, which appeared vnto them to haue the gifte of God to expounde his word vnto them, and to giue them some comfortable exhortation thereupon: yet as they stinted not this ordinary exercise of the diuine service, though no such extraordinary Preachers came vnto them; so when they admitted them, and desired them, as glad of them: yet they made not their diuine service to giue place to them, & ceased their ordinary publike prayers, or the lectures of the Law and the Prophetes. But after these things done, then they offered them license to preach, and requested them to giue them exhortations. And euen as they vsed this moderation & order in the hearing of the diuine service, & of the Sermons: so S. Paule tarieth while their publike prayers, and their Lessons out of the law and the Prophetes, were ended, and then he satisfieth their request, and so entreteth into his sermon. And if all our brethren Preachers would marke and follow this example, all good men would like better of their modesty. And perhaps the rashnesse & indiscretion of some, to cut of all the diuine service and ordinary forme of publike prayers, and so to bring the same into contempt, to haue themselves heard in the Pulpit, might breede such an opinion in many mens heades. Although this opinion also mighte be growne into a great many mens heades, on other occasions, that the service may not giue place, to a sermō: no though the time be not sufficient for both. But is their infirmity (be it a wrong or right opinion) a sufficient reason, to take the publike prayers and the diuine service cleane away, or that there should be no forme therof at all: or, being rightly vsed, & with a moderate time, & y^e time also sometime abridged: to giue the more place vnto the sermon: may that be truly said to thrust out preaching.

The duty of a discrete pastor.

Act. 13.

The reuerēt order of the Antiochiā & modest demeanor of the Apostle.

of mattens

& euensong

Chanting

of mattens

and euensong

As for chaunting of the Mattens and Euen-song, if to chanted bee that which in latine is *Cantare*, in English our proper worde is to sing: and the Psalmes and Hymnes and other ioyfull or dolefull ditties, (as our brethren their selues do vse) may be sung: and Mattens and Euen-song, are but the vsuall tearmes, of the matutine (or morning) & euening, ordinary & publik diuine seruice: the is it not vnlawfull to heare eue a chanted Mattens and Euen-song: so that the chaunting or singing of them, take not away the edifying by them. Especially, when no other kynde of matter is sung or chaunted: but such as our brethren cannot deny (if their owne senses be not enchaunted) but may be chaunted well inough. As for the Lessons, they are read: the confessions, the collects, or brieue publike prayers, in the Mattens and Euen-song, they are said.

A flaunder
of protestants

But our brethren demaunde, Are there not many, that had much rather heere a chaunted mattins and Euen-song, then a godly and learned Sermon?

Merily in my opinion, to aunswere vpright, I thinke there are not many, nor anie (meaning godly zealous protestants,) learned or vnlearned that so had rather. I graunt, of other sorts there may bee many, that so had rather. But doth this followe hereupon, that although there bee many which had rather heere the one than the other: that therefore wee should take the one or the other cleane away: may they not rather, (sithe both of them in their degrees, are lawfull and good) heere both the one & the other too: or if they can not come to heere the one, should they therfore refuse the other also, & so heere neither.

But this is that which they charge them for. yea, (say our brethren) they frequent the one, and refuse the other.

If any so frequent the hearing of the diuine seruice, that hee refuse to heere a godly and learned sermon, when he may come to the hearing of it, he is greatly to blame. But then, let our brethren looke to it on the other side, how they their selues will escape blamelesse, which when they may heere both the ordinary diuine seruice of publike prayer, & a godly learned Sermon too, will vnder pretence of hearing the sermon, refuse to heere the ordinary diuine seruice of the publike prayer. Nowe, for prooue hercof, that many among vs are faultie, in frequenting the diuine seruice, and refusing the sermon, they say:

The lear

ned disc.

Pag. 67.

Bridges

Let Cathedrall Churches. &c. bee an example, where you shall see a great number, that tarry while the Seruice is sung: but depart as soone as the sermon beginneth.

To proue these instances alleaged, Cathedrall Churches muste bee the example. For what place they meane, by this &c. wee may rather coniecture, than they dare vtter. And it may bee that some doe so. And yet, if their so dooing bee so ordinarie, that they be noted there-
of.

noted thereof: they are called into question for the same. But howsoever it may be in some, it is not so (I am sure) in all Cathedral Churches but rather the cleane contrary. When they come to the Cathedral church not so much to heare the Service, as the Sermon. For they heard the Service before in their Parish Churches. Which done, they come to the Cathedral church, (e that almost after the Service done there also,) unto the Sermon, which at the least, every soday, is there preached. And this (I take) to be the order, in the most part of Cathedral and Collegiate, or such other principal Ch. or chappels, throughout the Realme. Where ye shal not see many at the Service song: but towards the ending of the service, or so soon as the sermo beginneth in dooks they draw thither: yea there is order take, if they would not, if they should. And therefore, this is quite contrary. But our bryeth, (to help the ir foorth) procede to the Organes.

While the Organes pipe, some are drawne with the sweetnesse of musike to come vp: but while the preacher cryeth out, continue beneath: and in laughter or brawling, be lower than he often times.

If the piping of the Organes drawe them with the sweetnesse of the musick to come vp to heare the diuine service: then is there yet some good ble thereof, except it be better to dyme them from it, than to draw them to it. If they continue beneath while the Preacher cryeth out, then in the most cathedral Churches, as likewise generally in Parish Churches, the Preacher (for the most part) comming do tyme unto them: they may heare him, not the worse, but the better: and hee may cry, not the lower, but the lower, the most part of the Sermons, being preached in the bodye of the Church among the people. And if in some fewer places he preach in the Quire: then shall ye not lightly haue many beneath in the bodye of the Church, especiallie of such, as come to the Church to heare diuine Service.

One Church indeede there is, that I haue seene, and which (I take) our bryethen especially meane. where many resorte, partly but for a thorough passage, and partly to walke vp and downe almost all day long, spending the tyme beneath in talking, or bargaining, or other worldly matters: but these do so, as much at the diuine service, as at any Sermon in the Quire above. But commonly there, the sermon is preached in the Church-yard: and that, with a great assembly of other Parishes, where they had no Sermon: yea, though they had a Sermon many of them in their owne, or in other Parishes besides. And al that while that the Sermon is in that church-yarde, none is permitted to walke or to abide in the Cathedral Church. And if the Sermons that are in the Church, were so provided also (I speak but my opinion and vnder correction) that they were made in the bodye of the Church, and the walkers vp and downe, by some good particuler order were prohibited: there is no good person, that frequenteth the diuine service

The departing of some from the sermon that heare the service.

The order of frequenting the sermon in the Cathedral Churches.

The learned discourse

Pag. 68.

Bridges

Organes.

in the Masse. nice but would as wel like of it, as our brethren. And good preachers that are conformable and obedient to the Ecclesiasticall government, & lawes established of the Church of England, and that say their selues the prescribed forme of publike prayers, and diuine seruice, haue oftentimes called on the reforming of it. Which, if it were done, yet may all this Ecclesiasticall government, superiority of Bishops, office of Pastors, administration of sacraments, and prescribed forme of diuine seruice, continue, notwithstanding as intier and forcible, as it doth. And yet, the body beneath of the Cathedrall Church, is so separated from the Quire above: that the actions and assemblies in the Quire, neither at the seruice, nor sermons, nor Lectures is disturbed, by any passengers beneath: saue that their vnecessary and idle walking all that while, is offensive, & (I hope) it wilbe remedied.

But in generall, for all Cathedrall Churches, Collegiat, Parochiall, or any other, if any in laughter or brawling belowder: or vse any voluntary misdoemeanor whatsoever in the Church, especially to the disturbance of the diuine seruice or of the sermon: as they were better away thn there, so there are lawes & penalties already provided, for the chastisement of such disordered persons. If they be not executed, the fault is in the officers. And we thinke our brethren their selues, would become better officers, & fitter to be made, Church-wardens, Syde-men, or Sextens, to look to the execution of the Lawes, that in this behalfe are already made, than that they can, or do set downe any better new lawes to mend this matter, in this their Learned discourse of Ecclesiasticall government. But now, vpon these abuses, where any such are, (thinking vtterly to deface our publike forme of diuine seruice,) they heere disclose the effect of their meaning, in their former examples from the popish seruice, saying,

The learned discourse pag. 68.

Bridges.

Our brethren too passionate comparing our diuine seruice to the Masse.

So, that which was woont to be saide of the Masse, *Missa non morder*, the Masse was a gentle beast, and did bite no man, and therefore was so well beloued of many, may rightly bee verified of our ordinary seruice. For, therefore a great number can so well away with it, because it doth not sharply reprove them of their sinnes, nor disclose the secrets of their heartes, but that they may continue still in all kynd of voluptuousnesse, and all other kinds of wickednesse.

Our Brethren beginne now more apparently, to open their stomacks against the booke of common prayer, and the ordinary celebration of the diuine seruice, that so expressely compare it, to the Popish Masse, whiche so expressely is contrary to it. All the world may see, this proceedeth more of the ouerflowing of choler from the gaulle, than from the deliberation of iudgement in the bzaine. If they say, they compare it not vnto the Masse, for any such Idolatry, superstition, or any error contained therein, wherewith the Masse was sarced. If they do not, and yet will compare it there-

unto,

unto, as resembling the same: it appeareth not for any gentill they beare bying it, but for that they can fynde no such corruption in it, nor can lay the least suspicion of any such idolatrie, superstition, or error to the charge of it. But this notwithstanding, they will compare it thus, So, that which was wont to be said of the Masse, *Missa non mordet*, the Masse was a gentle beast, and did byte no man, and therefore was so well beloued of many: may rightly be verified of our ordinary seruice. What (I pray you my brethren) may rightly be verified of our ordinary seruice, which was wont to be said of the Masse? What? that it was a gentle beast, & did byte no man? Now surely, this is somewhat too beauly a tearme, and too vngentle and bying a resemblance to bestow upon the true Seruice of God. Prours it false, & then spare it not. If it be true, for shame let not men, and wise men, and learned men, and men that pretend loue of Gods truth, affoord so beauly a tearme on Gods seruice. And how then may this be rightly verified? yea, and how may this be verified that our brethren here say of the Masse, the Masse was a gentle beast, and did bite no man? Do they speake this in the Masses commendation? or, doe they thinke this a sufficient prooff hereof, that they say here, it was wont to be said, *Missa non mordet* the masse did byte no man? No did: yea, & that with a most perillous, and venomous tooth, which many felte, that were bitten and stinged with it.

How gentle a beast the masse was, & how it did byte no man.

But, put case it did not, or could not, or it would not, would God that had bene the worst fault in it, that it was a gentle beast, and did byte no man. Is that of it selfe so great faulte, to bee gentle, and to byte no man? What, do our brethren like of or delight in bying? indeede it might so be thought by these sayings, but especially by all the tenors of this, and of all their discourses, both in writing, & in the pulpit, for they byte often, and that soe, not so much their aduersaries, as their brethren: yea, both the Eccl. & ciuill Magist. nor spare to byte any. yea, they fall to bying one another: as though it were good, bying, & a necessary thing. Not remem-

How our brethren delight in bying.

bering that St. Paule warned the Galath hereof, Gal. 5. 15. *If ye bite & deuoure one another - take ye heed lest ye be consumed one of another.*

But our Brethren speake not here of bying one another, but of the masses not bying of a man. And would they haue the masse if it did not byte men, to fall a bying of them? If they had spoken of no barking, it had bene somewhat to the purpose. For the masse did byte, and yet not barked, and therefore indeede, it was a perillous, & a shrowd bying beast, and not a gentle beast, that byte no man.

The Masse did byte and not bark.

True it is, there may come no small, if not more danger euen by that, that byeth not, but seemeth gentle when it is abused to palliate greater vices. As the Syrenes swete song: as the flatterers false toong: as the Harlots smyling bewty and embracements, as the Hypocrites shewe clothing,

gentlenesse
and cruel-
ty.

The Harlot
of Babylon
a shrewde
Queane.
Apoc. 17.

clothing, fasting, praying, almes, &c. and yet the harlot of Babylon, besides that she was arrayed in purple and scarlet, and bedecked with golde and precious stones, & pearles, and had a cup of gold in her hands, full of abominations, & filthinesse of her fornication: yet was she drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus. Apoc. 17. 4. & 6. and therefore, she was a curst and shrewde queane, and not very gentle, but could both byte mens flesh, and drinke mens blood. And the beast on which she sate signifying the State of Rome, which chiefly beareth up the Popish Idolatry as it was also a scarlet coloured beast, full of names of blasphemy: and had seven heades and ten hornes: so this beast likewise, could both byte and fight too.

The popish
baibes
attendant
on the masse
to allure the
simple.

The Iesuities
prauiſes.

I graunt, the Papists allured and deceaued many, with their lolly enticements, that they decked their Masse withall, besides their other baites attendant on her, of hospitalite, bowtie, almes, &c: and at this day, as in times passe, the monkes and friers, so the Iesuities now, do more hurt by their counterfet shew of holinesse, learning, humility, faire speeces, and all their pollicies, to allure the people to them, as the Angell of darkenes transfiguring himselfe like an Angell of light, than if he should shew himselfe like a Diuel in a horrible figure. And therefore the day of the L. should not come till that generall defection should firste come, & till the man of sinne should be disclosed, even the sonne of perdition, which is an aduersary, & exalteeth himselfe aboue all that is called God, or that is worshipped, so that he doth sit as God in the temple of God, shewing himselfe that he is God. 2. Thel. 5. 2. 2. & 4. But when the mystery of iniquity, and the wicked man shalbe revealed, whom the Lorde shall consume with the spirit of his mouth, and shall abolishe with the brightnesse of his coming. ver. 7. and 8. then shall this aduersarye shewe himselfe as he is an open aduersary, and this gentle beast the Masse, and all her friends for her, will toth and nagle, both byte and fight. And I saw the beast (saith S. Iohn Apo. 19. 19.) & the Kings of the earth, & their warriors gathered together, to make battell against him that sat on the Horse, & against his souldiers.

The bloud-
thirsty na-
ture of mas-
se-mongers.

Luc. 11.

Apoc. 23.

The Masse therefore was not a gentle beast, no more than are his cruell and tigerlike Masse-mongers, that for the maintenaunce of the Masse as the mother of all their Idolatry, make these vnnumerous massacres and manslaughters. The Masse was called an vnbloudy sacrifice, but manye mens blood was and still is sacrificed to maintaine it. They therefore that saide the Masse was a gentle beast, and did byte no man: if they were no fauorites of the Masse, did not perhaps meane it simply and in al respects, but as Christ sayd, Luc. 11. 21. 22. When a strong man armed keepeth his pal- laice, the things that he possessed are in peace. But when a stronger than he cometh vpon him, and ouercommeth him: he taketh from him all his armour, wherein he trusted, and deuiderh his spoiles. The Dragon was quiet inough, and the beast also, to them that worshipped him, and had the marke of the beasts i-
mage.

mage: but Apoc. 13. ver. 7. it was giuen him to make warre with the Saintes, ^{not and} and to overcome them. and ver. 13. And it was permitted to him (that is to an ^{sharpenesse} other false beast, representing these false Popes, these Monkens, these Friers, these Jesuites) to give a spirit to the image of the beast, so that the image of the beast should speake, and should cause, that as many as would not worship the image of the beast, should be killed. So that, these beastes, were but gentle in a counterfet sort. For, to them that withstood them, they were beastes indeed: or rather fiendes and furies of Hell.

Gentle not of nature, but of Hypocrisie.

That they were gentle therefore, it was not of their nature, but of their hypocrisie. For seeing that gentlenesse is good, and that men like it better than austerity, the Diuel that was a murderer from the beginning took upon him the shape of the lowly poore woman, and golden skinned subtil serpent, to speake faire, and with wisdom, and not to sting, or bite, or byte our firste and innocent parents, when his purpose was to destroy the and all their progenie.

Sathans practise.

The like practise hath he often vsed since, by his diuelish Ministers and instruments: and so did he by the Masse. Which is of some called well the Horse of Troy, that had so many fierse and bloody Capteines euen within it: and the Helene that was the cause of all the Cities, and so many peoples destruction: or as we may more rightly call her, the very Iesabel of the Romish Achab, that painted her face, and trimmed her heade, vsing her whooredomes & witchcraftes, with the murdering of so many saintes and Prophets of God. and yet forsooth she did bite no man, and can our brethren now rightly say, that this may rightly be verified of our ordinarye seruice, that was wont to be saide of the Masse, *Missa non mordet*, it was a gentle beast, and did bite no man, being a cruell beast, and did bite so many men, though it so falsly deceaued them, with whome our brethren say, it was so well beloued, that being bewitched in loue with it, they felt not the sting and biting of it?

The Masse like to the goodly Troiane Horse, to Helen, & Iesabel.

As for our ordinary forme of publike seruice and prayers, vnto the Lord: that it is mylde and gentle, proceeding from the unfained and true gentlenesse and mildenesse that is in our Lord and Sauour Iesus Christ, and the sweete comfort of his holy Gospell. If therefore it be well, or better of many or any of vs beloued, it is all the better, nor any blemish to vs that loue it, or to it that deserueth to be loued. Neither may this rightly be vphayned as a fault, that it byteth no man, if it helpe and heale al men that are bitten, which come for comfort thereunto. For in our ordinarye seruice, consisting most part of publike prayers, made by the Minister & the congregation to the Lord our God, though we humbly acknowledge (as those that are bitten and stung with sinne, and lay open before the Lord) our wounds and guilt, which are greuous vnto vs, and euer against vs: yet alwaies we so flee to the throne of grace, that (reposing our truste in the

How it lyteth not.

riche

nes and sharpnesse of our diu. Service. riche mercies, and sweet promises of our heavenly father, in his sonne our Sauour Christ, through the pledge and earnest of his spirite.) We cast the anchor of hope, on the rock of faith, which shall neuer confound vs, but worke a strong and assured consolation and help vnto vs. And in this respect here is no byting.

What kind of byting it hath. And yet in respect of other necessary parts, in our ordinary seruice of the Lord, there is a byting too, in a sort, but a good byting, if it may be so called. As Christ likened the Gospell vnto the mustardseede, that hath a kinde of byting (as we terme it) but such a byting, as drawes no blood. And as the mercifull Samaritane poured in the sharp wine, into the blow- dy woundes of the man that was fallen into the theeues handes, though it were smart and byting, the better to cleanse them, euen so well as the sweet oyle to comfort and close them. Of which nipping (rather than by- ting) tartnesse, and muche more than any beastlye byting with the teethe, though there may be some fitter resemblance, and more profitable vse: yet both this byting, in what sort soener it be, more properly belong to the re- spect of the Law, than directly it doeth to the office and consideration of the Gospell. And as we like not of the false brethren, called *antichristians*, the aduer- saries of the Lawe, as repugnant to the Gospell. So our ordinary seruice is not without this part also of the Law. For both among the Psalmes, (whereof a portion euery day is read) diuerse dreadfull threates, and im- precations to impenitent sinners, are pronounced: beside the terrible exa- ples and warnings of Gods iudgements, conteyned in the Lessons, both of the olde and new Testament: besides sundrye other admonitions, and reprehensions of vices, so well as exhortations vnto repentance, & new- nesse of life: with prohibitions of the vnworthye to participate and receaue the holy Communion: with Comminations, and denouncing the curses, a- gainst the trespassers of the Law. All whiche things, are apparantly con- teyned in the prescribed forme of our ordinary seruice of the Lord. Now though the bestiall Masse had none of those true comforts, nor any of these seuerer iudgements of God, sincerely set forth; yet, we (God be prayesed for it) haue them in our ordinary seruice of God. This therefore is a ve- ry vncharitable and vntrue resemblance, of the Masse, and our ordinary seruice: being in all these thinges (as wee haue plainelye seene) the one so plaine contrary to the other.

How the law is ioined to the gos- pell. Upon this most wrongfull resemblance, our brethren conclude. For, therefore a great nuber can so wel away with it, because it doth not sharply reprove them of their sins, nor disclose the secrets of their harts but that they may continue still in all kynde of voluptuousnesse, & al o- ther kynde of wickednesse.

The lear- ned disc. To away well with a good thing, it is well done, and the greater nuber that is do, the greater cause we haue to praise God for it. Contrariwise,

to take away, or to keepe themselves away, or not to away well with a good thing: it is an ill thing, and the greater number that do so, augmenteth the euill and the griefe of it. If any away the better with our ordinary service because it doth not sharply reprove them of their sinnes: what sharpnes herein, our eager minded brethren can best away withall. or, how they expound sharpnesse, I am neither so sharpe set to examine, nor so sharpe wit- ted for to finde: Let themselves declare it. But this I am sure, and it is open to all, that our ordinary service doth reprove mens sinnes, in such sort of sharpnesse, as the Scripture doth: when it layeth before them, even the very words themselves of the Scripture: besides the admonitions ther in contayned, that are plentifully and directly gathered out of the scripture. And in this wise, as Gods word doth, it doth disclose the secretes of their hearts, and lay them open both to God and to their own consciences. If any contemne it or marke it not, or are not moued by it, or continue still in their wickednesse: the fault is their owne, & not to be imputed to our ordinary service of God, but to their ordinary service of the Diuell. And so, the wicked (meaning the reprobate) will continue still in their voluptuousnes, and all other kinde of wickednesse, notwithstanding al the preaching in the world.

Our diuine service re- proueth mens sinnes

But how may our brethren rightly verifie this, that a great number can so well away with our ordinary service, &c. that they may continue still in all kinde of voluptuousnesse, and all other kind of wickednesse? As though our booke of common prayer, and ordinary service of the lord did teach them and foster them vp in all mischief. The heathen raysed such soule slaunders on the diuine service of the christians in the primitive Church, and will our own Brethren now breake forth into such railing of our (their brethrens) diuine service? What could the papists (our professed aduersaries) haue said worse? yea, the most obstinate recusant of them all: how mightily do our brethren confirme them in their disloyalty. But neither Papists on the one side, nor these our malcontented brethren on the other side, are able (or euer by Gods grace shalbe) to proue any one spark of any kinde of voluptuousnes, or any inkling of any other kinde of wickednes, to be maintained, either because, or by meanes, meaning directly (for indirectly what may they not also accuse) of our ordinary service, & prescribed forme of publike prayer. But that on the cleane contrary, it is an better enemy, & tendeth to the abolishment of al voluptuousnes & wickednes, if it be duly used as it should. Now when our brethren haue thus bitterly beset our ordinary service of the L. they return to y^e commendation of preaching.

Our brethrens fowle slaunder of our diuine service.

Whereas by preaching, their conscience is gawled, their wickednes & hypocrisie discovered, their damnation threatned, they are called to repentance, & forsaking of their pleasant sins, & to holines & innocency of life

The learned disc.

pag. 66

And

cy of our
diuine ser-
uice.

Bridges

Our ordina-
ry seruice
hath all the
effects
that our
brethren at-
tribute to
preaching.

Our ordina-
ry seruice
may better
be called a
preaching,
than oppo-
sed against
preaching.

And may not all this and moze too, be likewise said to be effected of god, even by the ministry of our ordinary seruice of the Lord, if it be set forth as it ought to be, and men would heare it as they ought to doo? May it not gaul a sinners conscience, that hath so gauled alreadye the recusant aduersaries, that they cannot in any wise abide to heare it, any moze: yea, much worse than all the preaching in the world, as most contrary of al other things, to all their popish, blinde, erroneous, superstitious and idolatrous seruice? And whosoever shall marke the same with reuerence & attention (as in dutie he is bound to do) shall finde our ordinary seruice of the Lorde, not onely full of sound doctrine for faith, godly p̄cepts for life and exceeding swete consolation of the spirit: but he shall well feele (hath he any feeling of his sin) that his conscience also shall be gawled (to vse our brethrens tearme) to consider how godly and religious a forme of Diuine seruice it is, and how vnreligiously it is neglected. And withall, it layeth open vnto the markers of it, their sinnes before them, and toucheth them with remorse thereof. So that both thereby (as our brethren here speake of preaching) we may likewise saye, their wickednesse and hypocrisy is discovered, their damnation threatned, and they are called to repentaunce, and forsaking of their pleasant sinnes, and to holinesse and innocency of life: so, our ordinary seruice of the Lord, besides our public prayers, which also are very effectual to moue vs heereunto, is so little to be opposed vnto preaching: that it may better bee called a fruitfull kynde of preaching.

Not that we deny, but that preaching (vnderstood in his proper kynde and being well vled) worketh these effects also; but we affirme this (and the experience is apparant) that these effects may be, and oftentimes are brought to passe among vs, even by the reuerent ministrye, and deuoute hearing and communicating with the Minister, in the public confessions, in the public prayers, in the public admonitions, and exhortations, in the public setting forth of the appointed parts of Scripture, & in the public administration and participation of the Sacraments: all which are conteyned in our ordinary seruice of the Lord.

I graunt, wee cannot auoide all this to be done, in all them that heare the ordinarie seruice: no moze can our Brethren auoide, all this to be done, in all those that heare the preaching. But, say our Brethren:

So that if there be any sparke of the feare of God in them, hearing preaching: so often as they vse to heare seruice, they will fall downe on their faces & worship God, acknowledging the great power of God in his Ministers. 1. Cor. 14. 15.

The lear-
ned disc
pag. 68.

1. Cor. 1. 51

Bridges

This exception so that, was well added. and with the like exception, we dare say as much of our ordinary seruice, for Prayers haue as effect- uall promises in their kindes, to those that feare God and honour him, and

call

call vpon him: as preaching hath. So that if there bee anye sparke of the feare of God in them, meaning true sparkes, (as Christ speaketh for faith *As much as is a graine of of mustard seed Mat. 17. 20*) hearing our ordinary seruice of the Lord, especially, hearing the seruice so often as we do: although they heare not preaching so often, because they cannot conueniently so often haue it, as they conueniently may the ordinary seruice: yet will they as much, if not more, than any euen of our brethren themselves, vse to do at any preaching, fall downe on their faces, that is, prostrat and bow down both their soules, and also their bodies, by inward deuotion of their mindes before the Lord, and by lowly bowing of their knees vnto the Lorde, before his congregation, as a reuerent token of their vnsained humility, and so, worship God: as do the other faithfull Christians assembled in his name, to call vpon him, and to glorifie him, *acknowledging the great power of God in his Ministers. 1. Cor. 14. 25.* and no small power of God in his Minist. is declared to the penitent euen in the very fronte of all our ordinary diuine seruice of the Lorde: where the Minister after the confession, pronounceth in the name of God, the forgiveness of the sins of man.

But our brethren apply this alonely to preaching, and in very deepe, in the selfesame place, which is not the 15. but the 24. and 25. verses, S. Paule mencioneth prophesying, and he maketh the comparatiue opposition, not betwene publike prayer and prophesying: but betwene the speaking with tongues, and prophesying. And as he maketh this an exemplification of all that went before, concerning this matter: so not onely he stretcheth his whole treatise of edification, as well to prayer as to prophesying: and therefore, not only in this chapter, 1. Cor. 14. ver. 14. 15. 16. & 17. he mencioneth also publike prayers, which he would likewise haue as prophesying, to be made to edification, in a tongue knowne, that the vnlearned may say Amen. but also before, in the 11. chapter ver. 4 & 5. he ioyneth praying and prophesying together: *Euery man praying or prophesying, hauing any thing on his head, dishonoureth his head. And euery woman that prayeth or prophesjeth bare headed, dishonoureth her head.*

The wordes of S. Paule 1 Cor. 14. applied not only to prophesying, but also to prayer and to the seruice of God

Neither doth the prophesying that he so often mentioneth, both in the 14. and before that in the 13. and before that in the 12. and before that in the 11. Chapters of this Epistle, signifie onely the function of preaching: For speaking of euery mans prophesying, cap. 11. verse 4. and of womens prophesying, verse 5. and of making Prophets distinct from Teachers, Cap. 12. verse 28. and 29. and of making the gift of Prophecye, to bee the knowing of secretes and knowledge, cap. 13. ver. 2. and euen here in this place, Ca. 14. ver. 24. speaking of the people, whiche are not ordinary Ministers of the word and Sacramentes, he saith: But if all doo prophesie, and there come in one, &c. So that properly, he speaketh

of preaching keth not here, of the only function that is ordinarily peculier to the Minister, and whereof our brethren now dispute: but besides the speciall giste of foretelling things to come, or of reuealing (though things present) yet secret, as he saith here, of him that commeth in among these Prophetes, that the secretes of his heart are made manifest, as Peter made manifest the secretes of Ananias and Zaphira: Or else of such exercises also, in expounding the hidden mysteries and secretes of the holy Scripture, as the giste was then more peculier to that age of the Primitive Church, and in their courses and places, more common, than now it is to all the faithfull.

Propheſſing
taken inpro-
perly

But, howsoever prophecyng be here understood, it debarreth not the like, at least, some parts of these effectes, from the reuerent and attentive hearing of Gods word it selfe, openlie redde in the Church by the Minister, though at that thme not expounded. And perhaps the place that is read, be plaine enough to vnderstande, and to moue the attentive hearer of the same, without a Preacher. Neither debarreth it these effectes, from the publike and ordinary prayers of the Church, & from other parts of the diuine seruice, if they be so disposed, as S. Paule there would haue all thinges done to edification, although no prophecyng bee vsed, nor sermon be preached at every time when those publike prayers are made as already we haue at large proued.

The lear-
ned disc.
pag. 69.

But (say our brethren) that they cannot away withall, being lyke vnto Felix the Linetenant of the Romaines in Iewry: Who, when he heard Paule a poore prisoner, that stood before him bownde in chaynes, preaching of righteousness, of temperance, and of the iudgement to come, he was wearie of him, because hee was a great oppressour, and an intemperate person, and therefore feared the iudgement of GOD for his sinne, whiche hee purposed not to forsake. Such is the maiesty of Gods worde, when it is preached, that either it boweth or breaketh the wicked in peeces.

Bridges.

The effect
of S. Paules
preaching
wrought in
Felix.

Saint Paules preaching of righteousness, of temperance, and of iudgement to come, made Felix tremble, Act. 24. ver. 26. and yet that trembling came to no perfect effect in him, to his conuersion. And manie more heard S. Paules preaching at the same time, that trebled lesse thereat than Felix did. And yet this impayreth not the Maiesty of Gods word when it is preached, Not, that it wanteth power to doe that, which our brethren here saye, that when it is preached, it either boweth or breaketh the wicked in peeces: but that it alwaies doeth it not. For, here it neyther bowed nor brake in peeces, a great many wicked hearers of it. To which purpose, our Learned brethren might haue brought out far better proues.

But, may not this be said also of publike prayer? no doubt, wee may safely

safely affirme thus much, euen of our ordinary forme of the diuine ser-
uice, where the worde of God is also set forth, with sundrie admoniti-
ons, confessions, exhortations, and instructions, besides the supplicati-
ons, and thanksgiuings: that although not alwaies, and euery man that
is present at the same: yet hath it often bowed, moued, pearced: yea,
and conuerted many a great oppressor, and intemperate person: manye
a blinde Papiste, and superstitious Idolater, and woime them to God, or
rather God hath woime them by it, if not so much, as by preaching, yet,
very much by it. And manie, partly by the one, partly by the other.

*The effect
of diuine ser
uice in ma-
ny herens of
it.*

Yea, by this, bee hath so broken in peeces, the rebellious hartes of the
moste obstinate aduersaries: that they had a great deale rather, heare
many Sermons, (yea, they will come dogging after the preachers, who-
souer the Preachers be, to entrappe their words, as the Pharisies diide
with Christe) than to come to anie one assembly of our publike prayers,
and ordinarye seruice of the Lorde. Wherewith in no wise they will
ioyne with vs, or giue the least hearing in the world, whiche they will
not spare to giue, with all obseruation and noting of our preachings.
And haue they so great feare of our diuine seruice, and publike prayers,
and doe our owne brethren make so light account, and so little regarde
thereof? What an hardening of the common aduersaries hartes, and
occasion of vtterly contemning all our profession of the Gospell, is this vni-
to them?

*The Papists
had rather
heare ser-
mons many
times, then
any times
our diuine
seruice.*

Our Brethren now, to close vp all this part, against our Diuine
seruice and publike prayer, conclude it also with a prayer of their making
and say:

God graunt therefore, that in steede of ordinary formes of prayers,
we may haue preaching in all places.

And in place of Amen, God forbid say I, with an other prayer to the
contrarie: (if it be his good will) not so much (good Lorde,) to punishe vs,
that this our brethrens prayer should be graunted. For then, not onely
this that now we haue, but simply all other formes of prayers, should be
quite and cleane abolished and taken from vs.

If they had prayed, that they might haue continued with preaching,
as befoze they said pag 67. there would be no ordinary prayer, with-
out preaching, that had yet, bene moze tollerable. But to praie, that
we might haue the one in steed of the other, and that in all places: what
is this, but to praye that all ordinarye formes of prayer shoulde bee al-
together crypelled, that preaching may occupy all the time and place
thereof.

Wee will not, neither dare wee praye, that ours, or any other ordi-
nary formes of praier, shoulde in all places be in steede of preaching:
but

of preaching but that preaching shoulde rather be more often than it is, and that in all places, if it would please God, that all places mighte be so furnished. It not, yet in as many places, as may be. But to wish all ordinarye formes of prayer, to be in all places, or in any place wholly displaced, to place preaching: God forbid it should so be, or we should so wish it. Surely (in my opinion and vnder correction) this is eyther a very greate ouershot in our brethren, or else it fauoureth of some woofse purpose, than I would gladly surmise, our brethren went about.

Our Blast
prayer wold
abolish the
L. prayer, &
all.

Although they not onely herein go about to ouerthrowe all the ordinary formes of prayer, that are already with vs established by all the estats and highest authority of the Church of Englande, or any other that we can make, if there be any defect herein: but also their own ordinary forms both that in Scotlande, and that of Geneva, and that of Middleborough, and that which now last of all they haue renewed in London: and to the which, their selues haue prefixed this title: A booke of the forme of common prayers, administration of the sacraments, &c. agreeable to Gods word, and to the vse of the reformed Churches. All this booke, and these their owne ordinary formes of prayers, are here prayed for by these our brethren the Learned Discoursers, to be as wel as ours extinguished. *Pea* they make no exception of the Lords owne Prayer, which also is a prescribed & ordinary forme of prayer. But against this prayer of theirs, which we pray and hope God will neither graunt, nor heare: we haue already at large sufficiently sene, good euident and warrant, for ordinary formes of prayer in Gods Church.

The lear
ned disc.
pag. 69.
& 70.
1. Cor. 14. 15.
& 16.

The second thing that we haue to obserue is this, that althoughe wee make it the dutie of the Pastor, to pray in the name of the whole congregation, yet do we not so meane, but that the whole congregation with one heart, and with one voice may praise God, with singing of Psalmes all at once. For, this custome hath continued in the Church from the beginning, that the congregation haue prayesd God with Psalmes, singing altogether.

Bridges.

If the whole cōgregation with one hart & with one voice, may praise God with singing of Psalmes at at once or altogether: then may the whole congregation with one heart & with one voice, al at once, or altogether, make their prayers to God. For, wheron do the Psalmes consist, but euen of those parts that S. Paule 1. Tim. 2. v. 1. speaketh of, to witt: *Deprecatiōs petitions, intercessions, & thanke(s)gimings.* All which if they may of all the whole congregation al at once, or altogether, be sung: why maye they not as well of them be saide, as sung, if they be said distinctly, and without confusion? Singing (I grant) doth wel. where it may be had, & where they haue tunable voices, and sufficient skill to keepe their notes in tune and order.

But,

But is singing more fit for prayer than is saying? I am glad to heare our Brethren to fauour singing of prayers. But, can they not do, but they must ouer-do: all the whole Congregation can not sing so wel all at once, or altogether, or perhaps manye of them not at all, except they shoulde sing a blacke sanctus. But, they may all at once, a great deale more easily say those prayers, or some psalmes that they cannot sing, not onely if they can reade, but if they can folloin the Minister, that saith the same before them. And yet, they be not put either to the singing or saying of all, or of halfe a quarter, but of some fewe, and short, and easy, and those that they are acquainted well withall, which if they can sing, it is well, and a good hearing. But looke what they can sing, that (I thinke) they can as easily say, and as orderly too, if they be so disposed.

But how do our brethren proue, they should thus sing altogether.

For (say they) this custome hath continued in the Church from the beginning.

Our Brethr.
reason of cu
stome from
the begin-
ning.

Pea? and is this then, a good plea with our brethren, of such a custome as hath continued from the beginning? When (I thinke) they will be- thinke them-selues a little better, for the continuing superiority of one priest or Elder, aboue his fellowe priests or Elders, which also hath continued in the Church from the beginning, as we haue at large before de- clared. And haue we not seene this custome also, that the whole Congre- gatio as wel saying as singing (and that oftner saying than singing) made altogether at once, as with one heart, so with one voice, their prayers and thankesgiuings vnto God? Of which continuance we haue seene the cu- stome, both in the olde testament and in the newe, euen from the begin- ing.

As for that our Bre. make it the duty of the pastor to pray in the name of the whole congregation: we deny it not, that this is his duety, but, this debarreth not, but that the whole Congregation also, may now and then ioyne with the pastor, with one heart and with one voyce and so wel as sing, so likewise may they pray altogether at once, if not in their owne names, but in the name of Iesus Christ, yet in their owne voices, and for their own selues, as wel, as the minister also to pray for them, and in their names. Which debarre of the whole congregation so to do, more than de- barring them of singing, is too nice and precise a scruple in our brethren without warrant either of commandement, or of custome continued, in the Church from the beginning for the same.

The Pastors
of praying
in the name
of the whole
congregatio

The congr.
duty of pray
ing with
him.

And these three partes of a pastors duety, to preache, to Minister the sacraments and to pray, are so necessarily required of him in the worde of God, as no man may rightly execute the office of a pastor, but he that performeth all these, eche one in their due time. And to this part of prai- er may be referred, the blessing of Mariages, not of necessity, but of an-

The lear-
ned disc-
pag. 70.

Bridges

The Pastors
duty of pre-
ching.

His duty of
ministring
Sacra. and
praying.

The prayers
may pro-
ceed thogh
there be no
Sacra. mini-
stred at that
time.

To all these three partes of a Pastors duty, we assent in this manner. For the first, that it is his duty to preach, either distinguishing of the manner of the preaching, or the necessity of the duty, as we haue before declared. And like wise for the other two, wee graunt them as necessary, as our brethren doe require them, and as partes of his duty. Nowbeit, as our Brethren here at length do confesse, not alwayes either these two, and much lesse all these three, to bee necessarily executed and performed all at once, but each one in their due time. So that, although preaching (in the sense as our Brethren vnderstand, distinct from teaching) want vpon any necessary or conuenient occasion at the same time: yet may the pastor rightly procede in executing the part of a pastors duty, for his publike prayers, and perfourming the administration of the sacramentes. And though the Sacramentes also, vpon any occasion or necessity, bee not administered: as, for Baptisme, if there be none to be baptized, or the people do not receiue the communion at euery assembly, as our Brethren. (I think) will not say it is necessary, especially in the assemblies at the euening prayers, except they will haue no publike euening prayers, or the communion to be receiued in the euening: yet, without the sacramentes, may the publike prayers rightly procede. Yea, though there bee neither sacramentes, nor sermon at that time, yea, and though there were a Preacher neuer so learned, except they will in euery Congregation, prouide at least for two preachers, one to preach at the Morning Prayer, the other at the euening prayer, or prouide sufficient health and strength for one to serue alwayes both the turnes, or else, cease the publike euening prayers, and now and then Morning Prayers too, for want of the sacramentes and the preaching.

And although it be more requisite that publike praier should be made, both at the preaching of a sermon, and especially at the ministration of the Sacramentes: yet, as publike prayers may procede without eyther of these, so may either of these both preaching, & also baptisme (though not the communion of the L. body & blood) be administered without the publike prayers, if such necessity or occasion serued as we haue seene sufficient examples thereof, euen in the Word of God. Notwithstanding, with publike prayer, (we stil grant) it is alwayes better. And when all these three parts of a pastors duty, preaching, ministring the sacraments, and praying, are ioyned one with another: we deny not, but it is best of all.

As for referring the blessing of Mariages vnto prayer, I like it also very wel: But then, I would haue our Brethren make this withal, that here they say of this blessing, or praying for them, that it is not of necessity but of an auncient vse of the Church. Now, if the praier for the married be not of necessitie, but of conueniencie, because it is an ancient custom

The blessing
of Mariages
referred to
prayer.

some of the Church: what then shall we thinke of the administration of the sacramentes vnto them at the time of their Mariage, or of a sermon to be preached vnto them, when the publike praier, that God would bounch safe to blesse those, that are to bee ioined in the sanctified and honourable estate of Matrim.) is not of necessitie? yet are our W^{ts}. herein to be again much commended, that would haue these prayers of blessings bled at mariages, because though they be not of necessity, yet are they of an auncient custome of the Church. Which rule if they would consider in many other things, being neither wicked nor superstitious, being neither against good manners nor true Doctrine, though they bee not prescribed, nor yet expressed in the word of God, nor are of any necessitie, but of an auncient custome in the Church: they would not reiect so many things, cheere-ly, not so contemptuously, as they doe.

An auncient custome of the Church

2

The

The argument of the 9. Booke.

THE 9. Booke treateth of the Churches authority in disposing matters of order, comlineffe and edification, and of the church of Engl. lawfull proceeding herein. Of these Discourfers disobedience and reproches of the churches dooings, and vrging their owne orders without authority: of the daunger in contentions for small matters: and of vrging and impugning ceremonies: how comlineffe, order and edification are ioyned and seperated. Of S. Paules reproouing the vncomlineffe of Womens prophecying and preaching, and why these Learned discourfers so especially note this vncomlineffe: how their owne positions inferre Womens preaching on necessity extraordinarily, and so, of consequence, Baptizing. How Women did then prophefy in the congregation of the Corinthians, and of our late abuse in that exercise: the confuting of Beza and others interpretations for Womens prophecying, to haue beene but onely in hearing, with the manifold examples to the contrary. How farre Caluine and other Protestantes allow it or debarre it: how Caluine digresseth hereupon from Womens publique speaking to their publike gouernment, and with what hard tearmes he concludes against it. How Danaus resumeth the same question, & followeth further vpon it. Of the cause that carieth away Caluine, Danaus & all the French writers from the æconimicall to the politicall gouernment of Women: & howe requisite it is to pursue this digression, both to stande on our necessary defence in this point, and to confute all suche, as heretofore, both in other countries and among vs, haue set foorth Bookes against Womens Regiment. To which pointes are first examined, the arguments that Canalis the French chronicle hath gathered together against all womens Gouernmēt, vnder pretence of the Salike Lawe in France: with examining & conferring the law of God, the law of Nations, & the ciuill law.

Besides

besides the examination of the often practise in France by the
gouernment of Women of the ancient state of France: the pede-
grees in and before the time of Pharamund, and since. The
lynes of the Merouingians, the Carolines, and the Capetians, or
Hugonians, all from the right and title of Women. The argu-
ments for the gift of healing, and of the same also in the kings
& Queenes of England. The hurt and troubles that the deuise
of the Salike lawe hath bred to all Chrestia kingdomes. The ex-
amples, obiections, & reasons pro & contra in Daneus, & the
answers vnto him, with the examples of wom. gouernment in
all ages and in all the most famous peoples of the World, besides
England: & cheefly in the Empire of Rome, which Daneus ex-
cepteth: & of Daneus conclusio against patrimonial magistra-
cy & iurisdiction. Lastly, the answers to the argumentes of
Bodinvs and of Hottomanus, against womens regiment, & for
the Salike Lawe, with Hottomans Judgement thereupon.

Furthermore, in those things that are necessary partes of the Pastors of-
fice, the Church hath authority to dispose them, as touching the cir-
cumstaunces, for order and comelinesse sake: but cheefely for edificati-
on. As the dayes and times of preaching and administering the sacra-
ments, the places meete for the same, and for publike prayers: also the
forme and manner of vsing those things, so that all things be done com-
ly and agreeable to order, but especially that in all things, principall re-
garde bee had to edification, which Saint Paule so often & so precisely
vrgeth in the 14. Chapter of the 1. Cor. For therefore ought our assem-
blies & commings together to serue, that therefore we may be better,
that we may be taught, that we may be edified. 1. Cor. 11. 17. 1. Cor. 14.
23. 14. 23. 26. 31.

The lear-
ned disc

Pag. 70.

& 71.

1. Cor. 11. 17

1. Cor. 14. 23

24. 25. 26. 31

Bridges

The chur-

che's autho-

ritie to dis-

pose matters

of order,

comlines &

edification.



If the Church have authority to dispose these
thinge, that are necessary partes of the pastors
Office, as touching the circumstaunces, for order
and comelinesse sake: but cheefely for edification,
as the dayes and times of preaching, and admini-
string the sacramentes, the places meete for the
publique Prayers: also the forme and manner of

ches au-
thority.

Our Brethr.
doings with
our author.

The allow-
ance of a
prescribed
forme of
ordinary
publike
prayer.

Our brethr.
duty of o-
bedience to
the Church
of Eng. dis-
posing a
prescribed
forme.

things: with what authority then do our brethren take upon them, to trans-
pose in the Church of England, that which the Church of England hath
disposed? with what authority can they abrogate or alter the dayes and
times of preaching & administering the sacraments, that the Church of
Engl. in like manner by her authority hath disposed? with what authori-
ty can they dispose assemblies, & commings together of the people, to bee
made in other places, than to that purpose are disposed: with what autho-
rity can they controul or disobey the form & manner of the publike prai-
ers, & vsing those things in the ordinary seruice, that the church of Eng.
hath disposed to be used? yet they will not only refuse to vse those things
& the form & manner of publike prayers, noz only deface & reuile them
as naught, but set forth & oppose against that, which by the churches auto-
rity is disposed, another forme & maner of publike prayers of their own
disposing. Yea, if wee were disposed to examine better their owne posi-
tions: how standeth this with their prayer, on the other side of the leafe,
pag. 69. saying, God graunt therefore that in steed of ordinary formes of
prayer, we may haue preaching in all places? If the church haue authori-
ty to dispose for publike prayer, the form & manner, so that al things be
done comely, & agreeable to order, but especially that in all thinges,
principal regard be had to edification: then, not only a forme of publike
prayers hindreth no whit, but furthereth comelines, order & edificatiō: but
also the church vsing her authority, in disposing of an ordinary form of
publike praiers, so well as in disposing the daies & times & places for
preaching: it cannot be that preaching in all places shoulde bee had in
steed of publike praiers, but that both of them should stil continue, in their
dayes and times, places, forme and manner, by the Churches authority
disposed.

And what followeth hereupon? but that either our brethren must denie
the Church of England to be the Church, and so, not to haue authority of
their disposing of these things: or els, granting it to be the Church, this is to
say, a particular Church, for, I think they will not say, that they mean this
only of the vniuersal church, noz yet of euery seuerall congregation, for so
our 132e. assertion were not true: but speaking heere indefinitely, that the
church hath authority to dispose these thinges: they mean, every whole
state of any true particular Church in Christendome. As the Church of
England in Engl. the Scottish Church in Scotl. the Heluetian, the Gene-
uian, the French and the Dutch Church, in their owne states. Which be-
ing confessed: our Brethren being neither the Church vniuersall, noz the
whole state of the particular Church of England, but priuate members
in the Church of England: and though some numbers of them heere and
there collected, may make some seuerall congregations: yet are they not
of sufficient authority, no not so to collect themselves, or haue any authority

of making any assemblings or commings together at all in any place, *ence.*
being but private persons: without the disposing of them that have auto-
ritie in the Church, or of the whole estate of the church of England ther-
unto: then must they needs confesse withall, that they doe greatly offende,
in going about to gaine say and overthrowe this authority of the whole
Church of England, which hath by her authority, so much as in her lies,
disposed ordeined, and established these things, as touching the circum-
staunces for order and comelnesse sake, but cheefely for edification, as
the dayes and times of preaching, and administring the sacramentes,
the places meete for the same, and for publike prayers: also for the form
and manner of vsing those things, that all thinges be done comely and
agreeable to order, but especially, that in all things, principal regard bee
had to edification.

Nowe, when the Church of Englande hath by her authority, and by
the authority of the supreme gouernor of her vnder Christe, and of all
the gouernors ecclesiasticall or politicall of her whole estate, thus dispo-
sed these thinges: Is it lawfull for any private persons, bee they learned *Their of-*
or vnlearned, be they few or many, in the same Church, to resist this au- *sence a-*
thority? whether this be to resist euen God, or no: and whether, that which *gainst God.*
Saint Paule wrote to the Romaines, Chapter, 13. charging them beeing
Christians to obey their Ciuill Magistrates, (though euill and Heathen, in
ciuill and indifferent matters, do not much more binde euery particular
private Christian, & all Christian subiects, to obey their Christian Magi-
strates, and all good Christian both Ecclesiasticall and politike gouernors,
& the whol particular estate & authority of their owne church, wherof they
are but private members: I refer it, to euery indifferent readers iudge-
ment, & to our Bre. owne answer, on better aduiseement of these thinges.
If our Bre. deny, that they haue euer done, or yet doe resist the Church
of Englands authority in disposing these thinges: what was all this that
was last spoken of, against the ordinary form of publike praier & diuine
service, besides the authority it selfe of the ecclesiasticall gouernors, and
many other thinges of circumstances for dayes, times, places, and admi-
nistrations of Sacraments, that they so vehemently impugne? If they say, *The church*
that herein yet, they doe not resist nor speake against the Church of Eng. *of Eng. hath*
for her authority to dispose these thinges, but resist and speak against her, *not ouerrea-*
only for this, that she hath abused her authority, and that she hath encro- *ched her*
ched further, than shee hath lawfull authority to warrant her doing: for, *lawfull au-*
that her authority as touching these circumstances, is but for order *thority in*
and comelnesse sake, and cheefely for edification: and that it is to be *those thinge*
restrained with this limitation, So that, all thinges bee done comely,
and agreeable to order, but especially, that in all thinges, principall re-
garde bee had to edification, which S. Paule so often and so precisely

vrgeth in the 14. Chapter of the Cor. Neither do we desire to haue the Churches authoritie in these circumstances, to bee enlarged one inche further. And such so (God bee prayesed) hath the Church of Englande had, an especiall consideration of al these 3. points, of comelinesse, of order, and of edification.

Our brethr.
il demeanour
towards
their mo-
ther the
Churche of
England.

If they thinke not so, acknowledging her to bee a true Church: except they can proue it better, than hitherto they haue done, and yet should they proue the same also, (if they coulde) with moze modesty and humility than they attempt to doe: they both offer too great an iniury to their true and louing Mother the Church of England, whose Children (if any children of the Church) they be, and bewray too great a partiality to their owne opinion. And, moze seemely of the twain, it might be thought to all good men, that as they confesse their Mother hath authoritie, giuen vnto her by their Father, of disposing these circumstances to these ends and purposes: that withall, they should rather render her this hono^r, being known other wise, to be a true, reuerent, and chaste mystricall wife vnto her spouse & husband, and to bee a naturall and tender mother to her children, hauing nourished the with the pure milk of Gods word, and brought them vp to that knowledge of God which they now haue, to thinke, that she hath vsed her authoritie well, in disposing these circumstances to these ends accordingly, and submit themselves to her disposing of them: than to accuse her to their father, or make an outcry of her to the world, that she hath abused her authority in these things, and that these circumstances are not disposed to these 3. ends, neither by her, nor by any for her, that either their father, or she, hath committed her authority of disposing them vnto, except they be a new disposed, & transposed, in such order, as they the pinate children shal conceive, to bee moze agreeable to these ends. What an vnaturall part were this? yea, how is it not as great fault, on the contrarie as the aduersaries, that extolled and honozed their mother too much, giuing her equal authority with God, (whom they pretended to be their father) not onely in circumstances, but in pointes of religion, and making her to alter Gods commandements: thus aduanced they their mother, which was and is notoriously conuicted, of most manifest spiritual fornication. And wee now, that professe our selues to be children of her, whom we al acknowledge to be the true wife, and chaste matron of the L. What we thus on the other side dishonour her, that when we cannot deny her authority in these circumstances, we shal say, she vseth the not to the end, for which they are giue her? As for that, which Paul so often and so precisely vrgeth, 1. Cor. 14. In all these verses so precisely quoted, 23. 24. 25. 26. & 31: What is there anie thing in anie one of all these verses to the purpose, that heere our Brethren speake of: saue that onelie in the end of the 26. vers, Paul saith: Let al things be done to edifying? which precept I know not, nor it is yet

The aduersaries hono-
red their
mother too
much, our
Brethren
too little.

prayed,

promised, that this our mother the Church of Englande, in disposing any of these so named, circumstances, doth transgresse and abuse this her authorie. As for the other place here also cited, 1. Cor. 11. 17. is nothing likewise to the present purpose. Now, in this (saith S. Paule) that I declare, I prayse you not, that ye come together, not with profite but with hurte. Except, that it maketh more against our Brethren them selues, than it doth anie whitte against the Church of Englande, for any circumstance of these things that by her authority she hath misdisposed. True it is, the church of Corinth beganne to abuse and dispose amisse diuerse thinges, which S. Paule dissuading them from, teacheth them in what comely sort, the men and women among them should pray or prophetic. Which when he had declared, (preuenting such contentious persons, as would vnneccessarilie disturbe quiet, comely, and indifferent orders) he sayth ver. 16. immediately before that which our Brethren alleage: but if any man be contentious, we haue no such custome, neither the Churches of God.

Contentious
disturbers
of the church
orders

Upon which generall admonition, Caluine sayth: He is contentious, that is, stirred vp with a lust of mouing strifes, neither regardeth hee, that place should be giuen to the truthe. Such are all they that vpon no necessitie, would ouerthrowe pull vp (or destroy) all good and profitable rites (or customes,) which moue cōtrouerfies of matters not doubtfull, which holde not themselves contented with reasons, which suffer not themselves to be restrayned into order, such are also *disorderly*, those that are vnciuile, or not able to be kept companie withall, who with a foolish affection are carried into a forme that men are not accustomed vnto. Paule vouchsafeth to giue those men an aunswere: because contention is a pernicious thing and therefore it ought to bee driuen awaie from the Churches. Wherein he teacheth, that such frowarde persons and desirous of brawling, should rather bee kept vnder with authoritie, than with long disputations to be refelled. For, there will neuer be an end of contentions, if by struing thou wouldest overcome a quarrellous man. For he will neuer be tyred, although he be overcome an hundred times. Let vs diligently therefore, note this place, least wee should suffer our selues to be caried away with superfluous disputations: notwithstanding so that, we shall knowe howe, to discerne contentious persons. For we must not alwayes holde him contentious, that yeeldeth not to our decrees, or that dare gain-say vs: but where a lust and an obstinacie appeareth; then let vs say with Paule, contentions ought to be farre off, from the custome Ecclesiasticall. Thus sayth Caluine: whether it touch our Brethren or vs nearer, let other iudge.

Caluine in
1. Cor. 12. 16

The danger
of contenti-
on against
orders & the
repelling
of contenti-
ous men

Paule nowe vpon the occasion of these contentious men, sayth in the next verse, which by our Brethren here is quoted: Nowe in this that I declare, I prayse ye not, that ye come together not with profite but with hurt. For

first

remories. first when ye come together into the Church, I heare that there are dissensions among you, and I beleene it in some parte. These dissensions rayled among them by dissentious persons, (that unnecessarily disturbed the peace of God, and quiet of the Church,) hindred indeede their edification in their Ecclesiasticall assemblies. And it hath not a little hindred the edification of the Church among vs. For what is edifying, but the building up of the mysticall bodie of Christe, that is, his Church? And if all assemblies and comminges together ought therefore to serue that wee may be better, that we may be taught, that wee may be edified: doe not our assemblies and comminges together, (meaning of our Ecclesiasticall assemblies) serue to the same purposes? If they take not alwayes, nor in all the parties that come together in those assemblies, the effect for the which they serue, shall wee blame the Churches disposing of the assemblies? Or not rather the defaultes of the assembled persons, and especially these makers of vnecessarie dissensions in the assemblies. Which if they were repressed with authoritie, and the assembled parties do their duties, as the Church hath well disposed these assemblies to serue to these good purposes: so they would be farre more effectnall then they be. And therefore I like better of Caluines note hereon, from whō our Brethren seeme to take this saying. For (sayth he) if we respecte what should bee doone in the Church, no comming together ought to want frute. There is the doctrine of God heard, prayers are made, the mysteries are celebrated. The frute of the worde is, that the trust and feare of God should be encreased in vs; that proceedinges forward may be made in holines of life, that more and more we may put off the olde man, and profite in newnesse of life: and the other mysteries tend hereunto, that they may exercise vs in godlines and charitie. And also vnto all these things praiers doe auaile. And to this it cometh, that the Lorde worketh effectually by his spirite, because hee would not that his institutions should be vaine. Therefore if the holy comings together do profite vs nothing, nor that we be any whit better thereupon, our vnthankfulnes is in the fault: and therefore are we rightly to be accused. For we are the doers, that those things which of their owne nature, and of the ordinance of God ought to be healthful, passe away without any profite. Thus both Calvin rightly lay the fault where it is, on our owne selues, and not on the Churches authoritie or disposing of these assemblies.

And therefore we haue great maruell that some are so precise in prizing ceremonies, as manye thinke muche hyndering edification, but as mooste men confesse, nothing profiting to edification, hauing alwayes in their mouthe that saying of Saint Paule, 1. Cor. 14. 40. Let all thinges be done decently and according to an order, and doe so little remember that the Apostle in that long Chapter, labourerth altogether

Contentions
hinder edi-
fying in pub-
like Ecclesi-
astical
semblies.

If our publ.
assemblies
be not so ef-
fectuall: the
fault is per-
sonall in the
parties as-
sembled, not in
the churches
orders.

Caluine in
1. Cor. 14.

The lear-
ned disc-
pag. 71.
72.

to drue all thinges to edification, or else to drue them out of the Church. As he sayth of him that hath the gift of tongues, beeing of it selfe an excellent and comely gift of the holy Ghost, and being vied orderly of one or two by course, with an interpreter, might do much good in the Church. But if there be none interpreter (sayth he) let him holde his peace in the congregation.

To vrge ceremonies either much hindring edificatiō, or nothing profiting to edification; and to be so precise, or to be precise at all in vrging of them: although it be not to be marueiled, that some do so, and that some are so: yet, is it not to be liked that any should so doe, or be. But I marueile more, that our Bishops marueiling at some that doe and be so: doe not finde also that their selues doe it and so be: so precisely vrging the ceremonies, which they would bring into the Church; that vpon this so great precisenes, they haue gotten themselves the name of Precisians for it. And also so that they are so precise in druing out those ceremonies, which their selues as it should seeme, dare not plainly saye, or (I am sure) cannot sufficiently proue, to be naughtie and superstitious ceremonies. No, nor here they say, that they are much hindring edification: but, as many thinke, much hindring edification. And yet, they their selues controll this manies thinking also, & say, (as it were by correction of their former speech) but, as most men confesse, nothing profiting to edification. But who are these many, and these most men, that thus thinke, or confesse? Is it not only their owne selues? For, if they thinke that other thinke as they thinke herein; they thinke greatly amisse, and decaue themselves. For, the most men, neither confesse nor thinke any such thing. I speake not of the most men among the aduersaries of the Gospel: but of the most men among the Protestantes, and Professors of the Gospel. Neither is there any such cause or truth of matter, why they should either so confesse or thinke of any ceremonies, that in the Church of England are now vrged. But who likewise are these that so vrge them? And withal, what are these ceremonies, which they vrge, that many should thinke, are much hindring edification: or, most men should confesse, are nothing profiting to edification? And howe farre south also stretcheth this so precise vrging of them? For all these points, if they had of our Bishops ben plainly sette downe: they might haue bene of vs the easlier and more plainly answered.

Bridges.

Precisenesse
about cere-
monies.

We vrge no
ceremonies
nothing pro-
fitting to edi-
fication.

But as our Bishops name not these, some: so would I gladly, and for brotherhood-sake, impute it to their modestie, in forbearing the naming of such estates & persons. Whatbeit, because in these speeches, they seeme not to meane any blinde and superstitious aduersaries, but such as are open professors of the Gospel: nor any priuate persons, but such as haue authoritie to vrge these things: and that they vrge the so precisely: although our

What, and
how cere-
monies be
vrged.

The State &
Church not
to be distur-
bed for the.

How great-
ly our Bre-
threns con-
tentions hin-
der the chur-
ches edify-
ing.

our Brethren do the better to mollifie the terme, that they vrge them but precisely: and not that they vrge the with any simple & absolute necessitie, as themselves before did vrge preaching, at every time of administering the sacramentes, and of pyblike prayers: yet are our Brethren not a little to blame herein. thus to glieke at the Magistrates, or at any other their Protestant Brethren, with such apparant scanders, that they vrge such hindring or nothing profiting ceremonies, and that they vrge the same so precisely. Whereas, first no ceremonies are at all vrged, (that is, as I take it by authoritie commaunded:) but such as we can, and shall at all times, (when any such shall be named,) clearly proue, not to hinder, but to further edification. And then, that (being whatsoever betwixen our Brethren and vs they shalbe proued to be,) they are not vrged so precisely, but onely in such manner, as may well stand with our Christian libertie, and as toucheth not the freedom of our conscience at all, as any matter of religion: but onely in respect of a ciuill or Ecclesiasticall obedience, for comlineesse and order sake, which is nothing prejudiciall or hindring to edification, but furthering and profiting of it. And withall, these some that vrge the same, are of such citate, calling and authorie, yea, and of such a number, so many, and the most men, & besides the most, the best among vs: that the some, or the many, or the most men or women among our Brethren and sisters, that thinke of these ceremonies otherwise, and vrge the abolishing of them, as precisely, and farre more precisely, than any among vs doe vrge the retayning of them: ought rather, (if they did well be thinke themselves, either of their duties and callings, or of the nature and vrging of these things,) both to thinke and to confesse better of the vrgers of them, and of thinges vrged, and to yeld vnto them, namely in such sort, as they are vrged; at least wise, if they will not yelde; yet, not to disturbe the peace of conscience, the vnitie of the Church, the quiet of the state and the mutuall bonde of charitie, with their intemperate and vn-necessarte struiuing against them. For whether, these ceremonies doe or no, certaine it is, that not only many thinke, and most men confesse, but that all of vs (saue the common aduersaries that like it, and laugh thereat, and blowe the coales, and warme their hands at the fire thereof) must haue graunt, that these contentions for these thinges, doe not onely nothing profite, but much hinder edification. Yea, and it were not more of the surmounting mercies of our god God, and the helpe and comfort he hath raysed vnto vs, by his holy Wandmaiden: not only the edification, but the whole edifice, had long ere this for the visible state thereof among vs bene quite shattered in shivers, and cleane ouerturned. And now, whether we for the ceremonies of circumstances should rather in thankfull obedience, yeld vnto her Maiestie, and to all our Gouernours vnder God and her, and to the state already established: or her Maiestie, and all our

Gouer-

Gouvernours, and the whole estate established, should herein yeelde to these our Brethren: there lies the question. And I referre it (being a question, for some certaine order to be had in indifferent things) vnto the determination and order of all indifferent iudgements.

But this is that also, which our Brethren find fault withall; that these some, which they say are so precise in vrging ceremonies, are alwaies hauing in their mouthes, that sentence of S. Paule, 1. Cor. 14. 40. *let all things be done decently and according to an order.*

And is not this a good sentence of S. Paule, for them, for our Brethren too, and every one of vs, when we haue occasion to treate of such matters, to haue alwaies in our mouthes, to haue alwaies in our heartes, to haue alwaies in our actions and performances? What means therfore our Brethren here to finde fault with this, that any should alwaies haue so excellent a sentence in their mouthes, for the keeping of order, especially they that with authoritie vrg it? Doth not this sentence mightily confirme it, when it sayth that all things, making no exception of ceremonies, as of any indifferent things, to be vsed in the Church assemblies, but, as they must be done in a comely manner: so they must be done in order? and can an order be kept more orderly, than when a standing and set order is appointed, by those that haue authoritie thereunto, and they precisely vrg it, without violating the obseruation of the same? Would our Brethren haue men to lay aside this sentence of S. Paule out of their mouthes, out of their heartes, and out of their actions, and continue to breake this rule: Either that all things, or that any indifferent thing, ceremonie, or circumstance, should in the Church assemblies be done, without vrging of an appointed comelinesse, and without vrging any authorized & prescribed order? But our Brethren not onely finde fault with them, that haue this sentence alwaies in their mouthes: but say they, and doe so little remember that the Apostle in that long chapter laboureth altogether, to driue all things to edification, or else to driue them out of the Church.

If they haue alwaies that sentence of S. Paule in their mouthes, in such sorte, that they doe so little remember, in their heades, this drift of the Apostle, and this his other sentence in the same chapter, ver. 26. *let all things be done to edification*: then doe they greatly forgette the principall thing, that in these matters they ought to haue remembred. But if our Brethren remember this, as a challenge to burde the Magistrate, & those in authoritie that vrg these things in maner a foresayde, that they haue alwaies in their mouthes the one sentence of S. Paule for comelines and order, and remember so little the other, for edification, which the Apostle likewise laboured to driue all things vnto: then their selues doe so little remember their dutie to their betters, and so much forget the truth: that

and order.

The excellencie of the sentence
1. Cor. 14. 40.

Comelinesse
ioyned with
order.

Order must
be ordeined
and not broken.

Our Brethrs.
forgetfulness
of their duty
to their betters.

and order.

edification
not separate
from com-
lineffe and
order, but
included in
them.

that if other had sayde it then our B:eth:en, I would haue remembered them of this olde sentence, *oportet esse memorem* they knowe who. Forther can these two, that is, comlines & order, be destitute of this other, that is, edification. For, the name edifying, being a generall name, to bulde and set vp, or to yne together the mysticall bodie of Christe: doeth not the comely p:oposition of the edifice, not onely beautifull and commende the forme, but the orderly disposing of all the partes thereof, containe and maintayne euen the verie edifying of the whole frame. And therefore when S. Paule had sayde before, ver. 26. *Let all thinges be done to edificati-on*: he knitteth by all his conclusion of that matter, with this sentence, that our B:eth:en would not haue men to take so often in their mouthes, *Let all thinges be done decently and according to order*: Both making eyther of these, comelineffe and order, to stretch their iurisdictions (as farre as edification) euen to all thinges, vnderstanding them of all such thinges as are to be done in the Church assemblies: and also to be as requisite and necessarie in their kindes, as edification is, if not to bee some principall partes their selues of edification. And if (as our B:eth:en say) we must remember, that Saint Paule laboureth in all that long Chapter, to driue all thinges to edification: why may we not as well, or rather saye, when he concludeth all with the other twaine, that our B:eth:en must also remember this, that S. Paule laboureth in all that long Chapter, to driue all thinges to decencie and to an order? May not all those things that went before, be more properly sayde to be driuen to that, that is the last conclusion, then to be driuen to that, that is in the beginning, or in the middle of the treatise?

But if this be true, that he laboureth to driue all to edification, & yet this is apparant, that he concludes all with decencie & order: then, either is comelineffe, & order contayned in edification, or edification contayned in comelineffe and order. Or else, these thinges beeing not contayned the one in the other, but thinges seuerall: this is not true, that he laboureth altogether in the long chapter to driue all thinges to edification, labouring also to driue not onely some thinges, but all thinges, to decencie and to order as well, and as much, as to edification. But he that laboreth altogether to driue all thinges to one thing, doth not labour to driue the to any other: S. Paule therefore labouring to driue all thinges withal to these two: if they be seuerall matters frō edification, this can not be true, that he laboreth altogether to driue all thinges to edification, except we either comprehend the name of decencie & order in the name of edification; or the name of edification, in decencie & order, to salue our B:eth:en assertion, from conuulsion of an apparant vnt ruth, so much as we can. And so in deed it may in a very good sense bee vnderstande, for there is an edifying in all these respectes, not onely when the people do vnderstande those thinges that

Comlines &
order are
their selues
an edifying.

that are spoken, and receaue instruction & comfort by them, whereby they are sayde to be edified, that is, in knowledge and faith to be builded vpon Christ the rocke: but also when any publike action in the Church is done, in such sort as S. Paule in that long chapter laboureth to haue it doone, to wit, *uexquidus*: comely, honestly, or decently: and keepeth such degree of place and time, that it is done *uexquidus*, according to order: albeit the matter be but a ceremonie of apparell, as the vncouering or couering of mens and womens heades, while they prayed or prophesied, which being no matter of doctrine, Saint Paule precisely vrgeth, though not so precisely, that we shoulde make it a matter of the substance of religion: yet, he driueth it to such a naturall comelinesse, and with so greates and vrgent reasons for Ecclesiasticall order sake: that he maketh the comely order thereof, and of such other thinges as he there handleth, for speaking in their tournes and courses, to be no little edification to the assemblie.

And therefore well sayth Caluine on this sentence, *Let all thinges be done* *Caluine*
decently and in order: the conclusion is more generall (he meaneth, than *1. Cor. 14. 40.*
that which was before, in exhorting them to sake after prophesie) which not onely comprehendeth in brieft the whole state: but also the singular partes: yea, rather it is a rule, whereunto it behooueth vs to driue all thinges that appertayne to externall policie. Because hee disputed scatteringlye of rites or ceremonies, hee therefore heere woulde collecte all into a brieft summe, to witte, that a comelinesse shoulde be kept, and confusion should be auoyded. Which sentence sheweth, that hee woulde not binde the consciences to the former preceptes, as thinges of them-selues necessarie: but so farre forth as they shoulde serue to comelinesse and to peace. Heereupon (as I haue sayde) wee gather a perpetuall doctrine, to what ende the policie of the Church should be directed. The Lorde hath lefte in our libertie externall rites or ceremonies, therefore, least wee shoulde thinke his worshippe to be included in them. Notwithstanding hee hath not in the meane season permitted vnto vs, a varying and vnbrideled licence: but hee hath encompassed rounde about (that I may so terme them) lattisses (or crosse barres) eyther else, hath he indeed so moderated the libertie which he gaue, that at length we may by his worde esteeme what is right. This place therefore rightly waighed, will shewe the difference, betweene the tyrannicall edictes of the Pope, which presse the conscience with a cruell bondage, and the godly lawes of the Church, in which discipline and order is conteyned. Besides that hereupon, we may reddily gather, that these later, are not to be holdé for humane traditions, sith that they are founded in this generall comendement, and haue a cleare allowance from the mouth of Christe himselve.

The policie
of the
church di-
rected to
comelinesse
and order.

Thus

Thus notable sayth Caluine on this sentence. And is not this sentence then worthy, that we should haue it alwayes in our mouthes, whensoever we haue occasion to vrge, of talks of ceremonies? And both not this comeliness and order stretch it selfe also to edification?

But if we nowe vnderstande it thus, to saue our Brethrens credits, that the one of these both comprehendeth the other: our Brethren must giue vs leaue with all, to remember those that vrge these thinges, which hauing alwayes in their mouthes that sentence of S. Paule, 1. Cor. 14. 40. *let all thinges be done decently and according to an order:* doe not so little remember as our Brethren charge them, but remember well, that the Apostle in that long Chapter labourereth (whether altogether or no, let that goe) to driue all thinges to edification: edification being conteyned in decencie and order, and order and decencie conteyned in edification. And yet we may not simply graunt to this disunctiue part of this our Brethrens sentence, that S. Paule laboured to driue all thinges to edification, or else to driue them out of the Church: for, S. Paule went not about to driue any of those good giftes of God, which in that long chapter he speaketh of, out of the Church of God, though they were by some among them then abused, and not driuen to edification, comeliness, and order: but labourereth to retaine them in their right vse, for the time that GOD would haue them vsed. And therefore, this example also is not so well alleaged of our Brethren, in saying: as he sayth of him that hath the gifte of tongues, being of it selfe an excellent and comely gifte of the holie Ghost, & being vsed orderly of one or two by course with an interpreter, might doe much good in the Church, but if there be none interpreter (sayth he) let him holde his peace in the congregation. Where is indeede mention made of holding his peace, till he had an interpreter: but not, of driuing this gifte out of the Church.

S. Paules purpose was
not to driue
the good
gifts of god
out of the
Church
though they
were abused

Caluin in
1. Cor. 14. 37.

And therefore Caluine with more moderation sayth hereon, ver. 37. he nowe describeth the order and setteth downe the manner. If they like to speake with tongues, let two onely speake, or if not so, yet let there not be more then three at the most. And withall, let there be present an interpreter. There is no vse of tongues, without an interpreter, let them therefore surcease for the time. But we must note, that hee commaundeth it not, but only permitteth it. For the Church may want the tongue without any incommoditie, saue in respect that they are helpes to prophetic as at this day are the Hebrue and the Greeke tongue: but Paule graunteth it, least he should seeme to driue away any grace of the spirit, from the assemblie of the faithfull. Although this also might seeme lesse agreeable vnto reason, when as before he sayde, that the tongues were conuenient for the vnfaithfull, in respect that they were a signe: I answer, howsoeuer a miracle may properly be set forth for the vnfaithfull sake

sake

sake; notwithstanding, it followeth not but that in some respectes, it ^{tongues a-} ^{busied.}
 perreyneth also to the faithfull. If ye vnderstande it, that an vnknown ^{busied.}
 tongue is a signe to the vnfaithfull, according as the wordes doe sound
 of Isay: the reason that Paule here prescribeth, is different. For hee so
 admitteth the tongues, that the interpretation adioyned leaue nothing
 obscure. He correcteth therefore the Corinthians vice, with an excel-
 lent temperature, while he reiecteth not anie gifte of God whatsoever,
 that all his benefites among the faithfull may appeare: but hee setteth
 downe a manner, least that ambition should creepe into the place of
 Gods glorie; least the gifte that is of lesse moment, should hinder those
 that are the chiefe giftes: and he addeth a sawce (or seasoning) of it,
 least it should become a meere ostentation voyde of fruite. ^{Where then}
 is no commandement of druing this gift out of the Church, no although
 the Corinthians did abuse it. But if now, this ceasing for the time of
 this gifte, and other like giftes, for the abusing of them, were the dri-
 uing them out of the Church, when they tended not to edification: what
 shall we say of those ceremonies that S. Paule there speaketh of, and of
 those functions and offices, not such as they imagine, but of ^{Our Brethr.}
 syther for the abuse succeeding, or the notable vice now long since of ^{attempted}
 continuing them: both the giftes, and the offices or manner of them ^{drue out}
 haue ceased in the Church, so many hundred yeares? And being thus ^{the offices}
 cleane worn out, though not druen out of the Church, haue our ^{and orders}
 then such a warrant and authoritie, that they can bring in, yea, and with ^{established,}
 contention drue in those ceremonies, offices, and giftes, into the Church ^{and to bring}
 againe, and to drue out other comely and orderly ceremonies, offices, ^{in such as}
 and giftes nowe in vse, not hindring but rather furthering edification, ^{are long}
 to drue in those so long ceased and discontinued? But if the gifte of ^{since worn}
 tongues while it was in vse, were (as they here confesse) a comely gifte ^{out, or ra-}
 of the holie Ghoste, and being vsed orderly of one or two by course, ^{ther meere}
 with an interpreter, might doe much good in the Church: howe then ^{supposed,}
 both not comelinessse and order, inferre edification? And therefore, if the
 ceremonies, offices and giftes of the Church of Englande that are nowe
 vrged, be comely, and vsed orderly: we may well conclude, that in their
 kindes, they be no hinderers but furtherers to edification.

But, say our ^{13. of 1. Cor.} the vncomelinessse that S. Paule reprobeth was,
 that womē should preach in the Church, as ver. 34. 35. the disorder, that
 those giftes which serued least for edifying, were preferred before them
 that serued most for edifying, as tongues before prophecie.

We graunt S. Paule reprooueth these abuses in the Corinthians Ec-
 clesiasticall assemblies, vncomelinessse and disorder. But did he reprove
 none other vncomelinessse in them, then that women should preach in the
 Church, as 1. Cor. 14. ver. 34. & 35? Did he not reprove an vncom-
 lineesse

The lear-
 ned disc.
 Pag. 72.

Bridges.

prophe-
sing.

lineſſe in them befoꝛe, both foꝛ men and womē too, in the 11. chapter ver. 13. and 14? Iudge in your ſelues (ſayth he) is it comely that a woman pray vnto God vncouered? Doth not nature it ſelfe teache you that if a man haue long beaꝛe, it is a ſhame vnto him? And doth not Saint Paule reprocue them alſo, ver. 21. 22. foꝛ their great vncomelineſſe and diſorder, in the participation of the Lobbes ſupper? For euery man (ſayeth hee) when they ſhould eate, eateth his owne ſupper befoꝛe, and one is hungry, and another is drunken. Haue ye not houſes to eate and drinke in? Diſpiſe ye the Church of God, and ſhame them that haue not? What ſhall I ſay to you? Shall I prayſe you in this? I prayſe you not. And appointing them a better order, hee concludeth that Chapter with this ſaying, Other thinges will I ſette in order when I come. Which done, he commeth to theſe giſtes whereof now we ſpeake, tongues, interpreting, prophecyng, &c. in the 12. 13. and 14. chapters. And doth he not here alſo note, that they abuſed this excellent and comely giſte of tongues, (as our Bꝛethꝛen call it) by their praying or prophecyng in a ſtraunge tongue, though the ſame were not interpreted? Was not this their abuſe theſe of this comely giſte, an vncomelineſſe in them.

Our Brethꝛ.
doe often
quarrell at
women's pro-
phcyng,
teaching,
preaching,
and Bapti-
zing, where-
as their
ſelues as
much or
more than
we do in-
ſerre it.

But our Bꝛethꝛen haue a ſpeciall meaning herein, that ſetting aſide al other, they onely note this vncomelineſſe and ſay: The vncomlynes that S. Paule reprocueth, was, that women ſhould preach in the Church as ver. 34. 35. And theſe I thinke it not amiſſe to conſider this point better, ſpecially that which here they lead vs vnto. And at this they quarrell be- foꝛe, pag. 62. and often times threaten kindnes on vs, that we maintaine womens adminiſtration of Baptiſme. But do not they theſelues (though it be the moꝛe ſtrange to ſee their dealing theron) euē where they goe about to confute it, a great deale moꝛe confirme it, than we doe? Haue not they confeſſed, pag. 59. that whome ſocuer God hath inſtituted to be miniſter of his worde, him alſo hath hee made to bee miniſter of the ſacrament, and that, it pertayneth to him to deliuer the ſcale, which deliuereth the writings? Look then, whether this come not nearer to the permiſſion of women to baptize, yea, and to miniſter the commu- nion, than any thing that they can gather of vs. Except they will ſid to this article, that heere they ſtill ſpeake of him, not of her. But ſhall we thus elude the wordes of the textes alſo. euē there, foꝛ paꝛſe cited by our Bꝛethꝛen: Matth. 28. 19. Go ye foꝛth and teach all Nations bap- tizing them, and is not both the Latine and Greeke alſo, *Conuerſum dicit, baptizantes illos*, baptizing them, onely the Maſculine gender? As it is moꝛe plaine in the other text, Mar. 16. 15. Go ye foꝛth into the whole worlde, and preach the Goſpell to euery creature, he that ſhall beleue and is baptized ſhall be ſaued. What ſhall any ſaye that this article, he, conſey- neth onely men, oꝛ men children, and excludeth women? Therefore that

that Christ can not serue, but that man or woman may preache, by their *prophecy-*
saying, on some occasion. and then, looke how farre forth they may preach, *ing.*
and deliuer the writings, or minister the worde, so farre forth, may the
same persons men and women, by these assertions of our *Wethen*, deli-
uer the seales, and administer the sacramentes also.

But now, what doth Caluine say hereon, who is in this point the be-
hementest of them all, that I reade, against womens preaching and bap-
tizing? Doth he not say, euen of these selfe same wordes that our *Wethen*.
referrs vs vnto. 1. Cor. 14. ver. 34. *Let your women keepe silence in the Churches for it is not permitted vnto them to speake? &c.* It appeareth that the
Church of Corinth was defiled also with this vice, that there was place,
or rather licentiousnes, open in the holy assembly to the babling of wo-
men. He forbiddeth them therefore to speake in publike for the cause
of teaching or prophecying. But vnderstand this of the ordinarie fun-
ction, or else, where there is a set or appointed state of the Church. For,
such a necessitie may happen, which may require the voice of a woman.
But Paul respecteth only what is comly in an assembly orderly composed.

So that S. Paule heere debarreth not absolutely all womens speaking
in the Church: so; then, how should that be which our *Wethen* saide
before, pag. 70, that the whole congregation with one heart & with one
voice, may prayse God with singing of Psalmes all at once? Are not wo-
men part of the whole congregation, so well as men? And do not the wo-
men also in their congregations sing the Psalmes together with the men?
And is not this singing, publ. praying? At least wise, is it not publ. spea-
king? And therefore Caluine first limiteth these wordes of the Apostle, that
women are not permitted to speake in the assembly, with this restraint: to
speake for the cause of teaching or prophecying. As who say, other wise
they may publickly speake well inough. Yea, for teaching & prophecying
also, he doth not simply forbid the same: but vpon necessitie or occasion he
alloweth it euen in the holy assembly of men. & maketh it requisite that a
woman may teach or prophecy. Neither helpeth it, that he saith vps 1. Cor.
11. ver. 3. Euery woman that prayeth or prophecietieth bareheaded, disho-
noreth her head: but it seemeth (sayeth he) that this is superfluous, that
Paul forbiddeth a woman to prophecy bare hedded, when as in an other
place, he doth wholly forbid woman to speake in the Church, & therefore it
shall not be lawfull for them to prophecy, no not vnder a veile (or couer.)
Wherupon it foloweth, that it is here in vaine disputed of the veile or co-
uer. It may be answered, that the Apostle in improving the one, doth not
approve the other. For whē he reprehendeth that they prophesied bare-
hedded, notwithstanding he permitteth them not to prophecy by any other
maner of meanes, but rather deferreth the reprehension also of this vice,
vnto an other place, that is to wit, vnto the 14. Chapten

Womens
publ. spea-
king in the
Church not
utterly for-
bidden.

Caluine in
1. Cor. 11. 5.

Caluines in-
sufficiency
were for
women pro-
phesying.

prophecy-
ing.

Women
praying and
prophecy-
ing with
their heades
couered.

No likeli-
hood of S.
Paules viter
improving
womens pro
phecyng,
that had the
gift therof.

Though one
place in the
scripture be
referred to
an other,
yet in no
place is the
spirit of god
contrary to
it selfe.

But, may any man, that shall consider the payse of S. Paules words, (which were the words of the holy Ghost in him,) thinke this a sufficient aunswere to this question? No, doth not the Apostle speake this, as well of men that haue their heades couered; as of women that haue their heades vncouered? And doeth not the Apostle speake it as well of prayers, as of prophecying? If therefore he approoue it in the men, and approoue it in the prayer: why approoueth he it not likewise in the one, so well as in the other? And why may wee not safely conclude? We improoueth that a woman shoulde prophecie bare-headed: therefore if she prophecie not bare-headed but couered on her heade, he doeth not improoue it: as well as wee may saye, hee improoueth that a man shoulde prophecie with his heade couered, therefore if a man prophecie with his head vncouered, hee improoueth it not: or as well as wee may saye of the other action, that in bothe of them hee loyneth with prophecying: We improoueth that a man should praye couered, or a woman bare-headed: therefore, if a man praye vncouered, or a woman with her heade couered, he improoueth it not. And so of consequence, what he improoueth not, that hee approoueth. If S. Paule simply did improoue, and by no manner of meanes permitte women to make publike prayers, and altogether forbidde them to preach in the congregation: there is no likelihood in the world, that he would haue brought instances of such thinges, as could haue no likelihood of approbation at all, were they couered or vncouered in these actions. And therefore, this answere of Caluine can by no meanes satisfie any, that shall neuer so little consider the Apostles sentence. But Caluine perhaps thought it would better serue against the womā, though not against the man: because the man is not in other places forbidden to speake in the Church, as is the woman. And therefore he sayth, that Paule did not reprehende this fault in women heere, but referred the reprehension thereof to an other place.

Now although this reason (indeed being generally spokē,) cannot be improoued, but that S. Paule might reserue the reprehension of this or that fault, to this or that place, as it best liked the spirite of God in him, (albeit this place also had not bene vnfitte :) yet speaking of these thinges in diuerse places, he speaketh not in the one contrarie to the other, nor in any place is the spirite of God in him, contrarie to it selfe. But in diuerse places (as wee shall see anon, and that by their owne confessions) he approoueth the publike praying and the publike prophecying (whether they take prophecying properly, or for preaching) made by women in the holic assemblies. Therefore, he may not only well approoue it here, (being done in such comely order as he appointeth, and to edification;) but also it cannot bee vterly, wholly, and by all meanes improoued,

in any other place, as here Caluine saith it is, which to say, is to make the spirits of God speake contradictions. And are not men also in other places forbidden publikly to preach in the congregation? *Ques,* how do our *Weth.* allege that place, pag. 58. out of *Web.* 3. 4. For no man may take vpon him any office in the Church, but he that is called of God, as Aaron was. And is preaching no office? And yet we see here, that vnderstanding this prophesying for preaching, he speaketh it of men as well as women. As Caluine testifieth himselfe, vpon this saying, 1. Cor. 11. 4. *Euery man praying or prophesying* : to prophesie, I here take to be, to declare the mysteries of God to the edification of the audience. As afterward in the 14. chapter Euen as to pray, signifieth, to conceaue the forme of praying, and as it were to goe before the whole people. So, here are euen our *Wethens* owne wordes, pag. 64. for their Pastors conceauing of publike prayer, and the going before his flocke in publike prayer. And yet, both S. Paule both 1. Cor. 11. & 1. Cor. 14. approue this prophesying and this praying also, being otherwise decently, orderly and to edification vsed, & apply it not only to the Pastors, but to all those among them, to whom God gaue the gifte of these thinges, though they had no peculiar and ordinarie Eccl. offices that exercised the same.

This therefore debarreth not, but that, although the ordinarie publike vse, (as taking it vpon them by peculiar office, being not called orderly thereunto,) might be forbidden, and improued, not onely in women, but in men: yet notwithstanding it is not altogether, wholly, and simply forbidden and improued, but that vpon such times as those were, or vpon some extraordinary necessitie, or occasion, (we see) that euen publik praying and publike preaching, both in men, though laye men and in women that can doe the same to edification, is approued. Yea, no better witnes than Caluine himselfe against himselfe, and euen in the very place he appealeth vnto. That is to wite, (sayth he) vnto the 14. chapter, here by our *Weth.* noted. And haue we not heard his iudgement there already, speaking of prophesying, that such necessitie may happē, as may require the voice of a woman? So that, he speaketh not here of olde examples such as we cannot prescribe vnto to do the like: but he speaketh of that which may now or hereafter happen, and as wherein, a womans voice in the public assembly may be as requisite, as at any time it heretofore hath bene. But what neede had Caluine to sende vs thence, to this 14. Chapter, or, we to heare him contrarie himselfe there? When as, not hauing satisfied himselfe belike, with this former vninsufficient aunswere, for this praying and prophesying of women, chap. 11. he answereth himselfe otherwize, & farre better euen in that place, saying: there is no discommoditie in that (if he means in that aunswere, we haue shewed a great discommoditie, to the truth of the matter, & to the scriptures credite, and his owne) although,

How these things were forbidden and howe permitted.

Caluines better aunswere.

Caluines
meaning

neither this doth fitte the same amisse, if we say, that the Apostle requi-
reth of women this modestie, not onely in the place where the whole
Church is gathered together: but also in any more graue assēbly either
of womē or of men, such as sometimes come together into priuate hou-
ses. Of which wordes, I cannot see what sense els to gather, but that, so it
be done with this modestie heere required, not to lay out their beares to
the shewe, as many now adayes doe, especially then, when they were all
bare headed: but vs a spātronlike modestie in couering their heades, as
was, & yet in the Greeke & Asian manner: though not ordinarily, yet, on
some extraordinary occasion, they might both publicly pray & prophecy
yea, vnderstanding it so; extraordinary preaching also, bothe in the open
assemblies, & especially in their priuate houses, though diuers other spā-
trones, or men also, besides their owne householdes be assembled. If this be
not here Caluines meaning: I conceaue him not, But, I rather thinke it,
because in the place that he referreth himselfe vnto, (as we haue seene)
there is no ambiguitie in his wordes.

Nowe although, that both these wordes of S. Paule, and Caluines thus
farre yielding thereunto, be apparant inough to any that liste to see it: yet
when it cometh to our Bzethens exposition, in their notes, on the Ge-
neua translation: all this seemes so suddenly and so easily wiped awaye,
that we would meruell, that Caluine, which was a man (in most points)
of such excellent iudgement, and is so vehement against this point in wo-
men, and of purpose mouing and beating this question, and shaking it off
with this foresayde aunswere, and yet in the ende relenting to it, though
afterward he go away from it as farre againe, (as we shall see anon) did
not espie so easie and so readie an aunswere as this. But, *plur vident oculi,*
quā oculu, one man sees not all, and therefore it is lesse maruelle, if so
singular a man also, as (God be prayd) Beza is, and other that so saye
with him, comming after Caluine, and seeing more perhaps than he, haue
founde out a fitter & fuller aunswere. Let vs therefore see also, what Beza
and these men saue & say hereon. Vpon these wordes, 1. Cor. 11. ver. 4.
Every man praying and prophcing, &c. sayth the Geneua note: this is re-
ferred to common praying and preaching, for although one speake, yet
the action is common, so that the whole Church may be sayde to praye
or preach. Which exposition, our Bzethen chiefly take out of Beza: e-
uery man (sayth he) the vniuersall particle taketh away the difference of
orders and of age, so farre foorth as appertayneth to that which is treat-
ed vpon, praying or prophcing. Because the Apostle treateth of com-
linesse to be kept in the common assembly: therefore I take these things
as of the publike praier and prophecy, that is, of the treatise of the scrip-
ture. Howbeit I referre it not only vnto him which cōceaueth the prai-
er or interpreteth the place of scripture: but also to the assembly of the
hearers

The interpre-
tation of the
geneua Te-
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sition of wo-
mens pray-
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phcing
1. Cor. 11. 4.
Beza in
1. Cor. 11. 4.

hearers sitting together. For although that one speake, notwithstanding the action is common, so that the whole company may be sayde by this meanes to pray and prophecie. For first of all, the reasons which the Apostle bringeth, are common to all the men that are conuersant in the Church, yea (I graunt also) to them that are without the Churches assembly. But for all that, the question propounded and the conclusion of not couering the head, doe shewe, those reasons to be referred vnto the circumstance of that time and place, wherein the Church commeth together. Moreouer if ye referre this to one person of the partie praying or prophecying; the member opposite concerning a woman, will not agree thereto. When as the Apostle afterwarde permitteth not vnto a woman, that she should speake in the Church, that is, in the common assembly 14.g. 34. & the reasons which he bringeth why they ought to be couered, it is manifest inough that they appertaine to euery one of the women that are conuersant in the publike assemblie of the Church. This is Bezaes interpretation and iudgement on this place, and his reasons also for the same. To whom accordeth Hyperius, and in part Hemingius.

The womens
prophecy-
ing to be
nothing but
to heare the
mens pro-
phesyng.

Notwe although, in not subscribing (as our B^{re}thren do) to the iudgement of so learned and profound a man with other, I shall more than paye my selfe to the hard iudgement & censure of our B^{re}thren: yet with dutifull submission craving none other acquittance at Beza his handes, than euen that here be beginning first withall, that this vniuersall particle, *nam dicitur*, euery man, taketh awaye the difference of orders and of ages in praying or prophecying, that is, interpreting or treating of anie place in the scripture: may be my warrant against the order of Bezaes dignitie, or the grauitie of his age in this matter. And altho that he dissenteth many times, and also here in, from other, and from Caluine his owne Master, being free (as Horace sayde) *nullum additum iurare in verba Magistri*, but in this respect, professing him to be our only Master, that saith vnto vs for one is your Master or Doctor (to wit) Christe. Matth. 23. 8. and 10. and in this point he standeth not on man, but fortifieth his interpretation with his reasons: why may it not be lawefull for any other, and so for me, to alleage also my plaine and simple reasons? As S. Augustine sayth well herein, *Res cum re, causa cum causa, ratio cum ratione*. Laye matter with matter, cause with cause, reason with reason: and then iudge who list, whether Bezaes interpretation be a sufficient aunswere; or his reasons sufficiently maintain his interpretation. First he granteth, (which also I yelde vnto) that this prayer, and this prophecie, are here vnder-
stode of publike actions.

*Aug. contr.
Maximum
Lib. 23.
c. 14.*

Secondly, that this publike prayer and publike prophecie, is not to be referred to him onely, that conceaueth the prayer, or interpreteth

prophecy-
ing.

the place of scripture: but of the whole auditorie sitting together. This also in some part & sense, may be granted vnto him namely for publ. praler. Because though in the conceaued publike prayers, they can not all conceaue the same altogether, and so in conceauing pronounce it, as he both, except they say the same publike forme of praler with him, (as the Lords prayer, or some other appointed) which they know before hand: & yet if he make pauses, for them al to say after him, the whole assemblie euen altogether at once, (as we haue proued) may without confusion, with one hart & with one voice, ioyne theselues together in the publ. prayers. And this also haue our Brethren graunted vnto, so it be done by singing, & we inferre, it may as well be done by saying. Or else, vnderstanding Beza his wordes disunctiuel; every man, that is, (saith he) the whole cōgregation, that is (say I) euery man or any man of the whole congregation, vnderstanding the same, of such especiall exercises in those times, or of extraordinarie occasiō eue in our times. Vnto which, applying these wordes (as Beza sayth) this vniuersall particle, ^{was alway} every man expelleth all difference of

How euerie
man and wo
man present
may make
publ. praler.

orders & ages: so in such cases all the assembly, that is, euery one, or any of the assembly, to whō God did giue a speciall gift of conceauing a good praler, might the, & may yet in like case, publikly make the same, yea, & in like maner haue prophesied also. But these things were not done, in the conceauing of these publike prayers, or in the treatises of the scripture, by euery man of the whole congregation altogether at once.

One did not
all these
things in all
their names.

And in these senses, I denie not Bezacs interpretation. But, whē here vpon he goeth further, and drawes it to this, that this doing of euery one among the was the doing it of them altogether; because that his owne action was in all their names, and so they speak by the mouth of that one mā, that was their Pastor, or some number of Pastors among the cleane to exclude all women from speaking, and al other men present being no ministers: that is both cleane contrarie from S. Pauls meaning, and frō his apparant wordes, & frō all the circumstances of the matter, & cōference of the other sentences dependant on the same, & plain cōtradiction to Bezacs owne tale, & hath no likelihood but grosse absurdity, if not mēre impossibilitie in it. For, although (sayth Beza) one speak, yet is the action common, that all the companie by this reason may be said to pray or prophesie: True it is, the action is common, because it is done publikly, and in cōmon, for the peoples edification. But no necessitie sheweth this that euery party that is present at the doing, or assentes vnto it, may be sayde to be the doer of euery common action. The ministring of the sacraments is a cō-

The sacram.
nor mini-
stred by all
though com-
mon to all.

mon action: therfore by this rule of our Breth. euery mā & womā that is present at the ministring of the sacraments, & assenteth to the, & partaketh with the Ministers, may be sayd also to be the ministers of the. And yet (as I haue shewed) this may be better sayde of the publike prayer, than

than of the publike prophesying. For, although S. Paule bringeth his instance of both these actions, praying and prophesying, and either of these wordes contain a relation in them: yet are they farre unlike in the things that they haue relation vnto. This word Prayer, not onely hath relation to the party that makes the Prayer: but hath relation also to some party to whom the prayer is made. Which party being God, to whom onely all the assembly make their prayers: and not to the Minister, nor the Minister to them: it followeth, that whether he or they pray altogether, or he onely pray in their name, it may (I graunt) be sayde to be their prayer: As our Brethren saide before, Page, 64. As it pertaineth to the pastor to conceiue publike prayers: so it is the duetie of the whole Church, in the name of the whole Church, to ioyne in heart with the Pastor, in the same prayers. &c. So that, in these publike Prayers, the Minister, and they whether they speake or not, doe both of them make but one party of the relation, and God the other. And not the Minister a thirde person, as an intercessor or Mediator betwixt God and them: and so, may his publike prayers be sayde to be sayde to bee theirs. Although Paule here (expressing their diuerse actions good and ill, not onely for the diuersity of couering or vncouering of their heads, but for the pronuntiatio of the language shewing also, how they shold praie, & for the courses of them, how many, & what manner, one after another, and with an interpreter, doth plainly expresse his owne meaning for this point cleare ynough, that were they men or were they Women, it was not done by the mouth of any one of their Ministers or Pastors in their names, but by their owne mouthes. This might likewise haue bene done (we deny not) for prayers, by the mouthes of other in the name of them, euens as though they all spake it. Though this also be but an improper praying on their parts (as we haue shewed) being rather but their consent vnto it.

But it is nothing alike in prophesying or preaching. For though all the people neuer so much consent vnto the preaching or prophesying, yet can it not be said to be their action, as prayer might. For in prophesying or Preaching, in the relation of these two parties, the Prophecier or Preacher respecteth God, and all the people are the hearers of God, speaking vnto them by him, *Qui loquitur loquatur eloquia Dei*. So that here they can be by no means be sayd to be all propheciers or preachers, onely because they are there present at the hearing of the Prophesying or preaching, and assent thereto: for then wee cleane confounde this relation betwixt God and his people, betwixt the Preacher and the hearer, when both the Preacher is the hearer, and the hearer is the preacher. Not that wee deny, but that a Preacher may be a hearer, and a hearer may be a preacher in sundry respectes, and at diuers times. And euens so it was heere, when many, and sometimes all among the people prophesied or preached, but

Prophesying.

The difference betwene praying and prophesying.

But in prophesying the Minister representeth one, and the people another, & therefore the hearers cannot be sayd to be the propheciers

prophecy-
ing.

in their courses, not all at once, nor one for all, nor one in the name of all. But as S. Paule saith: Let the prophetes speake two or three (meaning one after another) and let the other iudge. So that, they that are the hearers represent another person, and not the person of the preacher.

Caluine.

Whereupon sayth Caluine. He adhibiteth a measure also in prophesying, because the multitude (as vulgarly they say) breedeth confusion. Which is true, for dayly experience teacheth it, &c. The tongues were giuen either to treat vpon, or to pray. In the former kind, the interpreter was in place of the prophet: so was that the cheefe & more frequent exercise. Onely he setteth downe a measure, leaste by glutting them, it might waxe vile: and leaste those that were lesse skilfull, shoulde snatch vp before their betters, the place and oportunitie of the speaking. For those vnto whome hee assigneth the office of speaking, hee would haue to be indeede of the more choyse persons, and ordeyned by the comon suffrages. But none are more ready to shoue in them-selues, then those that are slightly sprinckled ouer with a mean learning. That the prouerb may be made true, Vnskillfulnesse is bold. With this euill would S. paul meete, when hee attributed the office of speaking to two or three. Of which euill if S. Paule founde the experience, while this exercise of prophesying or discussing the places in the scripture, was thus vsed in the primitive Church: when after it had beens antiquated, and cleane left in the Church so many hundred yeares, and we began agayne to renue it, though we vsed it not for any of the layty, men or women neuer so learned, but onely for the exercise of the Ministers, yet were wee so pestered with this euill, that we were sayne (it being but an exercise moze proper to that primitive age, than that we are bounde therennto) to gine it ouer againe, when no Lawe nor order could restraine this blinde boldnesse, besides other moze perillous daungers that grew, by the great disorder of the same.

Our late
disorders in
the exercise
of prophesying.

The hearers
be the iud-
ges, not the
propheciers

But both our practise in renewing it, and their first practise in vsing it, apparantly confuteth this, that one spake not in the name of the residue, For, saith S. Paule, Let the residue iudge. And no reason that he shoulde be iudged of them, if he spake so in their name that they spake by him. And now and then they dissented, as in the next verse: If any thing bee reuealed to another that sitteth by, let the first hold his peace. For (sayth Caluine) place and liberty while the matter requires it, is left vnto all, so that no man rush in out of season, rather fauouring him-selue than seruing the necessity. But this modesty he requireth of all, that enery one gine place to another, bringing forth any better matter: and in the next vers, For yee may all prophecy one by one, that all may learne and receiue consolation. First when he sayth all (saith Caluine) hee comprehendeth not the vniuersall number of the saythfull, but only those that were in-

Whome S.
Pauls words
ment, all
might pro-
phesy.

structed

structed with a faculty. Then, he signifieth that the turns of them al were ^{tongues &} equall, but as it shoulde bee for the profite of the people, euery one of ^{busied.} them either oftener or seldomer, to come forth to speake, as though hee shoulde say, there is none shall lye idly perpetually, but the oportunitie of speaking shall offer it selfe nowe to these, and nowe to those. He addeth, that all may learne. VVhich though it appertaine to the vulgar people, notwithstanding it agreeth to the prophets, and properly these Paule pointeth out, for no man shall at any time be a good teacher, that shall not yeelde himselfe, to be taught, and is alwayes ready to learn. &c. By all which, it is mosse apparant, that these prophecynges whosoever were the speakers then, were not spoken by them in the person and name of all the Congregation, nor yet of all those that had the gift thereof: but in the person of God, whose spirits spake in them. This interpretation therefore of Beza, cleane ouerthroweth all S. Pauls whole treatise of these gifts. So that, the reuerence reserued of so worthy a man, and of other with him, this (in my opinion) is but a mere euasion, so farre it is off from any thewe of a right interpretation of that sentence: euerye man praying or prophecyng with his heade couered, dishonoureth his head. And euery woman, &c.

Neither are his reasons (as me thinkes) of greater weight, than the disuise of this interpretation. His first reason is this: The reasons that the Apostle bringeth, are common to all the men that are conuersant in the assembly of the Church, and also (I graunt) of those that are out of the assembly of the Church: but for all that the question propounded and the conclusion the head not couered, do declare those reasons to be referred to the circumstance of the time and place, wherein the church assembleth: What can bee gathered hereupon, but that the Question and conclusion of vncovering the heade, doe restrayne his reasons to those that bee in the Churches assembly, which other wise, would stretch further? and what conclusion is this, that this worde praying or prophecyng, eyther in man or woman, praying or prophecyng, must needs bee vnderstoode for the action of one in the name and person of the whole assembly? May rather, howe doth not this reason, if it bee any reason, ouerthrowe Bezaes interpretation? For, sithe the Question propounded and the conclusion, is of the being bare-headed: If the Ministers prophecyng, bee the prophecyng of all the men there assembled: then must all the men that be there assembled be bareheaded too. But this was not the Apostles meaning, nor it was not then, nor euer in custome, that all the men that heare the preacher or propheticier should also be bareheaded. Wherefore this is not the true interpretation of Pauls meaning, that his preaching or prophecyng is al their preaching or prophecyng, and that they vsed no other but by his mouth.

Bezaes reasons of this interpretation,

Bezaes own reason overthrowes his interpretation.

His

Beza reasoneth a petition one principii.

Wherin the opposition of S. Paules sentence lieth.

Bezacs reason returned on him self.

This second reason is this, *Propter* (saith Beza) If ye restore it to the one person of him that prayeth or prophecieth, the member (of the sentence) opposite, concerning the woman, wil not agree therto. And why will not that next sentence concerning the Woman agree to this sense, that some one Woman also might prophesy in the assembly? for sothe (saith hee,) Sith that the Apostle permitteth not a Woman to speake in the Church, that is, in the common assembly. What is this else, but *petitio principij*: to take that as a clear case to be beforehand granted, that all the Question depends upon, howe these words of the Apostle should be vnderstande, to whether as a simple debarre in all cases, or as, but from an ordinary function of speaking in the Church. Neither is the Womans couering of her head (for that it is common to other women in the church so well as to her, that preacheth or prophecieth) any reason that she may no more speake than they doe: for that is not the reason that she speaketh at all. But she speaking vpon some other occasion, she is bound much more to keepe that comeliness that other Women in the Church are bound vnto, and so much more bounde than men are, in as much as it is free for the men in the Church assembled, and not speaking, to be either couered or not couered with comeliness ynough, which is not so in women, though not speaking. But by what warrant doth Beza make these, to be *membra opposita*, the Man and the woman? indeede here is an opposition made of Paule, in the couering or vncouering of their heades: But he neither makes any opposition in the persons, and much lesse, (but al resemblance, nay rather, one and the same action in them both) for the praying and for the prophesying. For if the vniuersal particle taketh away the difference of orders and of age in the respect of prayer and prophesying: It lesse considereth the person or the sexe, but the matter prayed or prophesied, and the new creature in Christe Iesus, or the Spirite of God that speaketh in them. But let be the opposition in the *Passors*, or in the praying or prophesying. Go to then (saith hee) but if the woman pray not publicly, nor prophecy in her own person: then, *contrarium eadem est ratio*, The prayer and prophesying of the man, is not in his owne person.

But see now, how this reason (returned home againe) doth beate his owne Paister. The opposition (saith he) is in the persons of the man & of the woman, and in the praying or prophesying, of them. Is it so? Go to then (say I) but if the man pray or prophecy publicly, not by the mouth of another, but by his owne mouth, as I haue (I trust) so fullye and at large proued, and if that will not satisfie; I shall God willing (being called thereto, proue it better: But, *contrarium eadem est ratio*: of contraries there is one and the same order, or reason: therefore the prayer and prophesying of a woman here mencioned, and opposed to mans, is after the same manner and order uttered, not by the mouth of another, but by her owne

owne mouth. Yea, if it were not uttered (her prayer and her prophesying) as well by her mouth, as the man by his mouth, but a thirde person should utter it for them both, then howe must that person, representing both the person of the man and of the woman praying or prophesying, vse his heade? which was S. Pauls principall conclusion? If he be couered, that is not answerable to the comelinesse of the man. If he be vncouered, that is lesse answerable, if not more vnfit, for the comelinesse of the woman. What shall we here doe: yea, though we imagined this thirde were an *Hermaphrodites*, that is, of both genders, Man and woman, except the same party also had two heades, the one to bee vncouered, and the other to be couered. What a straunge deuise therefore is this: and what a number of impossible, vnnaturall, and monstrous absurdities, do arise, if a man would stande in examining this interpretation?

Prophecy -
ing.
The incon-
ueniency of
this inter-
pretation.

I speake not this for the dishonour of them, to whom I honour with good heart, as singuler ornaments of Gods Church in our age. And yet Luther, so excellent an instrument of Gods trueth and glozy, when hee wrythed some textes of Scripture by affection, more then by considerate and indifferent weighing of them, into what vnnecessary misconstructions, and oppositions to the plaine and easy trueth, and to his owne self, did he fall, and caused many (by his too great estimation) to fall with him? And therefore we must take hede, howe we depend too much on Men. And if wee will holde vs alwayes to Gods worde, so take it, that we cary not that also away after our owne construing. If it be playne and easie, not to lap it in ambiguities. If it be harde and doubtfull, to way it with other places, and consider all the circumstances, groundes and occasions. And if nothing be against the faith, to go with the best, & with the mo, the better, in the sense that seemeth most probable. Which Beza here doth not, who though in many places he deserue singuler prayse: yet in some places he is too singuler, which deserueth so little praise, that now and then he himselfe forsakes his former translation, and either on better aduice, comes to other mens, or chaungeth his former translation, with another of his owne, even where no necessitie nor sufficient cause doth enforce him: as, even vpon this place, 1. Cor. 14. 34. cited by our Bishops, *ut mulieres in ecclesijs taceant*. And the common translation, is there true and playne ynough, *Mulieres vestra in ecclesijs taceant*. Let your Women keepe silence in the Churches. Where not onely Erasmus, but Caluine also reteineth the vsuall deriued word, even from the very Græke, in Ecclesijs: to whom all the commentaries of the newe wryters, (that I haue looked vpon) do folloiw. And all our translations: yea, even the Geneva translation also. And yet both Beza forsake it, and translate it in *Catibns* in companies or assemblies, and he altereth this againe, in *consuetibus* in meetinges together, & sayth that the vulgar translation, in the Churches, is not apt ynough in this place, and

Beza nowe
and then al-
ters his own
interpreta-
tion.

The worde
Churches
nor wel chā-
ged, not the
word assem-
blies.

prophecy-
ing.

The drift of
Beza utterly
to restrayne
all Women
from spea-
king in any
assemblies.

& also in the vers following. Because that a woman also is in the church, that is, of the number of the faithfull, when she is at home. Neither yet is she biddē to bee silent, but in the publike assembly of the church. And is this a sufficient reason to alter this word in the churches? Who knoweth not (that knoweth ought) y^e this word church as it is commonly taken, signifieth here not only the place where the sacred assemblies of the faithfull are made: but also the faithfull persons so assembled? Was Beza in doubt, least if this interpretation shold haue stood, that women shold not speak in the Churches, they shold haue bin thought to haue bin forbiddē to speak any where, but to be continually in euery place silent, because wheresoener they be, yea, though at home, they be stil in the church, that is, of the number of the faithfull? What a needlesse fear was this? yet, if he would haue mended the translation, to stop this needlesse fear. shold he haue mended it, to call it a cōpany or assembly, or meeting together? which though it seem to giue women some licence to speak, wher no assembly or cōpany, or meeting together is: yet, both this indeed restrain them no further, than the occasion that Paul did speak on, diuines vnto. True it is, he after ward expoūds himself, saying: they are not biddē to hold their peace, but in the publike cōpany of the church: but these wordes the publike cōpany of the church are in neither of his translations. For there is only said, in companies or meetings together. And yet what he meaneth by the publike companies of the church, taking the church as heere he calleth it: may not a woman speak in many companies or meetings together of the faithfull? & if the households of the faithfull be called churches also: may she not speake in her house neither, no: to the assemblie of her household, so: sere she shold transgres this pcept: if they say, that is but a private church, & Paul meaneth of the publike assemblies of the church: although women then shall gain a great deal moze liberty, by this glosse, then by this hard translation of the text: yet, how much better had it bin, both so: Bezacs estimation, & our edification, especially so: the matter & trueth it self, so: Beza to haue left these nice poynts, & to haue yeldd to his ap. Caluine, that, as necessity might require, this pcept of the ordinary course maketh no absolute debar to al manner of women, but that nowe and then, some may speake lawfully, yea, and their voyce is requisite, enen in the most sacred, publike, and greatest assemblies or meetings together of the Churches.

I confesse (as I sayd) that other excellent men also vse this interpretation: but they are moze naked thereon then Beza is, no: I accountt them comparable to him. But neither he, no: they do so satisfy the simplicitie offert herein, as Musc. and Peter Martyr do, Musc. vpon these wordes euery woman praying and prophecyng, sayth: they aske here howe a Woman shameth her heade, if she prophecy bare headed: when, about the end of the 14. Chapter, hee commaundeth them to holde their peace in the Church,

Church, because it is a shame for a Woman to speake in the Church, *Prophecy*-
 and 1. Tim. 2. he sayth, but I permit not a woman to teache. What *ing.*
 neede is there (say they) to bid a Woman not to prophecy bare-hea-
 ded; when shee may not doe it, no, not couered? I aunswere; he restrai-
 neth a Womans rashnesse, that they shoulde not (as often-times they
 are bablatiue) leape foorth to teache and prophecy, beeing forgetfull
 of their sexe. Neuerthelesse in the meane season, hee doth not extinguish
 the spirite, with the which some beeing inspired, did prophecy, by fore-
 telling thinges to come. Such as were Philip the Deacons daughters, and
 many others, which did prophecy, according to the foretelling of Ioel,
 Chapter, 2. where wee reade this: And after these thinges I will poure
 my spirite vpon all flesh, and your sonnes and your daughters shal prop-
 hiecy. For such he pronounceth that they shal shame their head, if they
 pray or prophecy bareheaded. Of other he wold giue another sentence,
 if they had broken forth into the office of teaching, yea, with their heads
 couered. Thus clearly and simply doth Musculus interpret the place, al-
 though he say, that other answere this question otherwise: and so recko-
 neth vp that, which was Caluines first answere.

After the like obiection Peter Martyr maketh the like conclusion, say-
 ing: we aunswere; in this place that vice is onely reprehended, whereby
 Women dealt publikely being bare headed. But after ward, and to Tim.
 that shalbe commanded, that they shal also holde their peace: because all
 things are not deliuered in one place. As though, the womē of Corinth
 had offended in a double fault. Both that they went bare-headed, & that
 they spake publikely. The one of these is now condemned, the other shal
 after ward be cut off. But Pet. Mar. seeing þ this answereth not the matter:
 for, if they sinned in these 2. faults, & their publik spæch were the greater of
 the 2. as vnlawful, which the other is not: wold he cōdemn the lesse, & seem
 to allow that, that is utterly il: or refer them to amēd their fault at leisure
 by that he wold after ward speake to another, & not then, but far from thē, &
 lōg after: ther is no likelihōd of this reason, which is that þ we hard before
 in Calu. And therfore saith Pet. Mar. further: Other say that these things
 are to be taken of women, when they pray or prophesie priuately, which
 is not forbidden them, But sith this also satisfieth not the place: he maketh
 this conclusion: We may also expound another way this commandemēt
 of thapostle, that it was ordeined that women shold holde their peace in
 the order accustomed, Wherupon, no publik function was committed
 vnto thē in the church, which shold be ordinary & perpetuall. Notwith-
 stāding, if the spirit of the L. inspired them, it was not altogether forbid-
 den, but that they might speak something. We know that the prophetesse
 Anna spake of our sauour in the temple, when the blessed virgin was pu-
 rified. Debora also sang publikely praises to God, & Mary Moles sister, &
 that women now & then prophesied in the olde time, many places wit-
 nesse

Bezaces in-
terpretatio
relected.

ness. Holda a prophetesse was asked counsel of king Iosias. Hanna, the Mother of Samuel set foorth a moste godly Hymne. Mary also the Virgin and Mother of Christ sang an hymne. Philip also in the Actes of the Apostles had many daughters that did prophecy. And the Lorde commaunded Magdalene, that she shoulde declare his resurrection to the Apostles. And it is read in the prophet Ioel; Of my spirite wil I powre forth on you, your sonnes and your daughters shall prophecy. Thus sayth Peter Martyr, which done: he cometh in also with Bezaces, Bullingers, Hyperius, Hemingius, and our Brethrens interpretation also said, saying: they also slip out of this place more reddily (or nimble,) that thinke these thinges pertained not to them onely, that did prophecy or pray publicly: but also to their hearers: that the men shoulde be bare headed, and the womens heades couered. But holwe doth Peter Martyr like of this last interpretation? Doth he allowe it? no, hee counteth it no better then a ready or nimble slip, and no sounde aunswere. And so hee concludes against it, saying: But the wordes of Paule seeme not to make with their sentence, when as hee auoucheth it expressely, of a woman praying or prophcing.

The womans
clayme.
Deut. 27.

Thus substantially both peter Martyr aunswere the matter. All which ppoofes and examples both Marlorate also after his collections of Caluin and others, woold set downe and approue as the true and simple interpretation. And notable are euery one of these examples, if wee shall examine and discusse them seuerally. Besides other examples both in the olde and in the New Testament, whose speeches though partlie they were of other matters, and not all concerning eyther prayer or prophecy: yet, were they spoken in the publike assembly of the faithfull, without note of any reproche vnto them. Yea, the Lawe provided in what cases, the woman may claime, befoze the Elders in the Gates of the City, (which was the place of the moste publike assemblies of the faithful) her kinsman to be her Husbande. Deut. 25. verse 7. & 9. Abigails speech and wise Oracion made to Dauid, befoze all his troupes, is of Dauid highly commended. 1. Sam. 25. verse 24. &c. The wise woman in Abel saued the City from destruction by her wise speeches and eloquent persuasion. 2. Sa. 20. 18. The Quene of Saba though an heathen Woman, yet not onely is approued of Solomon, whose wisdom she tried with diuers Questions, and so highly extolled: 2. Reg. 10. 6. &c. but Christe also giueth an honorable testimony of her so doing. The wife of Esay was a prophetesse, so well as he a prophet. Esay 8. 3. Neyther are the testimonies of the Apocryphall Scriptures in this matter of comeliness, or for such pointes as concerne good manners, to be relected: and they are godly testimonies also. As the publike prayer of Susanna: the godly mother publicly preaching to the seuen Children, to be constant Partyes for the Lawe of God.

Esays wife.

Susanna.

2, Macha. 7. The notable sermon that Iudith made, euen to the high priest, *speech.*
and to all the elders of Bethulia.

But if our Brethren regard not this, as (some of them haue reiected the
factes and speeches of Iudith, euen with contumelies:) Let vs come also
vnto other examples not improued in the new Testament. What shal we
saie for that womans fact, that euen while Christ was preaching, as Luke *The womā
that praised
Christ,
Luke. 11. 17*
saith, Chap. 11. ver. 27. And it came to passe as he said these things, a cer-
taine woman of the companie lift vp her voice, and said vnto him: Bles-
sed is the wombe that did beare thee, and the paps that gaue thee sucke?
Did Christ rebuke her, for that she spake thus boldlie in the open assem-
blie of the people? No, Luke saith not so. But he said (saith Luke) yea rather,
blessed are they that heare the word of God and keepe it. Whereupon sayth the
Geneua note: Christ gaue her a priuie taunt, for that shee omitted the
chiefe praise which was due vnto him, that was, that they are blessed in-
deede, to whom he communicateth himselfe by his word. So that if she
had giuen the chiefe praise to Christ, she had done well, and so farre forth
her speech is not reprehended, but the more commendable, in the greater
congregation that it was spoken. And in a sort, Caluine confesseth her
wordes to rebound, not a little to the commendation of Christ also. By which
praise (saith he) the woman would extoll the excellencie of Christ. For
she respected not Marie whom perhaps she neuer sawe. But this ampli-
fieth the glorie of Christ not a little, that shee ennobleth & maketh bles-
sed the wombe in which he was borne. Neither is this blessing of God
absurdlie, but according to the maner of the Scripture celebrated. For
neither can it be denied, but that God chooseth and destinating Marie
to be the mother vnto his sonne, vouchsafed highlie to honour her. So
that thus farre forth, besides her commendable constancie, and open pro-
fession of Christ, she was neither improued of Christ, nor discommended of
anie protestant writer, namely, for lifting vp her voice beeing a woman,
in the audience of the publike congregation.

Likewise the woman that had the bloudie fluxe, Matth. 9. ver. 20. When *The womā
with the
bloudie fluxe*
as being a weake and bashfull woman, & by reason of her disease, she durst
not come openlie before Christ, and in so great assemblee open her voice &
pray to him for succour: but came behinde him and touched the hem of
his garment. For she said in her selfe, If I may but touch his garment
onely, I shall be whole: Did Christ like this that she shuld receiue this be-
nefit of him thus in silence, because a woman might not speake in the con-
gregation? No, saith Luke, chap. 8. verse. 44. When shee came behinde him
and touched the hemme of his garment, immediatlie her issue of bloud stauched.
Then Iesus said, who is it that hath touched mee? When euerie man denied, Pe-
ter sayd, and they that were with him, Maister, the multitude thrust thee, and
tread on thee, and sayest thou, who hath touched me? And Iesus sayd, some one
hath

speech.

hath touched me, for I perceiue that vertue is gone out of me. When the woman sawe that she was not hid, she came trembling and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediarlie. Was not this then the purpose of Christ, that this woman should speake and declare this woꝝke of God, befoze all the publike assemblie of the people?

The woman
of Canaan.

What shall we saie of that woman, Matth. 15. 22. the Cananite that came crying to Christ, and said? *Haue mercie on me, O Lord thou sonne of Dauid, my daughter is miserably vexed with a diuell.* Here this woman cried out in an open praier, and spared not to speake speake aloude befoze all the assemblie. But he answered her (saith Matthew) not a word. What? Was he angrie, that she being a woman, durst make her praier so openly, befoze the multitude of the people? Indeede the Disciples were offended at her importunitie, and came to him and besought him, saying: Send her a waie, for she crieth after vs. But he answered and saide, I am not sent but vnto the lost sheepe of the house of Israel. So that hee findeth no fault, for that she being a woman would presume to make this open praier: but pretendeth that she was not such a woman as he was sent to help, & that if she had bene such a woman, he woulde haue liked of her crie well inough, and haue helped her. Yet came she (saith Saint Mathew) and worshipped him saying: Lord helpe me. And he answered and sayd, It is not good to take the childrens bread, and to cast it to whelpes. And she said, Truth Lord, howbeit the whelpes eate of the crums which fall from their Maisters table. Did Christ here like her replying vpon him, hauing such an answer? Pea verillie, and that most singularlie well: Then Iesus answered & said vnto her, O woman, great is thy faith, be it vnto thee as thou desirest, & her daughter was made whole at that houre.

The woman
of Samaria.
Caluine.

Neither is it vnwoꝝthie to consider the stoꝝie, so diligentlie described by Saint Iohn, chap. 4 concerning the Samaritane Woman. Not her bolde talke with Christ alone at the well: but that, verse. 29. He said of Christ vnto the people, Come and see a man, that hath tolde me all things that I haue done, is not this Christ. Pea Caluine, who compareth her so dooing to this saying in the Psalme, *I beleued, and therefore I spake.* Psal. 116. v. 10. And (saith he) this vehemencie and cheerefulnesse of the woman, are so much the more to be noted of vs, because an onelie small sparke of faith kindled them. For shee had scarce tasted Christ, when shee setteth him forth throughout all the Citie, &c. But this (sayth he) seemeth in the woman rather worthie reprehension, that beeing as yet rude and not thoroughlie taught, she passed the boundes of her faith. The answer is, she shoulde haue done inconsideratlie, if shee had taken vpon her the parte of teaching: but now when shee desireth nothing but to stirre vp her Citizens, that they should heare Christ speake, we will not saie, that bee-

ing

ing forgetfull of her selfe, shee proceeded further than became her. One-^{publike} lie she doth the office of a Trumpet, or of a Bell, to call them vnto Christ, ^{speech.}
And yet was this a kind of preaching to the, as Musculus calleth it, saying: ^{Musculus.}
 The woman did so much by her preaching, that the people of this Citie went out to Christ, of whome as yet they knew nothing. *Pea*, Aretius saith: But as concerning that she preacheth the name and the person of Christ, she testifieth by example, how much she had profited. At the beginning she acknowledged him onelie to be a Iew; after that, a Prophet, placing him in a higher degree: at the length she perfectlie acknowledgeth him to be the Messias, and such a one vnto her Citizens she preacheth him to be. Which also is for an example of regeneration, wherof the order is this. First to come to the knowledge of ones owne selfe, & then diligentlie to search concerning the true worship of God. Last of all, to become carefull of the profite of our neighbour. Thus she (wherein she profited) woulde haue her fellow Citizens to profite also, least she should inioy so great a benefite all alone. Thou hast therefore a woman an Euangelist. She exerciseth the office of a Doctor or Teacher, she that came for an harlot, returneth an Euangelical mistresse. This is the meruailous goodnesse of God, choosing base & contemptuous things in the world, that he might confound the wise men of this world.

Whereupon Marlorate concludeth out of Bucer: Therefore, there is not ^{Marlorat} so much consideration to be had of the partie that speaketh, as we must ^{out of Bucer} ponder what is spoken to vs. **And Alesius the Scot** hereon, making this his 16. place, both saith: The ministerie of the Gospell is not tied to the ordinarie power. And the doctrine of a private man, and of a woman, which bringeth forth the worde of God, is to bee preferred before the iudgement of the multitude, and of them that take vpon them the name & authoritie of the Church, as the Samaritanes beleue at the testimonie of a woman concerning Christ.

To conclude these examples in the new Testament, Luke mentioning Philip the Euangelist, Act. 21 verse. 9. sayth: Now had hee foure daughters ^{Phillips four} virgins that did prophesie. ^{daughters.} **But this example Caluine woulde sette on the other side to cut off,** saying: But how these maidens exercised the office of prophesieng it is vncertaine, except the spirite of GOD did so moderate them, that they troubled not the order of him set downe. But when hee permitteth not women to sustaine a publike person in the Church: it is credible, that they prophesied either at home, or in a private place out of the common assemblie. *Pea*, not onelie Caluine that would thus cut off this example of Philips daughters, but of all the other that haue bene, or may bee alleaged for anie women: sayth further vpon Saint Paules precept, 1. Timoth. 2. verse. 11. and 12.

speech.

Let the woman learne in quiet with all subiection, for I permit not a woman to teach, or to take authoritie on her ouer the man. After that hee hath spoken, (saith he) of their apparell: he now addeth with what modestie women ought to behaue themselves in the holie assemblie. And first he biddeth them to learne mildlie, for quiet signifieth silence, not that hee woulde take from them the office of instructing their familie, but onelie drine them from the office of teaching, which GOD hath committed to men onelie. Of which matter we treated in the Epistle to the Corinthians. If anie object Debora and the like, whom we reade to haue somtimes ben placed ouer the people, to gouerne them by the commaundement of God: The answer is easie, that the common policie wherevnto GOD wold haue vs tied, is not ouerturned by the extraordinarie facts of god. Therefore if at anie time women haue holden the place of prophesieng & teaching, and that being stirred vp by the spirit of God: This could he doo, which is free from all lawe. But because this is singular, it fighteth not with the perpetuall and accustomed policie. Hee addeth that which is next to the office of teaching: *Neither let them take authoritie to themselves ouer their husbands.* For this is the reason why they are prohibited to teach: because their condition dooth not suffer them, for they are subiect: but to teach is a matter of power or of a higher degree. Albeit the reason seemeth not firme enough, sith that the Prophets also and the Doctors or teachers, are subiect to kings and to other Magistrates. I answer, there is no absurditie, but that one may gouerne, and also with all, obey, according to diuerse respects: but in a woman, that auaieth not, which by nature, that is, by the ordinarie lawe of God, is borne to obey. For all prudent men haue alwaies refused the gouernment of women, as it were a monster. The heauen and earth therefore shoulde in a manner be mingled together, if women should snatch vnto the right of teaching. Therefore he bids them be quiet, that is, to containe themselves in their owne order.

How Caluine cutteth off these examples.

From womens publike preaching, how our breth. proceed against womes publike gouernment.

Thus saith Caluine not onely of womens teaching, but also of womens gouernment. But now, because this may seme not onelie to shake off all these former examples, but to call the matter from publike teaching, into a further and moze dangerous question, both of our estate, and simple of the publike gouernment of a woman, which heere Caluine in very bold and boistrous speeches, not onlie aimeth at, but manifestlie oppugneeth, and that some of our owne Brethren haue not spared to write directly against womens gouernment, and their chiefest ground ariseth from hence: therefore I thinke it not amisse to weigh this answer of Caluine a little better. Yea, adding vnto him for his further helpe, besides Peter Martyr and others, Danæus also vpon this the Apostles precept, as the most earnest in the same.

But

But first, for that Caluine saith to the example of the 4. virgines that *daughters.*
 did prophecy. How they exercised the office of prophesying, (saith hee)
 it is vncertaine. If it be vncertaine, how can hee or any other determine
 the certainty, that they did not prophecy openly, as the other Weomen
 Prophetes had wont to do? But he saith, if they should haue propheci-
 ed in a publike place, they should haue troubled the order that god had
 set downe. What order was that, and where, and when? hee seemeth to
 referre vs to this place, 1 Tim. 2. or to the other 1. Cor. 14. saying: when
 as he permitteth not weomen to susteine a publik in person the church:
 and therefore it is not likelie, that they prophecied in open place. I
 demand, whether this order were an auncient order set down and made
 of God before, or after? If it were made after, then it touched not these
 prophetesses doings that were before. If it were an auncient order of
 God, made before: how toucheth it not the other prophetesses and other
 weomen speaking in publike place, at leastwise, some of them so well as
 these: and doth not the same reason hold for all, that doth for some? If
 therefore, to save these 4. from transgressing the order of God, this be the
 onely helpe, to say they did it in a priuate place: what an acquittance is
 this to them, that should accuse a farre greater number of as god, if not
 some farre better than these were? Yea, how saith Caluine then, it is
 vncertaine? may we not rather conclude thus? It is certaine, that these
 4. virgines obserued the order of God, without any disturbance of the
 same: But whether they did prophecy in priuate or publike place, that
 is not certaine: therefore there was no order of God absolutly & simplie
 set down, concerning the place priuate or publ. of womens prophesying.

VWhether
 the 4. vir-
 gines pro-
 phesying,
 Act. 21. 9.
 did it opelio/
 or no.

Caluine on
 Act. 21. 9.

But how doth not Caluine reasoning that it was credible to be done
 in a priuate place? make it moze credible to be done in publike? he saith
 This is added for Philips praise, that we should not onely knowe that his
 house was well ordered; but also was famous and noble, by the blessing
 of God. For it was no common gift, to haue 4. daughters, all of them
 endued with the spirit of prophecy. But by these meanes would God en-
 noble the beginnings of the gospell, when as he stirred vp men & weo-
 men, which should fore-tell things to come. Prophecies had almost cea-
 sed now many yeres among the Iewes, to the intent that their mindes,
 should be the more erected, or awakened to heare the new voice of the
 gospell. Sith therefore after so long a time prophecy was returned on a
 sudden, it was a signe of a more perfect state. Notwithstanding, the same
 seemeth to be the reason, why within a little after, it decayed. For God
 did sustain the auncient people, with diuerse predictions, vntill Christe
 by his comming brought an end to all the prophecies. Therefore it be-
 houed the new kingdome of Christ, to be beautified with this ornamēt,
 that all men might know, that that promised visitatio of God was come.

If now by this clere confession of Caluine, not onely to the making noble and famous Philips house, but to the ennobling the beginniges of the Gospell, and that these propheties of women, so wel as of me, should aunswere to the order of the auncient propheties, to the a wakening of men, to the confirming and beautifying of the gospell, and the kingdom of Christ: but the auncient manner of prophecyng, both in the women Prophets, so well as in the men Prophetes, was done for the mooste parte publiklie, the moze to ennoble the woorks of God, and the moze to edifie the moze people, and the lesse to breede any suspition of hucker mucker, or false prophecyng which seeketh corners: how then was not these 4. virgines prophecyng, publike also? it might be that these virgines prophesied vnto Paule, of his troubles the at had. they being in their fathers house where Paul hosted. As likewise other Prophets in other places had done. Whereof Paule saith in the chapter before, ver. 22. and 23. *And lo nowe, I goe vp bownde in the spirit vnto Ierusalem, knowing not what thinges there shall happen vnto mee, saue that in euerie Citie the holie Ghost resisteth, saying: That bonds and afflictions do abide me. And the like propheties were made vnto him at Tyrus, as appeareth in this chapter ver. 4. And as Agabus at that present did, ver. 11.* But it rather seemeth by S. Lukes woordes, and by this reference of Caluine, to the auncient manner of prophecyng that 4. prophecyng of these 4. virgins, is not to be restrained to time onely, but that they used to prophecy, & were notoziously knowne to be Prophetesses And although they might haue then prophesied vnto Paul, in their fathers house, which was a priuate place, yet the persons being present, not only of their father an Euangelist, who (other wise had authority ouer them) & of Paule being a publik person, & an Apostle, and no doubt many notable persons in his retinue, besides the faithful of the church of Cesarea: ther is no likelihood, but that it was done in no smal assembly, though the place were priuate. And yet, to thew the maner of their prophecyng furder, & to resoluvs in this doubt of Caluine: Eusebius lib. 3. Eccl. hist. cap. 31. (as we haue heard before) citeth the testimony of Polycrates B. of Ephesus, of whome we haue heard before, page 317. This Polycrates (saith Eusebius) writing to Victor B. of Rome, maketh mention also of him, (he meaneth of Iohn the Euangeliste,) and of Philip the Apostle, & also of his daughters, saying, As we haue already aboue inserted, that the great lights in the parts of Asia are laid a sleepe, whome the L. shall raise in the last day of his coming, when he shall come with glory, and require all his saints. But of Philip I say (saith he) which was one of the Apostles, which slept at Hierapolis, and also 2. of his daughters being virgines, waxed olde in that place. and another daughter of his replenished with the holy ghost, continued at Ephesus. Whereby it appeareth, that they were Prophetesses of great and publike renowne in Gods church: and not suche as durste not proph-

Euseb. on
the 3. Eccl.
hist. cap. 9.

prophecy but only in priuate places. Which thing although Peter Mar-
tyr do not particularly auouch it of these 4. virgines, yet writing on the
Iudges cap. 4. ver. 4. he saith thus: When GOD chose Debora vnto the
ministry of iudging, being in her kinde weake, forthwith he made her
renowned and noble in the gift of prophesying. With which gracious
gifte, and perhaps with many miracles moe, she was of God consecrate
& with miracles confirmed, as one that was chosen vnto so great an of-
fice. Neither was this onely woman endued with the spirit of prophecie,
for wee reade also in the holy Scriptures, that other women were so in-
structed with the holy ghost, Marie the sister of Moses, Anna the mother
of Samuel, Holda in the time of King Iosias, were Prophetesses. And in
the new Testament (to passe in silence the virgine Mary, Elizabeth Iohn
his mother, and Anna Phanuels daughter: the daughters also of Philip)
the Deacon, (as is recorded in the Acts of the Apostles) were prophetes-
ses. Neither do I think that it ought to be denied, that some of these wo-
men being instructed, with the gift of prophecy, taught the people pub-
likly, declaring to them those things that were of God shewed vnto the:
sith that the gifts of God were not giuen to that purpose, that they shuld
closely hide themselves, but that they should promote the common ex-
dification of the Church.

*Womens
publike tea-
ching and
edifying the
Church.*

In which examples of the new testament, he seemeth chiefly to referre
this publike prophesying, to this example of these 4. virgines. Now, con-
cerning that which Caluine saith on S. Pauls precept, 1. Tim. 2. ver. 11. &
12. expounding it thus: that women should not vsurpe vnto themselves, the
the courses of speaking in publike: (and as he concludeth,) snatch vp the
right of teaching in the sacred assembles, the ordinary Ecclesiasticall office,
wherof was giue of God vnto men only: all this we gladly grant vnto, as
the very meaning of S. Paule, and herein Caluine doth wel, to referre vs to
the exposition of this place, to that, which before he said. 1. Cor. 14. 34. For
there he made a plaine exception of extraordinary examples. And therefore,
to that which here he aunswereth to the obiection of Debora & the like
women, that the common policy wherunto God would haue vs bound
is not ouerthrowne by his extraordinary facts: if some women therefore
being stirred vp by the spirit of God, haue held the place of prophesying
or teaching. This could God do, which is free from all law. But bicause
this is singuler, it fighteth not with the perpetuall and accustomed po-
licie. This is a good aunswere, so that we restraine it not onely to those
facts which were then done, that he may not do the like now, or at any
other extraordinary times: For that were to debarre and limite God.
But vnderstanding it as Caluine did before, that suche a necessitye maye
come, as may require a Womans voice. So that the generall rule
standeth still, intier for the ordinarye, Ecclesiasticall offices and cour-
ses

*God free &
aboue his
ordinaie
lawe.*

ses of teaching, although extraordinarily, and in cases of necessitie, a woman hauing the gifte of God to do it with edification, may make a publik exhortation to the people.

As for this reason of Caluine, why they should be forbidden to teache, bicause their condition, doth not suffer it: what condition is that? For (saith he) they are subiect: but to teach is a matter of power or of higher degree. The argument is this: None may publikly teach that are subiects, or of lower power and degree, than are those whom they teach: but womē are subiect to mē, & of lower degree: & therefore Womē may not publikly teach mē, first, for the *Major* of this argument, Caluine himself seemeth to distrust it, & the whole reason that dependeth thereon, saying: howbeit this reason seemeth not firme, sith that the Proph. also and the Doctors or Teachers, were subiect to Kings, and other Magist. If this reason seemeth not firme, then it seemeth as it is. For in dede it is a weake reason, & standeth vpon infirm postes. May none teach publikly, y is a subiect, or of lower degree in power, than those are whom he teacheth? But Caluine saith not so. What saith he then? weomen cannot publikly teach why so: they be subiects. what hindereth that? yes so: saith doeth it, for teaching is a thing of power and of higher degree, & therfore none maye teach, but they must be of power and of higher degree: & ouer whom must this power and higher degree stretch, but ouer them whom they teach: Is not this then Cal. plaine meaning, that none may publikly teach other: but he that is of power & higher degree, thā are those whom he teacheth? If this be true, how is his own obiection true, that Prop. & Doct. are subiects to Kings, & other Magist. May they not teach Princes, & their other Magistrates? Or will they exalt themselves, aboue their Kings & Magistres, and exempt themselves from being subiectes, bicause they are their teachers? As the Pope vnder that pretence likewise did? For, what helpeth this aunswere of Caluine, but to ouerthrowe his owne principle? I aunswere (saith he) there is no absuditie, but that one may gouerne, and withall obey, according to diuerse respectes. If this his aunswere be good (as indeede it is) doth it not cleane ouerturne Caluines owne *Major*, that none may teach, but that is of power, & higher degree, than those ar whom he teacheth? If he say, & are they not of power & higher degree, in that respect they teach? No verily, not always: euen in that respect of teaching neither. No: teaching is a matter of power & higher degree.

I denie that, (since we must diuine the matter so narrowly to respectes) that in that respect it is teaching, it is a matter of power or of hygher degree. For teaching properly of it self, is but a matter of instruction and informing. What power did Ietro take vpon him, or superiour degree when he taught Moses, how he should choole and appoint out Iustices, to ease him in the gouernment of the people? Exod. 18. 14. What power

or

How our
brethre slip
from weo-
mens publ.
speaking, to
weomens
publike
gouernmēt.

How power
& teaching
concurrē &
differ.

or superiour degree tooke Ioathan on him ouer the Sichemites, when hee stooode on the topp of mount Garrizim, and cried vnto them, and saide, Harken vnto mee, yee men of Sichem, &c? Iud. 9.7. What power and superior degree tooke Sampsons mother ouer her husbände, when she shewed him reasons, that the appearing of the Angell of the Lorde, vnto them, was no argument that he woulde kill them? Iud. 13. 23. When Dauid taught Saule, how ill he didde in persecuting him being an innocent did he take any power vpon him ouer Saule, or any higher degree aboue him? 1. Sam. 24. ver. 10. & 26. ver. 18. When the poore handmaide taught her Maistresse, Naamans wife, by what meanes her Lorde might be cleansed from his leppie. 2. Reg. 5. ver. 2. and Naamans seruants perswaded their Maister to follow the Prophetes commaundement? Did they take any power or superior degree vpon them? And when Counsellors teache their Princes what they should doe, so, what is counselling but informing or teaching? When the King said to Elifus seruant, tell mee I pray thee, of all the great actes that Elifus hath done? When the seruant shewed the same vnto him: did he take vpon him a power and higher degree aboue the King, whome hee enformed? Doth Iob when he biddeth Eliphaz the Themanite, teach him. giue him power and higher degree aboue him? Iob 6. ver. 24. Or, when he sayth to Sophar? Aske the beastes and they shall teach thee, and the fowles of the heauen, and they shall tell thee? Iob. 12.7.

Neither letteth it, that some of these are priuate teachings: so, be they priuat, or be they publike in respect they are teachings, they consider not the authority of the Teacher, but the matter taught, or the manner of the teaching. As so, the power and superiority of degree, that hee hath who is the teacher, respecteth the partie whose doctrine he teacheth, and the commission he hath from him. Which in this heauenly doctrine, cometh from heauen, hauing his authority and warrant from the Almighty God as it is saide of Christe: hee taught as one hauing power, and not as the Scribes. In which consideration (I graunt) all power yeeldeth, or oughte to yeelde, when the hearers, whoeuer, vnderstand that the Teachers doctrine is of God, and that they haue authority of God to teach them. And so those Teachers do in the name of God, charge their Princes: and yet in all other respects, remain as other do, their subiects. And can these respects be thus together in a Prophet, & can they not be in a Prophetesse?

And how doth not this withall, ouerturne Caluines Minor? But the woman (saith he) is a subiect: as though the man were not a subiect, whē he saith, Prophetes and Doctors are subiect to Kinges and other Magistrates, But in a woman (saith Caluine) this holdeth not. So doth? and why not in a woman as well as in a man? being both of them, in respecte of Kinges and other Magistrates alike subiect? for a woman (saith he) by

The power
of the Tea-
cher.

nature is borne to obey. ~~What~~ the Kings and other Magistrates, more than those men are, which also are subiects? what meaneth Caluine here, that a woman is borne to obey by nature? Doth he meane it in such sort that the woman is a seruant or bondslaue by nature, or of a seruite nature? But that is both false and obvious. For a woman may be and is as much *ingenua & libera*, of as franke and free nature and condition, or (as we tearme it,) borne of as gentle blood, as the man is. And although, that the seruitude of sinne, and the adome to mortality, and other calamities, comming to the man, by meanes of the woman: she hath losse by the law and malediction of God. that equality of honour that she was in before: being ioyned to the man in matrimony, with equall degree of power and dominion: and be now made subiect to her husbands gouernement in respect of that Deconomicall or household government, of which estate properly that law was geuen: and of whome S. Paule both in his epistle to the Corinthians speaketh: willing them to aske their husbands at home: and that which he speaketh to Timothy, that she should not vsurp authority ouer the man, it hath a manifest relation onely to her husband; as also haue the wordes of Gods law, giuen in penance vnto her, thy desire shall be subiect to thine husband, & he shall rule ouer thee: so that, though this law be the ordinary lawe of God (as Caluine saith) in respecte of the state of mariage: yet in other respects it is not so absolute. True it is, that a virgine in respect also of her parents, is subiect in her non-age vnto them, no lesse than the wife vnto her husband: and yet, we see here these virgines for all their subiection to their father Philip, that was also an Euangelist, yea some call him an Apostle, did neuertheless prophesy, and that which is most likeli, euen in his presence, and in S. Pauls presence, and in the presence also of many other, notwithstanding any inferiority or subiection in other respects. Yet diuerse of the named Prophetesses, & other women that spake in publike assemblies, were not all widowes, and so of their owne iurisdiction or power, but euen wines too.

But Caluine brgeth this, that by nature they are borne to obey. And what of that also? commeth this authority of teaching, (whatsoeuer authority they haue therto) or any gift of prophecying, by the law of nature or not rather by grace & by especiall calling, whether it be in Women or men? but Caluine himselfe expounds this saying, that women are borne to obey by nature, that is the by the ordinary law of God. Neither yet auaileth this exposition. For we stand not of the ordinary law of God, but, of extraordinary privileges, and (as Caluine saith) upon such necessities, as wherein a womans voice may be required.

But what now is Caluines conclusion of all this? For al wise men haue alwaies refused the gouernment of women euen as of a monster: and therfore heauen and earth shoulde be after a sorte mingled together, if women

Of what womens subiection S. Paul speaketh.

Caluines inconsiderate speech against womens gouernment.

women should snatch vnto them the right of teaching. *speech of*

As for snatching vnto them the right of teaching, might perhappes *womens*
bee called in some sense the mingling together of heauen and earthe. *gouernmēt*

And so were it also, if any man should snatch the right hereof vnto him,
except hee had some calling ordinary or extraordinarye, or some necessity

or occasion rather to take him, than he should snatche it vnto him. And the
like and much more we say of women. But if women by any respect, be

called extraordinarily thereunto, or, (as Caluine said before) there be such
necessitie as wherein a womans voice may be required: shall we call this,

snatching vnto them the right vse of teaching, & the mingling of heauen &
earth together? and that is worst of all, shall we herupon condemne all go-

uernmēt of womē, if by no means they might haue any allowance or per-
missiō of this gouernmēt, to teach or prophecy in the Church? May ther

no right grow to a woman of gouernment, besides teaching & yea, that
wherunto she may be born? And can Caluine then iustifie this conclusion,

that all wise men haue alwaies refused the gouernment of women, as it
were a monster? What a monstrous saying is this to haue escaped so wise

& so godly a man? Did not Caluine himselfe confesse before, that some womē
were godly gouernors, saying: If anie obiect Debora and the like, which

we reade to haue ben sometimes by the commandement of God, placed
ouer the people, for to gouerne them? Where there no wise men in all

Israell in those daies, when such women were gouernours? or, did those
wise men account their gouernment monstrous, or refuse it, being ap-

pointed by Gods commandement? or did euer any wise man that had the
true wisdome of God, or shall anie such wise man among vs now, account

this doing of God to be monstrous? what a monstrous rebellio were this
not onely against the state of them, but against God?

Was it this that Caluine meant before, when he said in his aunswere to
the obiection of their gouernment, this could god do, which is free from

all law? What? to set vp such gouernours, as all wise men should refuse
as monsters? Verily, no godly wise man can allow this saying: no; anie

excuse it or can salue it from a foule ouerthot and manifest vntruthe. And
if Caluine had better considered it, hee woulde neuer haue vttered suche a

sentence, or haue blotted it out, or haue retracted it. But thus both affecti-

on carry wise men, and otherwise very godly men sometimes awaie, &
then from that which their selues cannot denie to be of God, and not to be

monstrous, but to be a godlie and very gracious worke of God, both for the
aduancement of his glory, and the great helpe and comfort of his people.

And is this now the drift of our breth. in this matter, to refuse as mon-
strous, & confounding heauen & as earth together, al womens gouern-

ment in gods Church? I hope yet a great deale better of Caluines iudge-
ment in this matter, bicause (howsoeuer here he sowly ouerthot himselfe

and

Heere is o-
ther govern
ment besides
teaching,
whereof wo
men may
haue a right.

How affecti-
on carrieth
wise & god-
lie men a-
waie.

better speeches.

Caluines
better ac-
knowleging
of weomes
gouernmet
in the Qu.
most excel-
lent Maiesty

Caluine cra-
ueth the Qu.
Maiesties pa-
tronage for
his commē.
tary on Esai

Caluine con-
fesseth both
the Queens
Maie. right
of inheri-
tance to the
Crowne, &
Gods cal-
ling her to
the cheefest
care of the
Church.

God the Q.
champion,
and the Qu.
the restorer
of Gods
worship.

And contrarieth himselfe in his owne tale. as we haue plainly seene) yet in other places, he better acquiteth himselfe : namely in his Epistle pre-
fixed to his last edition of his learned Commentaries vpon Esay, dedicated
to our most gracious soveraign Lady, Quene Elizabeth. where so highly
he extolleth her Maiesty, not onelic with honorable words, & stile of titles:
To the most excellent Queene, and renowned no lesse by her vertues,
than by her royall giftes ELIZABETH, &c. but also in his matter: de-
claring, that where he had dedicated the said commentaries to King Ed-
ward her Maiesties most godly Brother : Me thought (saith he) I should
commit no absurditie, if vnto the name of the moste excellent King, I
should also adioine your name, no lesse beloued and ioyful vnto al good
men. Yea rather: not only the occasion offered, but the necessitye see-
meth to require, that I shoulde craue the faithe of your patronage vnto
this commentary: at the banishment whereof I know, that a great num-
ber of godly men in your dominion, haue sighed. Although my pur-
pose is not so much to respect priuately myne owne labour, as humblye
to beseech, and by the holy name of Christe to entreate you, that not
onely with your fauour, all the bookes that are sounde in faithe, maye
finde harbour againe, in your England, and may be there freely conuer-
sant: but that whereas religion in a shamefull manner was decayed, that
you would take the cheefest care thereof. Whiche thing, if that onelye
sonne of God doe exact by his right of all the Kings of the earth: hee
holdeth you (O most noble Queene) bowden to performe this duetye.
For whereas you being the Kings owne daughter, were not free from
that fearefull storme, that euen waightily hanged ouer the heades of all
the godly; he merueilously deliuering you safe therefrom, albeit not vn-
touched (or free) from the feare of the daunger, hath addicted you and
all your studies to himselfe. Of which deliuerance you ought so little to
be ashamed, that God hath giuen to you an ample and plentifull matter
of reioycing, conforming you vnto the image of his sonne. Amongest
whose praises, our Prophete reciteth this, that hee was exalted vnto the
highest heighth of the cœlestiall Empire, out of the prison, and state of
an arraigned person. But as it is no meane commendation to rehearse
such an example: so, as often as you shall call to memory (which by no
obliuion ought at any time to slip away) out of howe pitifull and dou-
btfull trembling you haue escaped, God openly euen (after a sort) rea-
ching out his hand vnto you; you may withall remember, that this end
is set before you, that with a constancy not afrighted, and with an inui-
cible magnanimity, you againe vpholde to him his right, that is your
champion and deliuerer. And setting aside all businesses, (wherof I
doubt not, that a great heape of them, will make a stur thereat in these
beginnings of the kingdome) haue you this care to restore his worship
vnt

And if so bee Sathan with many and harde difficulties throwne in the waie, attempt to cast in fearefulnesse or slownesse : you are not ignorant from whence you shoulde aske the confidence of proceeding couragiously, which may ouercome all impediments. Neither God, which with his blessing vouchsafeth the actions of priuate men, will leaue his owne worke destitute of happie and wished successe. Let the dutie also of religion prouoke thee (O Queene which art to be worshipped) sith that our Esay requireth not onelie of Kings; that they should be nourishers of the Church : but also of Queenes, that they shoulde bee their nurses, and so forth, as he proceedeth in the Epistle.

In which wordes, he doth (on better aduiselement) most plainlie approue, and not refuse as monstrous the government of women : but account it both in her Maiestie, as the singular gift & blessing of God vnto his church, and also citeth Esai in generall, for Queenes to be the Churches nurses. What shall wee saie therefore to this foresayde conclusion that Caluine made : All wise men haue alwaies refused as a monster a womans gouernment ? I woulde gladlie salue it with expounding his wordes to be meant onelie, of the wife that taketh vpon her to gouerne & rule her husband. But because, if it should be vnderstood of this oeconomicall government onely, then it woulde not inake to Caluines purpose, that women should not haue authoritie and right publikelie to teach : affirming teaching to be a thing of power and higher degree : & he bringeth in the objection of Debora and answereth the same, by distinguishing the diuerse respects, wherein the teachers obey their kings and other magistrates, and yet gouerne in respect of teaching : and saith, that women cannot haue the consideration of these respects, because by nature, which hee calleth the ordinarie lawe of God, they are borne to obey : so we therefore can this conclusion : For *in domesticall* womens government, all prudent men did alwaies refuse, as it were a monster, be vnderstood other wise, than of the publike and ciuill government. And therefore, accepting Caluine where he wrote trulie and reuerentlie of the matter, without anie disgracing other wise of his authoritie : In this place so groselie overshooting himselfe, and the truth of the matter, he can by no meanes be fullie reconciled to himselfe, or ought of vs, or of anie other to be allowed. And so much more dangerous heerein are these his speeches, as other our zealous among our Brethren, haue gone as farre and further heereupon, than hee did.

And although Danzus fetch the matter about with a greater windlasse, and with fairer speeches for our state and most gracious Soueraigne : yet (as in the end Caluine doth) so he also baliues the matter to the same pitch, against not onlie the priuate government of women, ouer their husbands, in domesticall matters, but also against the publik government of womē,

Danzus cō-
cerning wo-
mens go-
uernment.
1. Tim. 2. 12.

women's go-
uernment.

How farre
Danæus
granteth wo-
men to teach

Hemingius
in 1. Tim. 2.

in the ciuill and politicall state: & therefore least by any scruples in reading these men might stick in a curious mind vpon this dangerous point, whereby anie man might thinke himself not fullie satisfied: let vs see also & weigh all Danæus reasons on this matter. And first we take Danæus his grant, & this pcept of St. Paul (*Let the woman with silence learne with all subiection*) taketh place while women be in the publik assëbly: but not when they are at their owne house, because they may priuately instruct their familie, especially ifther want a Father of the household, and that they be widows, for then they both may and ought to praie vnto God, & to teach their children the feare of God. And therefore in such sort as St. Paule calleth particular householdes, particular Churches: it inferreth, that they may teach particular Churches also. To the which I adde that which Hemingius obserueth heerevpon. The second proposition of this Chapter containing an Ecclesiastical Canon, concerning the discipline and manners of women. In this Canon two things are commanded vnto womē, and two things are forbidden vnto them. First is commanded that they should learne quietlie without tumult, as becommeth them which are thrall to the lawe of subiection. And then, that they should in quiet deale with their owne affaires, and meddle with those things that pertaine to women, not shewing theselues into the busineses of men. The first thing that is forbidden is, that women should not teach publikelie: and then, that they should not vsurpe authoritie ouer men. These things pertaine hereunto, that an order and discipline might be in the Church. Not that we should therevpon take an argument of contemning womankind: neither are they so bidden to hold their peace, but it is lawfull for them to giue wholesome counsels to their husbandes, if at anie time the matter seeme to require it. Which thing the storie of Iudith, Debora, Anna, and of other women doth shew. (which examples inferre not onelie priuate, but publike counsels and authoritie also) yea, Abraham is commanded of the Lord, that he should obey his wiues counsel of casting out the handmaide Agar. And also by domestical discipline to teach godlinesse, yea, & that they may admonish their husbandes of their duetie, when they cease to doe it, or be sluggish. For Paule heere treateth of the common discipline, the which excludeth not necessarie counsels and deliberation of honest (or worshipful) women, so that, thus far forth they graunt them to teach or gouerne, not onelie in priuate, but in publike.

Danæus ar-
guments a-
gainst wo-
mens go-
uernment.

But to come to Danæus reasons: the first reason (saith he) which is expounded in this place, is drawn a *differentia*, from the difference which is set of God himselfe, between both sexes, to wit, the mans and the womans. The second is, a *genere*, frō the kind, or general words. God wold haue women neither to rule, neither to teach, neither to vsurp authoritie in *viros*, ouer the mē or husbandes: but he that speaketh in the Church, or ruleth and teacheth, taketh on her ouer men a certaine gouernment & autho-

authoritie: therefore women neither can, either ought to speake in the church. This twofold diuision of *Pauls* reasons which *Danrus* maketh of reasoning first from the difference of the sexe, & then from the kinde: except it had ben plainer spoken, is somewhat intricate, & may rather seme to be all one. For what is here the sexe, but the kinde, & the kinde, but the sexe: except he take *Genus* for the general word, and comprehend teaching in the word gouerning, as though he must needs be a gouernour, that is, a teacher, which we haue seene alredy, by many examples is not so. But to *argumēt*. God would neither haue women (*Præsse*) *y* is, to be aboue, (or to be before, or to rule) neither to teach, neither to vsurpe authoritie vpon men: *At qui loquitur in Ecclesia sine præst ca, et docet, in viros sumit quoddam imperium et auctoritatē: Ergo, &c.* But he that speaketh in the church (*I* think it should rather be) *At qui loquitur*, but he that speaketh in the Church, or ruleth (or is aboue or before) and teacheth, taketh a certaine gouernment, or rule & authoritie vpon man: Ergo, women neither can nor ought to speake in the Church. This Ergo, neither concludeth *y* matter that *Paul* here auoucheth, nor anie part of this argument is so plain and oþerlie set down, but, is so intricate and confused, that we can scarce make a good Syllogism, or almost any sensible reason of the same. And first for his concludē, where he taketh, that for the cause or key of his argumēt, which in Latine we call *Medium*, the meane, which is repeated in either proposition, to infer & proue *Pauls* conclusion, that is, Women shuld not teach in the Church, (which if he wold proue ought) he ought to haue proued: this he proueth not, but by this he wold proue, that they ought not to speake in the church. Whereas contrariwise he should haue made his key or weast of this argument, to haue ben on speaking, and therevpon to haue concluded teaching. As thus: God suffereth not women to speake in the church: but to teach inferreth to speake: ergo, he suffereth the not to teach. But, as he now turns it another way: so he so doubles it to teaching & with ruling, &c. *y* both he marreth the argumēt, & the sense of either proposition. For where he saith in the *Major*, God neither will haue women to rule nor to teach, nor to vsurp authoritie ouer men: he seemeth here to speake of three distinct things that God would not haue to be in women, ruling, teaching, & vsurping authoritie ouer men. But what meaneth he here by vsurping authoritie ouer men? Is not that all one with *Præsse* to rule them, or to be ouer or aboue them? If it be, then is not here 3, but 2 distinct things, *y* God wold not haue to be in womē: if he make the difference to be herein, that by ruling or being ouer them, he meaneth good & lawfull Government: & by vsurping, naughty government: then maketh bee a good difference, but withall hee acknowledgeth some government of women to be good & lawfull, and sayne, that is vsurpation, to be naughty. and so *I* hold well with him in this partition of Government. But then,

*Danrus fault
the argumēt
both in
forme and
matter.*

*The maior
proposition.*

*Vsurping au
thoritie ou
er men.*

how

how is this Proposition true, that God woulde haue neither the one nor the other? For God forbids not simply any lawfull thing. If he say, that lawfull government is not simply forbidden, but onely to the Women: it still comes all to one passe. For, the Proposition is not of Government simply in it selfe, but of Womens Government, whether it be simply euill, and of womens vsurpation. For either both these are but all one. (For, if her Government be simply euill: What is it else, but meere vsurpation, or if it be distinct from vsurpation (which in women and men also is meere and simple euill,) what is it else but good and lawfull? Besides, that this Proposition, (take ruling, or vsurping authority howe he will) not simply true, is not onely concerning governing, nor yet for teaching. For, were it simply true: it could admit no debarre of any occasion or necessity, nor any exemption of such especiall persons, as were lawfullie called thereunto, which we haue seen at large, both by examples and testimonies of the scripture, and by argumentes and playne confessions euen of our Wethzen them-selues both for governing, and for teaching: besides that, we shall yet more playnely see by Danus owne confession after ward.

The minor
proposition

Now, as we see this confusion of these tearmes, in the Maior or more generall proposition: so, the Minor is farre worse and cleane marreth all the argument. For, whereas to inferre his conclusion, it should haue followed thus: But to speake in the Church, is to rule, to teach, and to vsurp authority ouer men: Ergo, God woulde not haue it, that women may or ought to speake in the Church: This had bene a plaine argument. But then this minor had had a plaine deniall. For Danus, nor all the world can euer proue it, that to speake in the Church is to rule, to teach, and to vsurpe authority ouer men. And so were all this argument moste easily ouerturned. But Danus (whether rethorically, as not bound to the straight limits of Logick, or to make the argument more diffuse) inuerteth the minor on this wise. First, he repeateth women here againe, whom he bringeth also into the conclusion, and so clean ouerthrowes all forme and nature of any argument. Besides this, (and that which is moste vitious in any forme of argument) he placeth, with speaking in the Church, Governing, and (though somewhat more ambiguously) teaching also. Spaking the first part of the sentence, in Latine called *Subiectum*, as the subiect matter, whereon any thing is spoken, to consist here of these thre. Whereas these tearmes to rule, and to teach, should haue bin placed with the third term, to vsurpe authority ouer men, & all thre in the *Predicatum*, that is, in the thing that is spoken on the matter subiect. Which thre should bee made the key of his argument, or cause whereupon he should infer his conclusion, and so be reserved to be repeated in the later parts of his assumption, or minor Proposition of his argument, which it seemeth he would haue brought to the first mode of the second figure of syllogismes.

The forme
of the argu-
ment mis-
formed,

which

which later part of his assumption or minor proposition, he maketh here to be onely the taking a kinde of gouernment and authority ouer men, which before he ioyned together with ruling and teaching, and now he seuereth it from rule and teaching. Neither yet maketh he it to be all one with that he saide before: but in these of that he called before vsurping, beere he commeth in with taking. And where before he saide simply & onely of authority: here he commeth in with a *quoddam imperium*, a certaine kinde of commaundement, (empire or gouernment) and authority.

Neither is it enough, with transposing and chaunging thus these termes cleane to ouerthrowe his owne argument: but also he maketh this minor proposition as confused and intricate, if not much more, than was the other. For, if we shoulde english this proposition word by word: *At qui loquitur in ecclesia siue praeest, ea & docet, in viros sumit quoddam imperium & auctoritatem.* See (as I rather thinke, it shoulde be shee) that speaketh in the Church or else ruleth she also teacheth, taketh a certain Empire & authority vpon men. Doe how intricately and confusedly these words are placed. Wought they not more clearly haue bin distinguished: Shee that speaketh, teacheth: and shee that ruleth taketh on her a kinde of gouernment and authority? But then had both these partes bene some confused. For although it be moſt true, that shee which ruleth taketh on her a kinde of gouernment and authority: yet if this taking on her, be referred to the vsurpation mentioned in the former Proposition (for also also the argument hath more tearmes then it ought to haue) which word vsurping is usually taken in the word part, for the that take gouernment & authority, vpon them hauing no right thereto, for that is properly tearmed vsurping: and so in these it is a certaine kinde of Gouernment and authority, but not a right and lawfull gouernment and authority: then this part of the sentence is most apparant false. For every woman that ruleth, both not so take (that is, by vsurpation) a certaine kinde of gouernment and authority, that is, a wrong title, as an vsurped tyranney, as did Athalia. For, she may be specially called thereunto of God, she may be lawfully chosen thereunto of man, and she may be lineally bozne thereunto by nature, and so vsurpes it not. Debora was no vsurper. But we shall come to more examples all in time.

And also the other part of the Proposition thus distinguished, is apparant defectiue: Shee that speaketh teacheth. Doe all teache that speaker if he meane, all that speaks. In that manner of speaking: what is that else, then in effect to say: Shee that teacheth teacheth: and indeede so. Paul speaketh not here simply of speaking, but of teaching. As we heard before, 1. Corin. 14. 34. Where he saide, it is not permitted to them to speak, which was thus expounded by Calu. He forbids them therefore to speake in

The very words of the argument lesse.

How many wayes a woman may haue lawfull gouernment

publike for because of teaching or of prophecying. So that this cause being set asidespeaking in the Church is not forbidden. So not teaching neither simply, as we haue shewed both by the Scripture, and by Caluine also.

The conclu-
sion of Da-
neus argu-
ment against wo-
mens spea-
king.

And yet, if Danæ had set his rest against wom. teaching in the church, it had bene more tollerable. But nowe all his conclusion is against Wo- mens speaking in the church. And he reasoneth thus, they may not teach in the Church: ergo, they may not speake in the Church. And in this pro- position, shee that speaketh teacheth. What a kinde of teaching or spea- king is this, a *genere affirmatiue ad speciem*? shee speaketh: ergo, she tea- cheth. And if this consequence bee good: then of consequence she may teach in the Church. With it is apparant, she may speake: For, if all the congre- gation may say but Amen: if she be one of the congregation, she may pub- likely speake, say she but onely bare Amen. And may not shee say some of the responses, as may the other people that are not Ministers? and may she not say the publike Confession with them? may she not be openly Ca- techised, and aunswere to the articles of her sayth? may shee not sing with the congregation the psalmes and Hymnes? And is not that also a publike speaking? and must shee not speake when she is to bee married, and before all the Congregation confesse, being straightly charged so to doe, if shee knowe any lawfull impediment, why she ought not to bee loyned in ma- trimony to that man? and doe not our brethren also enioine her euen in the knot of marriage, to say these wordes? Euen so I take him before God, and in the presence of this his congregation. Now therfore both Danæus con- clude: y women neither can nor ought to speake in the Church: If hee say this speaking is not teaching, & that hee speaketh only heere of such spea- king, as is teaching: why then both he not draw his argument from spea- king to teaching? and to haue reasoned thus, she may not speake, ergo, she may not teach. Rather than from teaching unto speaking, saying thus: she may not teach: ergo, she may not speake: which is againe a *specie ad genus negatiue*.

Necessity
admitteth
also womes
publike tea-
ching ex-
traordina-
rily.

But, which way soeuer he drawe it, it is both apparant, that shee may both speake in the Church, without the breach of Saint Pauls precept: yea: and her speaking may be teaching also, if shee take not on her the or- dinary Ecclesiasticall function of teaching in the Church, which is the thing in debate, that Saint Paule forbiddeth. For other wise, if eyther ne- cessity happen, (as Caluine graunteth) she may extraordinarily teach al- so: or, if she be any way lawfully called to the authority of publike regi- ment, not onely she may both speake and teache in the publike congre- gation: but her place (of consequence) both often times require it. Which Danæus perceiuing, though hee concludeth not his argument against Wo- mens gouerning: yet to proue that shee ought not to speake, hee taketh all

all his force from these two which bee thus intermingled one with another, ruling and teaching. And why doth he say it is that teaching inferreth ruling: or that, ruling inferreth teaching? and which soever inferreth the other, or they be both conioined, whereas hee saith: it thus: Women may not publikely rule: ergo, they may not publikely teach: *Q* Women may not publikely teach: ergo, they may not publikely rule. Why may not we sende these argumentes backe againe to their Master, which this reciprocally aunswere? *V* Women may publikely rule: ergo, Women may publikely teach. *Q* Women may publikely teach: ergo, Women may publikely rule. What women may teach, we haue seene the examples and testimonies of Scripture and our brethrens owne Confessions. And as for the lawfulness of womens publike ruling: as we haue seene the Scripture and Caluine, &c: Let vs now see what Danus saith thereto, after this his argument against their speaking. So, that which followeth concerning women deacons: stands not vpon.

Nowe vpon this occasion cometh Danus directly to the Question of the regiment of *V* Women, with the which (as we haue before) Caluine, so rigorously did conclude.

Danus in
1. Tim. 2. 12

But (sayth Danus) out of this place it is also among some thereupon disputed, whether it bee honest for women to reigne, that is, to commaunde men, and to obtaine a cheefe empire and right ouer men, and ouer the male kinde, which thing hath place in Spayne, in Englande, in Scotland, and in diuerse other regions.

Bridges

Where Danus setteth downe this Question playne, for the government of Women ouer men, both for the reigning in the cheefe and publike regiment of a kingdome, and the right thereof, and whether it bee honest, yea or no? which hee maketh but a Question disputed vpon by some that take occasion on this place. So that hee seemeth to inferre, that there is no direct and playne place in the Scripture which both impugne it, but that by occasion of this place, some do dispute thereon.

So that first, this place and much lesse the other 1. Corint. 14. which accordeth with this, are not directly spoken against the reigne or cheefe and publique government of Women ouer men, in the souerainty of a kingdome or royall Empyre. But, that rule which Saint Paule both heere and there forbiddeth women to haue and exercise ouer men, is properly of another kinde of rule. And therefore, whosoever alleageth those places, as by them to drawe a direct argument against the publike regiment of women, in the right of a kingdome, manifestly wresteth those places. And so consequently, wresteth all Saint Pauls reasons there vsed, and also the Lawe, Genesis, 3. Whereon hee groundes these reasons.

No place in
Scripture di-
rectly a-
gainst it.

Nowe where Danus sayth, that for women to reigne, that is, to command me, & to obtain the cheefe Empire & right (or law) ouer men, is of

Womens
gouern. not
vnhonest.

some disputed vpon, and that the question is, *Virum honestum sit*, whether it be honest: that is, whether it be of the best kinde of those things that are called good, to wit, not onely saye in thewe, no; onely profitable in the advantage, but whether it be a vertuous, a iust, a true, lawfull, and righteous thing, yea, or no. The contrary whereof, to wit, vnhonest, is not onely vnpleasant or incommodious, but vicious, vniust, false, vnlawfull and vnrighteous. Of which sort of euill if it were: being a matter pertaining not to a few persons, but to whole estates, and of such importance as concerneth gouernment, in their greatest and most necessary affayres: it is likely that it shoulde be but disputed vpon of some? or rather cried out vpon of all, no; to be suffered in any place as contrary to the expresse law of God, and to the vniuersall lawe of nature, if those places, Gen. 3. 1. Cor. 14. and this 1. Tim. 3. be against it. And so by no maner of meanes to be suffered, and then indeed had Caluin said the truth, that al wise men did alwaies refuse it as a monstrous thing, beeing against the Lawe of God and nature.

But sith those places (as we haue proued, & Danæus granteth) do not medle therewith, and much lesse, any other place in all the scripture, hath any apparance to condemne it, as a dishonest matter: can we think, that a matter of such moment, not onely for the publike state in matters of policy, in mo; all conuersation (yea conseruation) of mans life, and preservation of Gods Church, and withall so often mentioned in the scripture, both for the persons, and for the office, and for the authority of princes & publike gouernors, that it shoulde haue neuer directly and peremptorily bin forbidden, no; haue bene pronounced to be a thing vnhonest? yea rather, doth not this silence of the scripture, cleare acquite it of all suspicion of dishonesty?

Our brethr.
offence in
calling the
honestie of
womens
regiment
into questio

And in very deede, albeit some moze curious and newfangled than sober or circumspect, haue called the honesty thereof in question: yet for the most and best, and wisest part of men, the honesty therof hath not bin called into question, but thought to be (where there is occasion thereof, and if the lawes and customes beare it) a good, a iust, a lawfull, a true, a right, a vertuous & honest matter. And for proof hereof (as Danæus here beginneth well, if he would in this point hold out, and not yelde to much to these disputers, or not rather giue occasion & matter for them to dispute vpon) he doth mightely (in my opinion) confirme the honesty of it, in saying, that this thing hath place in Spayne, England, Scotland, and diuers other regions. For, were there no moe regions, where the regiment of women (as lawfull, iust, right, true, vertuous and honest hath place) but these 3. here specified: it is ynough sufficiently to enforce the honesty of it, except wee shall utterly dishonest all these states, which (when such regiment hapneth,) chisele vnder **Q D D** depends thereon. As our estate dothe now in England

England and Irelande vnder our moste gracious soueraine Queene Elizabeth. *regiment honest.*

And shoulde we now admit these certaine or some disputers, or any other, to haue it called in question, whether the state and Lawes of our realme, euen in the greatest matter of the gouernment thereof, be mainteining a thing that is vn honest, or against the Lawe of God and nature? For, if it be against these places, Gen. 3. 1. Corin. 14. 1. Tim. 2. or these places against it: how is not against the Lawe of God and nature? what a perillous matter were this, and not onely moste dangerous, inurious, dishonest, and dissoluall against our lawfull soueraigne, by whose happy gouernment. God hath so blessed vs, and both so graciously guide vs and defende vs, and so many yeares hath bene, and shoulde we now call her state and right into so high question, by sounes disputing (if it might not better be called disputing) as whether it were honest or no? to her Maiesties moze then dishonour, besides her ouerthrowe, and withall our owne destruction: but that also vnder pretence of the Gospell, we shoulde mainteine an inconuenience worse than a mischeefe, and go about to shatter all the groundes, and principles of the Lawe it selfe, both of the realme, yea, and of nature, so the right and inheritance and call in Question, euen in the greatest matter of estate, (the Englande mainteineth the inheritance and right of Womens regiment) whether it mainteines honesty or dishonesty, yea or no? and whether her Maiesty and other Women princes, in our and these specified regions, haue or doe rather rule *De facto*, as vsurpers, than *de iure*, as Godly and lawfull princes? shoulde we not herein go far beyond the very traytors, that oppose theselues only against the princes persons?

The dangerous inconueniences of these Questionistes.

And what shoulde adue any Questionistes to this disputation, by reason of this place, the first of Timothy, the second Chap. Which is but baled and westered to this regiment?

Howe much better therefore is it, especiall for vs whom so niderly it toucheth, that (as Danæus confesseth) the honesty and right of Womens regiment hath place heere with vs in Englande: so with all obedience, ioyfulnesse, thankesfulnesse, and conscience to God, to acknowledge the same. And not vpon such bloudy occasions to vndermine it, pretending a quarrell against Womens publique teaching, which neuertheless must needs followe. For, Looke wherein their regiment consistes, therein bothe an authozity of teachings euen of consequence also followe.

Our dutiful obedience and thankfulness to God & her Maiesty.

Four Wethzen replye: that admitting a Woman to haue supreme gouernment ouer all ecclesiasticall matters so well as ciuill: then may shee preach also and minister the Sacramentes. I answere, this objection which is moze fitte for papistes than protestantes) is but a meere

What su-
preme go-
uernment,
princes
haue in eccl.
matters.

The princes
roial speech
quickning
the Lawes
that are
made.

cauill. For we say not, the prince hath all the gouernment either of all ecclesiasticall matters, or ciuill, in his oꝛ her person to do them, oꝛ to put the in action: but the Prince hath a supreme gouernment in his oꝛ her dominions, next and immediate vnder God, onely to ouersee, to appoint, to giue charge, and to commaund, that all those matters be duly executed, and oꝛderly put in action, by all these persons, to whom of duty by their functions they appertaine. And so the Prince, he oꝛ she, without the breach of St. Pauls precept, oꝛ of the lawe of God, may lawfully, and with authority, both speake and teach, euen in the greatest assembly of the congregation. For, his oꝛ her gouernment consisteth as much, in the authority of their lawfull commandementes: as in any thing else belonging to their supreme regiment. And take alwayes the right of their so speaking (which quickneth and giueth life vnto the lawes politike that they make) to wit, their roial assent and commanding: and ouerthrowe al their gouernment.

And if this regiment be right and honest in England: then was it neuer against the lawe of God and nature in any land. And if it be so now then of his owne nature, and *de iure*, it was so euer, though it were not euer so, *de facto*. And we haue no cause but to prayse God, that *Im & saluum* in this gouernment, are now loyned together in her Maiesty. And the right and honesty hereof hauing place heere: it is not so onely in Spayne and Scotland, but it may be so (not as Danus sayth, in diuers other regions) but, *quoad ius*, euery region, if they haue not other as good municipall and peculier lawes (and those not feigned) to bebarre the naturall right, of any Woman princes regiment. Neither hindreth it this right and honesty, that Spayne oꝛ any of these diuers other regions not specified by Danus, haue not yet receyued (as we haue God make vs thankfull for it) the light and liberty of the Gospel: for nayther in some of these regions, where this right and honesty of womens regiment holdeth, they haue as yet receyued, so much as the title and profession of Christs name. Notwithstanding as their marriages and other ciuill lawes: oꝛ moꝛall behauior, may otherwise bee good and honest in their kindes: so their authority of Magistracy, and the person that their Lawes allowe the same authority vnto, may likewise be good and honest, neither against the generall lawe of nature, noꝛ against any speciall Lawe of God. For then, it were inuoluntarily naught in all regions, and with vs in Englande too: of all, that knowe the written Lawe of God. And therefore I conclude vpon this saying of Danus, that if it bee righte and honest with vs: then it is not an vnnatural, wrong, monstrous, or vnhonest thing in it selfe, oꝛ against any of these places. Genes. 3. 1. Corinth. 11. and 14. 1. Tim. 3. oꝛ any other places in all the scripture.

What

What meaneth therefore Danus heere, by specifying onely of these three regions England, Spayne and Scotland, restraining his generality, not to all regions, but to diuers other? For if it be honest and right, in any one: except some other region haue other priuate and speciall Lawes against the same, such (as before I sayde) are goodly, and not made to the injury of any princes or persons former right: then is it by the Law & right of God and nature, honest and right in all regions.

But I am affrayde (*hinc illa lachima*) that not only Danus, but euen Caluine also, did a little too much patrifare, and were caried away in this matter with the deuise, that of later times hath bin set forth, to defeat the naturall right and title of the soueraigne Princes of England, by the colour of a lawe Salike as they call it. But because vnder pretence of this supposed Lawe, the defenders of it, take vpon them, not onely to maintaine it and the state of their Country: but insult thereby vpon all other Nations, and impugne generally the right of Womens regiment, as an vntowardfull and vnnaturall state of government: therefore craving pardon not to offend any (nor so much impugning, as defending) it shall be requisite, either to remooue out of the way this oblation, of the sayde surmised Salike lawe: or else it woulde still remayne as a stumbling blocks vnto the reader, and a speciall argument vnto all them, that not onely among our abusers, but among our selues, by all meanes impugne and vndermine Womens regiment. And because Fraunce onely, and that lawe Salike is so much urged: Let vs onely in this our so necessary defence, consider better the state thereof, and the cheefest arguments for the same.

And first, whosoever shal peruse the ancient histories of the french nation, as he shal soon perceiue at this deuise of the law Salike to be vntoward by the pedigree of diuers of their Princes: so shall hee find, & diuers women haue also had the gouerning of the realme of Fraunce, euen with the Kinges their husbands, and after their deceasse. As Batillidis the widow of Clo-doueus which reigned together in the administration of the Kingdome with her sonne Clotharius, as witnesseth Aimonius de gestis Francorum. lib. 1. cap. 43. The french men doe ordeine Clothayr to bee their king, the eldest of the three children, *cum ipsa regina marre regnaturum* that hee should reigne together with his mother. Blanche the Mother of him whome the French call Saint Loyes which bothe by the Testament of her Husbände (as Aemilius testifieth) while her sonne was young, and after in his captiuitie in Syria, had the gouernment of the Realme of Fraunce, and notably gouerned the same, maugre all the nobles in France that conspired against her.

As for the reasons of Cenalus, in the defence of this pretended Salike lawe.

the Salike lawe: how obiouslie (he being a popish Bishop) enueigheth beyond al mode, **the Salike Lawe.** **Ly.** against womē: is to apparant. And how fondly he craketh of the french for this matter, aboute all the nations in the woꝛlde. Till home he acknowledgeth for the most part (further than Danzus doth) to admit succession and so the regiment of women. And therefore he calleth them all Gallina- ceos, dunghill cocks oꝛ hennish cocks in respect of the french. lib. 1. Peri- oche. 10.

Cenalis arg.
for the Sa-
like Law a-
gainst wo-
mens regi-
ment.

But most of all, howe shamelesly he wresteth the scripture thereunto. For having alleaged Munster to pꝛoue the Salike lawe from Pharamund, that the succession shoulde not come vnto the distaffe, (as he contume- liously tearmes it) that is saith (he) women shoulde not be permitted to be made heyres of the kingdome, to the which alludeth that Enangeli- call sentence, Consider ye the Lylies of the field how they grow, they la- bor not in bringing foorth, neither spinne they in drawing their taskes of wooll, as is peculier vnto that weake sexe: whereby it comes to passe, that neither Solomon in all his glory is clothed as one of these. For, than Iewish nation, were it right or were it wrong, did sometimes (will they nill they, sustaine the government of women kinde. Which thing is by ex- periment found in Athalia, and in the issue of the Machabees.

What an impudent wresting of the scripture is this, to pꝛoue the glory of the French Lylies, not to admit the regiment of women. And yet this bald argument, oꝛ rather impious, in wresting the scripture, doth so please the blinde B. that he flourisheth againe vpon it, fol. 113. be say- ing: Gallia in times past was Fennish, as appeareth by the armes of the toads but nowe it is turned into a Cuntre adorned with Lylies, by an heavenly benefite, vnder Clodoueus the first Christian King there- of. Heereunto alluded Esdras, lib 4. Cap. 9. saying, Such as the Feele is, such are the seedes: such as the Flowers are, such are the colours: Such as is the husband-man, such is the tilth. And the same Esdras Cap. 3. Of all the Flowers of the worlde, thou haste chosen to thee one Lyly. The Lyon is fierce, the Eagle is rauenous, the Lyly is capable of the heavenly dewe. Is not this a straunge applying of the scripture, although this booke of Esdras be not canonicall?

But nowe, where he addeth these two examples, If hee had looked fur- ther, he should haue found moze, and farre better examples in the scrip- ture. Especially Debora. But it seemeth he makes al one reckoning, when hee sayth: were it right, or were it wrong, that women gouerned Gods people. Whereby hee seemeth to claime this, to bee the pꝛerogative of Fraunce: that whether it be right, oꝛ whether it bee wrong, they will not suffer womens gouernment. Neyther is Cenalis thus content, to haue thus once oꝛ twice heerein abused the scripture, but he goeth on moſte blasphemously to God, and iniuriously against all Chꝛistendome:

and

and sayth: in which thing that most noble Realme of the Nation of the French Gaulles, hath whereupon to congratulate vnto it selfe, that by the singular benefite of God, it may woorthily be called before other kingdomes, a sacerdotall or Priestly kingdome. For it hath this thing common with Priest-hood, that euen as the Priest-hood can not passe ouer vnto a woman: so no more can the Monarchiall Empire of the Salike Monarchie. What therefore remaineth, but that being mindefull of the grace receaued of God, they breake forth into these wordes, Apocal. 5. Thou art worthy O Lorde to take the booke and to open the leales thereof because thou wast slaine, & hast redeemed vs in thy blood out of euery tribe, language, people, and Nation, to wit, whome thou hast vouchsafed to illustrat with the title of the most Christa kingdome. And moreouer, hast made vs kinges and Priestes, and we shall raigne vpon the earth, to wit, being enriched with this sacerdotall dowrie. Nothing therefore letteth, whereby that Nation should not be called, a holy Nation, a royall Priest-hood, or (if ye had rather) a priestly or sacerdotall kingdom, a people of purchase. For the religion which after ward once it got, neuer intermitted, but happely & prosperously euer encreased Gallia (or the coutrie of the Gaules) (sayth Ierom) along hath wanted monsters, with the which almost the residue of Nations haue abounded more than inough.

Cenalis shamefull wresting of the scripture

Thus monstrously twisteth Cenalis against womens regiment. Doubtless, I hope Calvin take not this terme of monster for womens regiment, from this monstrous Bishop. As for that which Ierome wrote, was not against the regiment of women in Gallia, neither was Gallia in his time called Francia, nor Pharamundus borne, and so no such Salike lawe as yet inuented. And therefore this must needs be wrested hereunto. Besides this intollerable arrogancie in the French to claime that spirituall priuilege of Royall Priest-hood, that is both common to all true Christian nations, and to all true Christian people, not onely men, but to women also and to children. And therefore this is both inuiolent vnto the, to take this title from them, and a grosse error in a Bishop, not understanding what these termes doe meane. For although he debarrs his Popish sacrificing Priest-hood from a woman (let him leaue that hardely to Pope Iohanes charge) yet in this spirituall and mysticall kingdome and Priest-hood, that either S. Peter or S. Iohn speaketh of, euery good Christian woman, neuer so private or poore person, and all the elect children of God, haue as good title, right and interest, as not onely the French king, but as any, or all, the Emperours, Kinges, Queenes, and Princes in the world.

Cenalis wresting of Ierome.

The iniurie that Cenalis offereth to all Christians.

Now after Cenalis hath thus cracked of the French prerogative, in this Salike lawe, so much pretended and so greatly vjged: when he cometh to the

logy of the *Salike law*. the reason of the same, and of this worde *Salica*, be sheweth what diuersities of opinions are thereon. Munster thinks it is deriued of the worde *Sala* a riuer at a village of the same name. Other, that the lawes *Salike* are deriued of the woorde *sala*, or *vnfalla* in Frenche, signifying in Latine *Sulam* a Courte or Hall, as who say, the Courtly or Palatine law. Some thought the deriuation of the lawe *Salike*, came of certaine lawes of the French Emperours, beginning : *Si aliquis*, or *si aliqua*, and so by contraction, striking of a letter or two in the ende, *per syncope*, it was vulgarly termed the lawe *Salike*. Some (sayth he) arise higher & more commodiously, who fetch the Etimologie of the lawe *Salike* not so much out of the marrowe (or pythe) of the worde, as out of the barke (or rynde) of the worde : *Sal* from *salte*, as by a certayne allusion that they would haue the *Salike* law to be spoken hereupon : as though it were perpetually constant, inuiolable and incorruptible for all times to endure. For *salte* in the holy scriptures, is a token of incorruption and perpetuall enduring, and moreouer both of Wildome and discretion. As is expressed in plaine wordes, Numb. 18. and Leuit. 2. In the booke of Numbers : *All the first frutes of the sanctuary, which the children of Israel offer to God, I haue given to thee and to thy sons, by a perpetuall right, it is an euerlasting covenant of salt vnto thee and to thy sonnes before the Lorde.* And in Leuiticus, *Whatsoeuer sacrifice thou shalt offer, thou shalt season with salt, nor shalt take awaye the salt of the covenant of thy God from thy sacrifice. In euery oblation thou shalt offer salt.* And againe 2. Paral. 13. *You are not ignorant that the Lorde GOD of Israel hath given the kingdom vnto Dauid ouer Israel for euer, to him and to his sonnes, for a covenant of salt.* By this it manifestly appeareth, that salt hath the token of incorruption. And as for the token of discretion : *Let your speech* (sayth Paule) *be seasoned with salt.* And in Marke : *Euery offering shall bee salted with salt, Salt is good, but if so be it be vsuorie, in what will yee season it?* That so yee may vnderstande, the lawe *Salike* being sprinkled with the salt of discretion, and with the saues of muche reason, perpetually to remaine in his vigor.

The scripture
fowly
wrested.

Col. 4.
Marke. 9.

Thus doth *Cenalis* seeke all the shifts he can to enforce this lawe, not sparing thus more and more, to hale and vztawe these places of scripture to the same. But sence he alleageth so manie originalles thereof, and dare not resolute himselfe vppon any one of them, but sayth, Let euery mans iudgement remayne to himselfe, for I will not vppon this thing contende with any man : what certaintye therefore can this lawe haue? The very title whereof, when it is tossed and combled withall these diuersities of opinions, and wrestlinges of the scripture, is so vncertaine. But if this were suche a wise and incorruptible lawe, that it had his name of seasoning with salt to resemble those auncient offerings

coue.

covenantes, and speeches in the olde and newe Testament: then it ma-
keth more for women than against them. For although that saying 2. Pa-
ral. 13. mention onely David and his sonnes: yet did Cenalís himselte
confesse before, that the Nation of the Jewes did admittē the gouerne-
ment of a woman. And the place mentioned Numbers 18. conteyneth
not only sonnes (as Cenalís citeth it) but the verbe wordes are: *to thee,*
and to thy sonnes, and to thy daughters. So that the offering, that is the salte
of covenant, or incorruptible covenant (if the Frenche can brawle it to
holde still incorruptible with them; or the resemblance of their Princes
estate thereunto) giueth the samie not onely to the man, but to the wo-
man.

The text of
Scripture
that Cēna-
lis citeth, ex-
presseth
both sons
and daugh-
ters 2. Par.
13.

And as for Christes and the Apostles wordes, are so generall: that they
are apparantly to be applyed, to all that professe the name of Christ, wher-
ther they be man or woman. Both of them must haue their speeches sea-
soned with salt, that is, with such wisdomē as will permitte no corrup-
tion. For ill wordes (sayth the Apostle) corrupt good manners. And all must
be salted with fire, and every sacrifice (sayth Christ) shall be salted with salt.
Salte is good, but if the salt be vnsauorie, wherewith shall it be seasoned? Haue
salt in your selues, and peace one with an other. By which salt, meane hee
wisdomē, or faith, or discipline, or the worde, &c. as he alludeth to the
olde sacrifices, and would haue our selues to be come such sacrifices: so the
wordes are generall, and therefore (sayth Caluine) Christ extendeth this
generally vnto all, whom once God hath vouchsafed to season with his
worde. And exhorteth them to retayne alwayes their reliſhe. And where
the text is onely *ye*, all, or *euery one*: the interpreter (sayth Brentius)
hath added of his owne, *homō*, man. Which worde also comprehendeth
woman. So that by these originalles or resemblances of the Salike lawe,
if there be but *mica salu* then one grayne of salte to season the same with
wisdomē and reason from putrefaction: it can not debarre women from
that right of gouernement, that by the inheritance of the lawe of God
and nature, they are bozne vnto, except their owne demerites, or some
stronger barre than the pretence of the lawe salike, debarre or depriue them
of it.

The salt that
Christ and
the Apostle
spake of, is
generall to
all Christi-
ans.

By these re-
semblances
the salike
lawe should
not be a-
gainst wo-
men.

As for this lawe salike (sayth Cenalís proceeding on among other things)
hath thus. *Titulo de Allodys 62. cap. 1. Nulla portio hereditatis de terra Sa-
lica mulieri veniat, sed ad virilem sexum tota hereditas perueniat.* No portion
of enheritance of the salike lande, may come to a woman, but the whole
enheritance should come to the male sexe.

The words
of the salik
lawe.

If this lawe be that wherupon all the sturre is made, first, it is manife-
stly against the Iudiciall lawe of inheritance, in the worde of G. D.
For, whereas it appeareth, Numb. 26. ver. 33. that Salphahad the sonne
of Helpher had no sons, but daughters, &c. It followeth chap. 27. v. 1. &c.

Then

like against Gods lawe. The law Sa-like against the law of God.

Numb. 27. Then came the daughters of Salphahad, the sonne of Hopher, the sonne of Gubad, the sonne of Machir, the sonne of Manasses, the sonne of Ioseph; and the names of his daughters were these, Malchab, Noab, Hogab, Milchab, and Thirsab; and stood before Moses, and before Eleazar the Priest, and before the Princes and all the assembly, at the doore of the Tabernacle of the congregation, saying: Our Father died in the wilderness, and he was not among the assembly of them, that were assembled against the Lorde in the companie of Corah, but died in his sinne, and had no sonnes. Wherefore should the name of our father be taken away from his family, because he hath no sonne? Give vs a possession among the brethren of our Father. (Here againe women speake and pleade their right of inheritance,

Women in the publ. assembly pleade for their inheritance.

both before the Ecclesiasticall & the Ciuill assembly) Then Moses brought their cause before the Lorde; and the Lorde spake vnto Moses saying: The daughters Zelophthead speake right, thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their Father, vnto them. Also thou shalt speake vnto the children of Israel, saying: If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter. And if he haue no daughter, ye shall giue his inheritance vnto his brethren. And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren. And if his father haue no brethren, ye shall giue his inheritance to the next in kynne of his family, and he shall possess it. And this shall bee vnto the children of Israel a lawe of iudgement, as the Lorde hath commaunded Moses.

This lawe not only iudiciall but naturall.

Here againe we see, how God not only accepteth their speaking in the congregation, but approueth their cause to be right. And not only alloweth the inheritance of their father vnto them: but on this occasion, maketh a generall law. Which law, is not simply one of those Iudiciall lawes, that were proper onely to the Iewes state and policie: but is drawn from the right of lineall descent, direct or collaterall in the order of nature, to the nearest of the blood, without respect (especially in the direct line) to the prerogative of the male sexe in the line transferred. Neither is there here any respect had of the greatnesse or smallnesse, superioritie or inferioritie of the inheritance: but that, if the King had had none issue but daughters, the daughter had bene heire to the kingdome, before any Vncles, or Cousins, neuer so excellent and worthy men. And if we shoulde denie this in the inheritance of a kingdome, more than in other inheritances:

This lawe stretcheth to the inheritance of the kingdome.

how can we make it good, that our sauour Christ according to the flesh, (albeit he toke it not vpon him) was in right of inheritance, the true and naturall king of the Iewes: as he was called both at his birth, and the title named him at his death, except in the right of the virgine Marie his mother, and not of Ioseph that was but his reputed father: Wherefore, it is most cleare, that this lawe of womens right in inheritance, stretcheth to the inheritance of a kingdome. And since this was Gods lawe, and it standes on naturall reason, and Christ on to whom all Christendome haue their

their name, had that right hereby: though for other considerations he abas-
sed himselfe, both from claiming that right, and from the open declaring
of the power and glorie of his Godhead, for the time of that dispensation
here on earth: and since all of the most part, not onely of heathenesse, but
namely of Christendome, acknowledge the title & right of this lawe: what
privilege haue the French to exempt themselves therfrom, & to debarre a-
ny Prince of this right that by inheritance accreth to them, under pre-
tence of an heathen lawe, pretended from infidels, onely for a shew of an-
tiquitie, against the most ancient, most reasonable, most naturall and most
right lawe made of God the father himselfe, and confirmed by our sauour
Iesus Christ?

king of the
Iewes fro
his mother.

If this law had no greater force than one of their mere Iudicials: had it
not bene better than any lawe, that is merely of man? And much more of
blinde Papistes, that saw not the vertue and equitie of Gods lawe: & much
farre better than any lawe of the Infidels: as was Pharamund from who
the French pretende to fetch this Salike lawe, so direct contrarie to Gods
lawe. But let them goe. Shall our Brethren Protestantes, in the Chur-
ches reformed, holde with these Popish deuises too? And yet pretend, that
so nere as possible we can, we should drawe to the Iudicialles of Gods
lawe giuen by Moses? Let vs therefore see also what Caluine sayth here-
on.

A storie of the daughters of Salphaad of the progenie of Machir is
inserted, which desired to be admitted into parte of the inheritance, be-
cause their father had no successor male. But the definition of this cause
might seeme doubtfull, except the doubt had been taken away by Gods
answere. For when as in the lawe no name is giuen to women, no con-
sideration in the portion of the lande, ought to haue been had of them.
And verely, God prescribed this common lawe. But nowe is set downe
a speciall exception, that so often as one shall want heyres male, women
should succede, least the memorie of him should decay. I knowe it may
be called in question, because that reasons occurre on either parte. But
this shoulde suffice vs, that God hath interposed a decree. Thus sayth
Caluine. And vpon these wordes, verse, 8. *Then shalt speake vnto the chil-
dren of Israel, saying: when any man shall die, and if he shall not haue a sonne,
ye shall transerre his inheritance to his daughter; Caluine addeth: The con-
ditionall proposition was the occasion of making the law, which should
be a perpetuall and generall rule, so farre as pertayneth to the right of
inheritances. But although God preferre the daughters before all the
other Cousines, whereas the issue male wanteth: notwithstanding, the
first degree excepted, he admitteth only the males to the succession. And
so he keepeth the order that is vsed. And verely, to exclude his heyres for
the respect of the sexe, should be a verie wicked thing. But when hee is*

Caluini Har-
mon. in Num.
27.

Gods decree
should suf-
fice to ouer-
rule all rea-
sons that oc-
curre.

The law was
a perpetuall
and generall
rule.

come

of ignorance come from those that are his, vnto other being legitimate: their prerogative beginneth to consist in the males. I speake of the lande of Chanaan, in the which not onely the name of Abraham, but (to the end that there might be a more certaine and distinct memorie) the names of the twelue tribes ought to haue beene kept.

Caluines restraint dout full.

The debarre of a general and perpetuall rule a wicked thing.

Sisters comprehended in the name of brothers.

The lawe of marriage in their tribes restrayned to the lewes ludicials.

Thus sayth Caluine, but how far he stretcheth this limitation, that he sayth, he speaketh of the lande of Chanaan: I doe not certainly vnderstande. Except it be only to the prerogative of the male legitimate, that immediately he spake of before. And not to restrayne all this lawe of God, which before he sayde should be a perpetuall and generall rule, to the onely lande of Chanaan, or to the name of Abraham, and to the twelue tribes, for that were, neither to make it generall nor perpetuall. And verily, if this be a verie wicked thing, (as Caluine sayeth) to exclude the heyre for respect of the sexe: then both this generalitie and perpetuall of this rule, stretch further than to the lande of Chanaan, or to the Iewes. And it is yet to this day, and in all Christendome, as wicked a thing to debarre this generall and perpetuall rule, for respect of the sexe, as euer then with them it was. Neither doe I thinke, the wordes to goe so cleare as Caluine takes them: that if the man haue no children of his owne, neither sonnes nor daughters, that by the mans brethren, and by the mans fathers brethren, the males haue such prerogative giuen them, that they might ouerpasse and debarre al the females equal in the line collaterall, and so procede to another new line, still respecting the sexe, more than the nearnesse of the line: but that the same respect which is to be had of the principall partie, the same respect is to be had of all those male or female, that in bloud are nearest to him. Only the male hath the prerogative if there be anie. And that, in the name of Bretheren, (as in the more worthy sexe) the name of all the sisters is comprised, as oftentimes woman is comprehended in the name of man.

But howsoever these wordes here, Brethren, & fathers brethren, strictly or largely may be vnderstande: the wordes in the 11. verse, that for the want of the fathers brethren they should giue the inheritance to the flesh that is the next of the kindred (or family) mentioning neither male nor female, apparantly stretcheth in the default of the male, vnto the female. And therefore Caluine (my dutifull reuerence to him reserved) both not so well (me thinke) anouch this saying, that where the issue male fayleth, notwithstanding except the first degree he admitteth the only males vnto the succession. As for that which followeth after cap. 36. of the marriage of such heyres females with those that were of their owne tribes: that lawe indeede hath the reason which Caluine speaketh of, for the memorie of the certaine and distinct tribes.

And

And now for further proofe of the womans inheritance Boos when he married Ruth the Moabitch woman though she were but the widowe of Mahlon, Alimelechs and Naomies sonne, yet, the inheritance went with her, and came to Boos by her, the great grandsire to Kings David.

Boos had Alimelechs inheritance by Ruth.

Now, if the Salike law were made by an heathen Prince (as the french pretende) if not rather by those that pretend to be most Christian Princes, fathered in a heathen Princes name: shall any that is a Christian Prince indeede, oppose the same vnto Gods most equall & naturall law and thereby exclude other Christian Princes titles, and vaunt of this their heathen law; and that worse is, not only cleane disinherite the natural heire, but deface all women kinde thereby, as this popish Bishop Cenalís doth?

But see howe he confutes himselfe. For, when hee hath sette downe the Salike lawe, that no portion of inheritance of the Salike lande, may come to a woman, but that the whole inheritance should come to the male kinde: Moreouer (sayth hee) they call the Salike lande, that which cleaueth indiuisible to the Monarchicall scepter of the French, which condition they of Bourges, and of Orleance, and the Dukedome also of the Burgundians do followe.

Cenalís confutes himselfe.

The inheritance of Burgundie,

If the dukedome of Burgundie (for the other as meaner states I will not prée into) followe the same condition that the lande Salike and the land adherent to the French crowne doth: I would againe desire no better argument, that, the inheritance of the crowne of France deuolueth vnto the right of the heyre female.

For first, what is clearer than that which Otto Fresingenſis Lib. 2. cap. 29. sayth: *Mos est in Burgundia, &c.* It is the custome in Burgundie, (which is kept almost in all the Prouinces of France) that alwayes the authoritie of the inheritance of the Farther, passeth to the elder brother, and to his children whether they be males or be they females, the residue hauing respect to him as to their Lord.

The custom of Burgundie.

But to goe to no other witnesses then Cenalís him-selfe: doth hee not confesse, Lib. 1. peruche. 13. fol. 101. b? Vnto Gondebaldus succeeded Sigismunde, who himselfe also perished of a cruell death, beeing together with his sonne hurled downe into a pitte, in so much that the kingdome of Burgundie, came in the name of inheritance vnto Clotildis And the same he repeateth in the next lease. b. who being slaine (he speaketh of Gondomarus) the kingdome of the Burgundians passed vnto Clotildis and to her children. And againe, 105. a. the kingdome of the Burgundians is the first section, from Gondengus, alias Gondoehus, or Gondebundus, vntill Clotildis placed in matrimonie to Clodoueus, vnto whom succeeded heyres suruining Gondebaldus and Gondeſigil-lus.

Burgundie descendeth to a woman.

But

uingians and Carolins lines. But to Gondebaldus succeeded Sigismundus, who beeing slayne, the scepter of the kingdom came to Clotildis and to her posteritie. But whe as vnto Clotildis and vnto her posteritie succeeded a great many children: the kingdome of Burgundie stewe among them with doubtfull fethers, which must needs fall out that at the length the kingdome of Burgundie should come to the last furnier, which should be only called the Monarch of the Gaules. And all this fell out after Pharamundus, about the time of Clodoneus, who was the first Frenche king that was Christened, by the meanes of this his wife Clotildis, fro whose issue succeeded the line of the Merouingians, of Meroneus grand-father to Clodoneus, and by affinitie as Aimonius witnesseth, (that is, through title of kindred by his wife) the successor of Clodio. Pharamundus son, so that againe, all the line of the Merouingians came by the woman. Which line of the Merouingians continued till Charles Martell the father of Pipine, and Grandfather to Charles the great. In whose stocke both Burgundie, and the regiment of all Fraunce continued, untill the time of Hughe Capete, who gaue the same vnto his brother, it being not long before abated by Lotharius, from the state of a kingdome to a dukedome, for his contumelious striking of an Arch-bishop.

The line of the Mero- uingians by the woman.
The line of the Carolins by the woman.

But now (sayth Canalis) after that the inheritaunce of the Burgundian dukedome came to the French kinges: ye shall scarce finde, concerning the race of the Princes of the Burgundians, where ye may safely fixe your foote, euen vntill the time of S. Loyes, and that chiefly by reason of women: S. Loyes had Agnes or Agnet his daughter, Duchesse of Burgundie, whom not long time after, Lewes (surnamed Hutin) succeeding married. Philip surnamed the fayre married Margaret ennobled by the stocke of Burgundie. Then followed Ioane giuen in mariage to Philip the long. Whom straight-way followed Blanch Duches of Burgundie, ioyned in mariage to Charles the fayrer that succeeded Philip the long. After whome Philip of Valoys following, married Ioane Duchesse of Burgundie.

This Philip gotte the crowne of France from Edwarde the 3. King of Englande. By whose meanes this Salike law, against the inheritance of the female was first vnder the name of Pharamunde deuised. Vpon pretence as the same went that a certaine Queene of France cast her fancie on a Butcher, (as Iohannes Methensis witnesseth) and married him. For detestation of which fact they made the Salike lawe, that no woman should after that inherite the kingdome of Fraunce. And although Gaguinus to defeate king Edwardes title, alleage that euerie one of the three sonnes of Philip the faire, both Lewes Hutin, and Philip the long, & Charles the fayre had all issue, besides the other daughters that he mentio- oneth of Philip le Beau; yet sithe it is apparant that of none of all those issued

No sure footing in the Princes of Burgundies line but by the woman.
The occasio of making the Salike lawe.
Io. Methensis manscript.
Edwarde 3. right.

issued any heyres male or female: how could Philip of Valoys pretende, from his Uncle Philip S. Lewes sonne, which Philip was father to Isabel, Edward the thirde his mother, to bereave Isabell and her sonne Edward of this right, but under pretence only of this devised lawe? Which lawe as we have seene by Cenalys owne confession, taking no place in Burgundie, the Burgundians and the Frankes following one condition of inheritance: it followeth, that this lawe Salike, is but a mere devise, and that in searching the practise we finde all cleane contrary.

And as the inheritance of Burgundie went thus, untill that time that this devise was hatched: so hath it gone since. For although Cenalys when he cometh to Charles Carolese, or rather Careles, which last was slaine by the Switzers, sayth: who when hee wanted an heyre male, by the vertue of the Salike lawe, the Dukedome of Burgundie came to the kinges of Fraunce euen vntill this day: I much marvel what face Cenalys durst so constantly avouch this thing: like all Christendome knoweth, that although the French king scrambled for his share, and gotte a parte thereof, in that time of hanoche: yet Maximilian the Emperour, marrying afterwarde the daughter and heyre, obteyned by her the right and title of that inheritance. By which it is most cleare, that these two estates of France and Burgundie, the one following in inheritance the condition of the other: that as Burgundie notwithstanding any Salike lawe, admitteth the inheritance of the woman: so should France also.

Yea, and by reason of this house of Burgundie, hath title come by the woman also euen to the crowne of Fraunce. The which Cenalys himselfe can not denie. For (sayth he, fol. 106. a) speaking of Philip the long, whom he calleth the Brother (he should say, the sonne of Philip the faire) he succeeded his elder brother Lewes, surnamed Hutin, that is (as some interpret it) troublesome or brawling, vnto whom Margaret the sister of Robert Duke of Burgundie was married. Of whom Hutine begat Ioane, which Ioane was married vnto the Earle of Eureux, and to the king of Navarre. Whereupon controuersie arose betweene the Duke of Burgundie and Philip (he meaneth Philip of Valoys) which of a regent was created king, about the yeare, 1316. by reason of which Ioane the Scepter was staide to be diuolued to the Duke of Burgundie, brother of Ioane. But the lawe Salike directlie withstood this sentence. Howbeit the mariage of Ioane daughter of Philip, whome the Duke of Burgundie tooke to his wife, brake off that strife. But because this Ioane Hutines daughter had no issue, Edward therefore came still before the Duke of Burgundie. And yet had this Duke carried it away, euen by affinitie, for all the lawe Salike, had not the matter bene otherwise composed.

The right of Burgundie deuolues not to the French king but to Maximilian by his wife.

*Ebroicensi.

The law Salike nor regarded when it made not for them.

lines from
the woman.

And Cœnalis reckoning by the Genealogie of the Charles of Burgundie comming from Otto he sayth: Otto begat Ioane the French Queene, and Queene of Navarre, the Ladie of the countrey Palatine of Burgundie, whom Philip the French king chose to his wife, of which mariage issued Lewes the french King, and his 2. sonne Philip Earle Palatine of Burgundie, &c. Ioane had daughter Elisa or Elisabeth, married to Robert Duke of Burgundie, about the yeare 1306. Lewes the French king and of Navarre begat the Earle of Poyters, & Palatin of Burgundie and Lorde of Salinople, not long after French king. This Philip, of whom we haue spoken, begat Margaret enriched with a triple Earledome, of Flaunders, of Artoys and of Burgundie, &c.

Inheritances
comming
by the right
of women.

Thus both Cœnalis (in prosecuting these pedegrees of these Princes) declare withall what inheritances also came to them with women, & that vnto the French king besides Britanie & diuerse other Provinces, by mariages of the heires female. Pea, what title to the French crowne, himself had Pipine, but on the mothers side. As Cœnalis is faine to confesse (though he would turne the matter from title to election) that he came by the mothers blood of the Frankes, fol. 68. of whose progenie sayth Volateranus, Lib. 3. fol. 17. b. Pipine therefore the King, in the yeare 753. beganne the seconde progenie among the French, of whom wee must speake a fewe thinges: taking his beginning from his aunccestors, for they boast of his kindred from the french kinges. For Ambertus being a great man begat of Hitildis the daughter of Clotarius the 8. Herkenoalde the Father of Pipine, who had Grimoalde the father of an other Herkenolde, of whom was begotten the other Pipine surnamed the short, of his short stature. &c. This Pipine begat Charles Martell, who had issue Pipine that was made king, the Father of the Emperour Charles the great. So that all this boasting that Volaterane speaketh of, came of the mother.

Hugh Capetes
descent
by the woman.

And likewise for Hughe Capete sayth Cœnalis fol. 110. This one fiction I haue chosen to my self, that out of the most certaine Chronicles of Bochet, I might set before mine eyes the most renowned progenie of Hugh Capete, running downe from Pharamunde by Pipine, to wit, vnto whome the race of the royall stocke is deuolued, the feminine sex comming betweene. And this is the order of this generation. Of Pipine the short was begotten Charles the great, of who came Lewes surnamed the godly, from whence out of this generation came Lewes of Bauier king of the Germanes. From the Bauarian proceded Carlo-manne, who of his bodie begat Arnulphus the Emperour. From Arnulphus sprange his daughter Luigarde. Who being ioyned in matrimonie to the Duke Odo, brought forth Henrie, which married Mawde the daughter of the Emperour Lewes. Neuerthelesse Henrie married an other wife the widdowe of Conradus called Placida or Placentia. From whence

whence came Otto the first Emperour of that name, and Bruno Bishop of Colayne, and Gerberga the noble wife of the french king Lewes the fourth. From whom issued Aigunda ioyned in marriage to Hugh surnamed the great, which by the title of Earle, obteyned the royall Citie of Paris. Of which matrimonic issued our Hughe Capete. And from hence it clearely appeareth that Hughe, of whome at this present wee speake, was by lynage a Caroline, a Merouingian, and also a Troian Sicambrian. Of whom the Sicambrians also had their name of Cambria a most wise woman the king of Britaines daughter, as Lazi-
us de Migrationibus gentium, discoursing vpon the Cymmerians from whence the Frankes came, doth witnesse, fol. 83.

This doth Cēalis himselfe fetch the pedegrē of the royall blood of all these houses euen so; Hugh Capete, still from the mother. And the like beeing shewed also in Meroueus, that came to the Crowne by the right of affinitie vnto Clodio the sonne of Pharamunde, (all affinitie consistiing by right of mariage) it followeth, that all the translations from the right line that euer haue bene in Fraunce, saue onely the intrusion of Philip de Valoys, to exclude Edward the thirde, were made only by such, as claimed the title of the royall blood by right of their mothers, notwithstanding the French Chronicles frivolous pzetenses of election, or of the Salikelawe.

Nowe, where Cēalis would shew the reason of this pzetended Salike lawe, from a contrarietie to the lawe of nature, and to the lawe of GOD in the state of a Monarchie: let vs likewise see the pzeise of those his reasons. fol. 66. By which reason (sayeth he) the Monarchie of the Frenche is established. Which when it reacknowledgeth not a superiour, it mought of his owne right make a lawe to endure for euer, and publish the same beeing made. If the reason hereof shall bee exacted, yee shall finde that euen by the verie force of the woorde, a Monarchie can not consiste and a supreme gouernment of thinges, except it bein the male kinde. That the Monarchicall scepter be *Guerman*, that is to saye, altogether manly, hauing nothing womanish mixed with it.

For by the lawe of God it is apparaunt, not in one place (euen nature it selfe teaching vs) that a woman is subiect to a man. *Thou shalt be vnder the power of the man*, sayeth the Lorde vnto the woman, not so much noting her person, as her sexe. And out of Paule, *the man is the heade of the woman*. Howe nowe can it come to passe, that the woman if shee gouerne Monarchically should not haue the supreme gouernement ouer the man? If the man gouerne, she shall not bee a Monarke. Contrariwise if the woman retayne the chiefe Dominion to her selfe, then shall not the man be the commander, as he that is vnder

*Cenalis Lib.
1. periche
fol. 66.*

*Collof. 3.
Gen. 3.*

1. Cor. 11.

the womans lawes. For two can not be either of them in the whole, equally the Lordes of one thing.

Concerning that which Cœnalis sayde befoze, that Burgundie followed the condition of Fraunce in this Salike lawe: we haue shewed in dede howe they both followe one condition, that is to say, neither of them in their practise (saue against vs) haue followed this lawe. And therefore by this meanes, this lawe Salike is not established to endure perpetually, but is broken or kept at their pleasure. If they list to put backe the nextest heyre, be he also neuer so muche a man, or manly a man, if his title come by the mother, or if they like him not to raigne ouer them: then out with this Salike lawe against him. And if they like him, though his descent be from the woman neuer so much: then for sooth, the lawe Salike can not holde: for why; then (sayth Cœnalis) election is aboue all lawe of succession. And thus euery way they shift the matter, to establish (as they say) their Monarchie, and to set vp whom it pleaseth them.

But if the establishment of this lawe consist of this, that it was made by a Monarchie that reacknowledged no Superiour, and therefore of his owne right, might make a lawe to endure for euer, and publish the same being made: then was this lawe farre from such an establishment; Pharamundus and his Frankes beeing so farre off from a Monarchie, and from reacknowledging no superiour: that they were ouercome by the Romanes, and tributaries to them, and when Valentian forgane them their tribute for teene yeares space, where they dwelt then in Hungarie by the Romanes licences: when they denied their tribute they were expelled from thence (Laz. fol. 66.) and after planted themselves in Holland, and Phrisia and from thence by little and little into Germany and to Gallia.

But what enfranchising hath the French Monarchie now, (which he sayth, reacknowledgeth no superiour) that both it and all other neuer so high or so large a Monarchie, should not alwayes reacknowledge the superiority of the lawe of God, to be aboue and ouerrule all their Salike or humane lawes?

Neither doth the nature of a Monarchie or supreme dominio, (as here he boldly auoucheth) require to consist alwayes in a man, and that man to be altogether a manly, or a warrelike man, and admitte no feminine admixture. For then, not only euery man childe, but also many milder spirited men might be excluded from their right and Monarchies. True it is, that by the lawe of God, and by the lawe of nature, a woman is subiect and inferiour to a man, in respect of her sexe of womankind: but as Cœnalis confesseth, that the Lorde spake these wordes, vnto the woman, thou shalt bee vnder the power of the man, not so muche

noting

How the
French vse
the Salike
lawe.

*Lazius de mi-
grationibus
gentium.*

A Monarchy
may admit
a woman go-
uernour.

noting her person as her sexe: and how then doeth not Cæsalis fully answer himselfe herein? For the worde Monarke, onely chiefe or gouernour, noteth not the sexe, but the person. And therefore, this sentence, not noting so much the person as the sexe: is not well applyed to that estate of a Monarke, which noteth not so much the sexe as the person. Whereas this subiectiõ of the woman to the man, is of the sex, in respect she is a woman: and not of the person, whereby shee is a Prince or Monarke, except it be vnderstood of such a person, as is a mans wife, & in respect of her wife-hoode subiect to her husbände. Otherwise, if she can not by any meanes be superiour as a person: then can she not onely be no Monarke ouer men in a kingdome: neither yet, haue any Ladiship ouer any countrie, no, nor be any Mistresse in her own household, if any man (though a mere seruant or stranger) soioyne in her house. And if shee may haue a higher authoritie, in respect of the higher person, wherunto she is called ouer men seruants in a family, to towne, or Countrie: then may she notwithstanding her sexe, retayne the highest authoritie also euen in a Monarchie.

Monarch respects not the sexe.

A woman superior in some respects.

Which distinction of sexe & person, vsed by Cæsalis himselfe, expoundeth likewise his sentence out of S. Paule, that the man is the womans head, in respect (I answer) of her sexe and woman-hood: except we shall adde (if she be married) in respect also of the state of her wife-hood. But this hindreth not, but that in other respects, the woman (though not as a woman) but as a Mistresse, a Ladie, or a Soueraigne, may be the mans head also, that is, his lawfull Gouvernor, & director, and so his Monarke. So that, although the man retaine still his naturall superior power, in regard of his manhood: or his oeconomicall superiour authoritie, in regard of his marriage: yet in other politicall considerations, as wherein a woman is an heyre, or lawfully attayneth to any title of dignitie or crowne, she may be Ladie, or Soueraigne of any lande, territorie or dominion, & so, the supreme gouernement thereof belongeth of right vnto her, or to her husbände (haue she any) in her name & title. And being *sui iuris*, her own woman, as we terme it, hauing no husband to be her head: her supreme gouernement is the lesse restrayned.

How the man is the womans head, and how the woman may be the mans head.

Debora had a husbände, to whome (no doubt) she was byrome & loyal, in respect of the dutie of a wife: but againe, in respect of the highe and publike estate, that God other wise aduanced her vnto, she gouerned and iudged all Israell, and so, her owne husbände, and vnder God, in her iudgements and commaundementes she was their head: And although Hester was not a Monarke, but her husbände Ahashuerus, whose very name betokeneth he was the chiefe head: yet notwithstanding she obeyed great power and authoritie ouer all the Jewes her countrimen; that dwelt throughtout all her husbändes prouinces. Yea, and her husbände

The example of Debora.

The offer made to Hester of halfe the kingdome was a lawfull offer.

Mary & Martha Ladies of Bethanie. The Ladie Lois.
2. Iohn.

Chiefe gouernor in moe then one.

Cenalis.

(chap. 5. ver. 3.) had her aske what she would, and it should be giuen her, euen to halfe the kingdome. Which he would not haue offered her. if shee had not been capable of publike gouernment. If now we grant that Hester might haue such authoritie, though vnder her husbände, yet ouer her owne people, & ouer halfe these Prouinces, whereof one quarter is moze than all the kingdome of France, and adde all Italy to it: how then is not the force of Cenalis argument ouerthrowen? For we stand not vpon so absolute a Monarchie, as admitteth superiour power at all: so; such a Monarke is no man neither, but only almightie God. But if a woman may haue a despoticall regiment to gouerne but a Towne, or Lordship, as in the new Testament, Marie and Martha, were Ladies of Bethania, as many doe expounde those wordes, Ioh. 11. 1. A certaine man was sicke named Lazarus of Bethania, the Towne of Mary and her sister Martha: and also (as it may be conjectured) the Ladie to whom S. Iohn wrote his seconde Epistle: then may she also proceede further, euen to the gouernment of a kingdome or Monarchie, for any hindrance of her sexe heerein. For if she may gouerne men at all, she may be a chiefe gouernour of them well inough.

Neither is it of anye necessitie in publike gouernement, that a man should be the chiefe gouernour, moze than a woman, for any thing contained in the quoted sentences, Colloss. 3. Genes. 3. 1. Cor. 11. or anie other sentence in the olde, or in the newe Testament, as we haue already seene. So that, whether the chiefe gouernour be man or woman (come he or she to their estates by godly meanes) the sex is no such debarre at all, but that without any preiudice of their kinds, any one of them may, so far as stretcheth to this publike preheminence, gouerne and direct the other. Yea, in some cases (although Cenalis say the contrarie) I yet see not, why two cannot in some sorte be equally gouernours both in one and a like, either of them in the whole euen of one state: yea, one Monarchie or Empire. as it is sayde of Gerion in Spaine, of whome the Poetes feyned that he had 3. bodies and but one head: because three Brethren vnited themselves equally altogether in one gouernement. And the like euen in the Monarchie of Rome, diuerse Emperours were. And although some of them deuided the Countries and Prouinces of their possessions: yet the Empire remained one among them, which Empire they gouerned ioyntly and with equall dignitie, as though they were but one, & not the one ouer or vnder the other, and some of the women also, as we shall see after, when Danæus shall call vs to examples of that state. Only now it sufficeth to haue seen how this Popish Bishop Cenalis vseth all those reasons also, that Caluine and Danæus stande vpon. And howe weake all these their argumentes are.

The residue that followeth in Cenalis, is for the most parte either but vaine babling, without any profe at all: or moze sonde argumentes than the other. These thinges therefore (sayth he, fol. 66. a.) fight with themselves

selues to be a chiefe Monarke, and to be a woman.

I denie this consequence. Neither followeth it on any of his premisses. *Bridges*

But (sayth he) whosoeuer therefore doubteth in that thing: heareth *Canalis.*
not himselfe speaking, not knowing the force of the word.

Whether *Canalis* heard himselfe or no, I can not say. I rather thinke *Bridges*
he heard himselfe too much, and betwixteth his owne ignorance of the
woorde. For what can Monarchie else signifie, but the principallitie or
chiefe government of one? And what then is included in the worde Mo-
narke, of what sexe that one chiefe gouernour should be? so it be but the
chiefe government of one, and not of moe.

But (sayth he) they that in their kingdomes claime the chief govern-
ment to themselves, admitting the chiefe right of the kingdom in a
woman, seeme to doe nothing else, than that they diminish the Maiestie
of the Monarchicall principallitie.

If they (that hauing right thereto, and be not other wise by their deme-
rites barred) be women that claime the Monarchie to themselves: what
diminishing is this, when the Maiestie of the Monarchicall principallitie
still remaineth entier in them? If he speake of men: his wordes haue no
sense. For how can they claime to them selues the chief government in
their kingdomes: and withall admit the chiefe right of the kingdom in
a woman? Except, whosoeuer should so do, would confesse himselfe to be a
plaine vsurper; confessing the chiefe right to be in her, and yet claime the
chiefe government to himselfe. If he meane, not of any title of right in
present: but right in possibilitie, when it deuolueth to a woman: then nei-
ther he diminisheth any whitte the Maiestie of the Monarchicall princi-
pallitie: nor she, when she lawfully attaigneth thereunto, any whit dimi-
nisheth the same by reason of her sexe, except by any her demerites other-
wise she diminish it, or perhaps may lose it. But that may happen, and
hath hapned, to a man as well as vnto a woman.

Of which matter (sayth *Canalis*) let them looke to it, to witte, the *Canalis.*
English men, the Spaniardes, and the Sicilians, & well neere all other.

With not only Englande, Spaine, and Sicile, but almost all other doe *Bridges.*
admitte this right: it argueth it is not an vnlawefull, and vnaturall
thing. Except the French would condemne the most part of Christendom
for their owne peuis standing on this Salike lawe, which they confesse
came from Inuvelles. But as we of England haue good companie herein:
so, let the French rather looke vnto it, that separate themselves, for the
maintenance of a Pagan lawe (if not rather a lawe mere forged) from the
most part of Christendome. And is there now no Monarchie or kingdom
in all Christendome but only in France? If there be, then to be a Monark,
and to be a woman, are not repugnant. And he that doubts therof, heares
not himselfe, nor knowes the force of the worde, Monarke.

nories.

Cenalis.

As for the residue of Ditions or Signiories (sayth Cenalis) howe excellent soeuer they are, the dignitie of their principalitie being safe, (so that it be not supreme and Monarchicall) they may admit the feminine sexe in the succession of lande.

Bridges

Cenalis

graunt in o-
theris signi-
ories for wo-
mens gou.

If he make this exception of the residue of ditions or Signiories, from Englande, Spaine, Sicill & all other, which he granteth to admit womens supream gouernement: then, of what other signiories he speaketh, he should haue plainer expessed. But what signiories soeuer he meane, or what municipall lawes soeuer they haue: sth he graunteth this, that how excellent soeuer they be, they may admitte the woman kinde in the succession of the soyle, the dignitie of their principalitie being safe and vnblemished: and yet that dignitie is annexed to the possession of that soyle: how then both he not graunt, but that women may gouerne neuer so excellent a signiorie dition or territorie, without impayring the dignitie of the principalitie thereof? Which if they may doe: then this exception, so that it be not supreme and Monarchicall, comes too late, and is a vaine exception.

Neither is his reason hereof any more of value to debarre a womans right from the succession of a kingdom: than of a Princedome or of a dukedome.

Cenalis.

For (sayth he) there shall not want the top or soueraigntie of the Monarchie, that with the defence of armes shal supply the fraylty of the sex, in defending of or restoring her right.

Bridges

The imbeci-
litie of a mā
childe or
weakenes.

And cannot this be done as well and better by her own subiects, or confederates, whē she her selfe hath the Monarchical principalitie? And may not men pretende as well and much easier, to take away an Erledome, a Dukedome, or Princedome or other inferior Signiories from her, as vpon such pretence of defence, to take away her right of the kingdom? Yea, by this reason, no male heyre, being yet a childe, can enioy a Monarchie: because the fraylty of his age, as well as of her sexe, in defending or restoring his right must be supplied by the force of armes: which lies as little in him to doe, as in a woman.

Cenalis.

But (sayth Cenalis) in a Monarchie, if a woman gouerne, it should be necessarie that a man should be subiect to a woman, against al the disposing both of the holy and of the prophane lawe.

Bridges.

Well may it be against the disposing of this prophane pretended Salike lawe: but we haue shewen sufficiently, yea, and Cenalis hath sufficiently confessed, that it is not against the holy lawe of God, but that a man may be a subiect to a woman, in respect of the person of her vocation, without any subiection or derogation to the superioritie his sexe and nature, in respect that he is a man.

Cenalis.

And let this reason (sayth he) be in steede of all.

If he meane this last reason, I may reply: and let that his own distinctio^{healing.}
stand for answer of all his own reasons. If he meane that which followeth: *Bridges.*
But also it was neuer heard spokē, that the gift of healing whereby the *Canalis.*
sicke are healed of the Squinancie should light on a woman.

Indee^{The gift of}de it may be, he makes this his principall reason. For after ward, ^{healing the}
fol. 110. He commeth in againe ruffling with this selfe same reason, say- ^{Squynacy.}
ing: by the same worke, the legitimate issue of the Hugonians, is from *Bridges.*
heaven approoued to succcede in the kingdome of the French, by the
vertue of an heavenly myracle, to witte, while it reteineth the power
of healing the squinancy, (or the scrophules,) which thing is apparant,
that it is not graunted to the English vsurper. They that haue attempted
contrary, haue beene theeues and robbers. Neyther haue the sheepe
heard them. VVhat hath the chough to doe with the harpe, or the sowe *Canalis.*
with the sweete Oyle of Maioram? with this one argument all the in-
uaders of that kingdome, are driuen backe from the royall scepter of
the French,

These villanous tearmes, not aunswerable to the Maiesty of a princes
royall estate, nor samely for any modest person, much lesse for the mouth *Bridges.*
of writing of a Bishop, to haue uttered, being reiected: as proceeding from
one all inflamed with choller, & blinded with partiality besides popery:
and like wise, this blasphemy against Christe, that his sheepe wil heere no
others voyce but his, applying the same to the French king, being remoou-
ued: If there remaine any monument in this which he maketh his cheefest
argument: Let vs with moze moderation than he maketh it, aduise and
weigh the same. And first, for this gift of healing this disease, I deny not,
but that it may well bee, that the legitimate issue of the Hugonians may
haue this especiall gift. Which albeit, some thinke contrarie, not withstan-
ding (being vsed alonely to the glozy of God, and without all superstition)
I take it to be moze superstitious to denie it, then to graunt it. The effect so
apparantly, though not alwayes, (for God binds not himselfe to such gifts)
yet, so often falling out. But now, if this be so good an argument: euen as
we see also, often times, by the fresh bleeding againe of a dead body, whose
blood, though it hath beene long colde and congealed, neuerthelesse, at the
presence of the unknowne murderer, God hath giuen such a miraculous
contrariety of naturall qualities and operations (which of the Greeke
is called an *Antipathie*, in english we may term it a counterpoise, wher-
by the malefactor is discried: so contrariwise, if God haue giuen such a sin-
gular and excellent sympathy, or force of compassion, to the legitimate issue
of that line, or such a secrete and forcible *antipathie* to that still or disease
that by the expulsion thereof, the right and legitimate line of the French
Kings shoulde bee made manifest: then, what soeuer power bee: of the
French King that now possideth the Crowne, haue in this matter, I can-
not

The secrete
sympathy &
antipathy of
nature.

healing.

not say: but of this I am sure, and an infinite number moe can witnesse the same, that God hath miraculously healed by her Maiesties handes, a very great number, and still doth.

Yea, Ioh. Tagautius a Parisian, in his institution of surgery dedicated to Frances the first, li. 1. chap. 13. writing of the cure of this disease, dooth saie: *Hec vnum tamen, &c.* This one thing neuerthelesse I confidently affirme, that it is graunted of God by a speciall gift to the most Christian king of the French, that with the onelie touching of his hande hee shold restore to health those that haue the Squinacie, or the Scrophules as they tearme them. King Edward also (he meaneth the third) as the Histories reporte, was wont to heale those that had the Squinancie with touching onelie, giuen him of God, which gifte beeing immortall, hath passed as a right hereditarie to the kings following. For the kings of England, euen now also by their touching with certaine thanksgiuings before recited, not without ceremonies doe heale those of the Squinancie or swellings in the throate.

Which most manifestlie confuteth all the slanderous and opprobrious vntruths of this blinde & foule mouthed Popish Bishop Cenalís. And cleerlie euidenth, that as her Maiestic is no lesse of the legitimate line of the Hugonians, Carolines, and Merouingians, than Philip of Valois was: as is most apparant, Isabel being the legitimate daughter of Philip le Beaw, which also was the legitimate sonne and heire of Philip his Father, and Father also to Charles of Valois his second sonne, of whom came Philip of Valois, from whõ the French kings succeeding, & he is yet remainder, haue issued: sith therfore the legitimate daughter, begotten in lawfull matrimonte, is by the expresse law of God, preferred before the Fathers brother, & before fathers brothers son: how can her Maiesties line be called? thought other than the legitimate issue of the Hugonians? & therfore this argument is either of no force to infer the title of the Crowne, but onelie to proue the legitimatation of the issue, which they cannot denie in her Maiestic, nor we denie in their Wzinces: or else this argument dooth plainelis conuince them, and infer a her Maiesties right and title. But we stand not vpon the lawfulnessse of the blood, but vpon the neerenesse of the blood. And Cenalís himselte speaking of the line of Hugh Capet (whose royall blood from the Carolines was onelis of the mother, as we haue euen out of Cenalís shewes) saith, fol. 68. b. For the right of the kingdome of France, is not to bee of the right euerie man, or of heads (because Hugh Capet had his name of *Caput*, an head) *Sed sanguinis esse*, But to be of blood And therfore, the neerer blood legitimate, the nêerer right, euen by his owne confession.

Now, as this Popish Bishop, the more he strives, the more he wjestles with himselfe, beating himselfe, and confuteth still his owne reasons: so he concludes

concludes hereon. Thou seest therefore, how these being ioyned in a certaine agreeable and indiuisible league, doe so defence and strengthen mutually the one the other, a Monarchie the Lawe Salike, and the Lawe Salike a Monarchie: that whether of these two thou wilt, being taken away: the other of necessitie must either bee chaunged, or perishe vtterly.

This conclusion is, as false and loose as all the premisses. What such Bridges Agreeable and indissoluble league hath he proued, or haue we sene, betwene the state of a Monarchie and the Salike Lawe, that they can not be seuered without the vtter destruction the one of the other? can not the Salike Lawe stande without a Monarchie? God wotte it was a sozzy vagrant and tributary Monarchie, when (as they pretende) Pharamunde made it, and a pretty while after. And can it not stande in other states popular or Aristocratical, as well as, yea and firmer in them than in a Monarchie? and must there needs bee a Monarchie where it takes place? is the state of Bourges, of Orleance, and of Burgundie, a monarchicall state? and yet, Canalis confessed before, that they all followe the Salike Lawe.

And on the other side, is there no Monarchy but where the Lawe Salike holdeth? Is not the state of Englande, Spaine, Sicile, Scotland, and many other states Monarchical, and yet admit not this Salike Lawe but the succession of the woman? Is Fraunce onely and those fewer and meaner states, Monarchies, and not these Countreies? What a false conclusion then is this that includeth all these falsehoodes? But if none of all these reasons will serue: yet sayth he:

Howsoeuer it bee, what is more ridiculous, or preposterous & fonde, Canalis. than if a henne should rule a cocke?

With a ridiculous and proposterous reason is this, from reasonable Bridges creatures to vnreasonable, that haue nothing to guide them but the instinct and force of nature: and by this reason, all states shoulde not onely receiue the Salike Lawe: but the Lawe of God, so; any preheminance of woman in any inheritance at all, or Gouernment of their householde, and all obedience of men children to their Mothers, especially after they bee stronger than their Mothers, and of seruantes to their Ladies and Mistresses, is cleane cut off, and shoulde become a Preposterous and vnnatural thing, by this Cockishe or rather Cock-comish reason, If I may be so bolde as to vse this tearme. In-deede the Gaules or French are called Galli, which betokeneth also Cockes, as in the next lease 67. Canalis ridiculously and fondly triumpheth on that name saying.

Almoste all other principalities by reason of succession, Galli. *nati sunt*, are Hennishe or Dung-hill Cockes (if with the good leaue of all, it maye bee lawfull for mee so to saye). For that in them the

liij.

the woman succeedeth the man, and the man the woman. *Gallus vero monarcha omnium quos tota alit Europa, minime gallinaceus est, sed virili tantum & masculus, nullo iure hereditario muliebris.* But: the French man (or Cock) being the Monark of all that Europe breedeth, is no hennish or dung-hill Cocke, but onely mannish and Masculine, by no right of inheritance womannish.

Bridges

What intollerable boasting and bayne words are these? verily this Bishop (whether he were a Hennish Cocke or no, I cannot tell) is so cranke of his combe, and so loth to haue it cut, that he playes the part of a very cravine, and croweth like a Dunghill Cock, but with his arguments fighteth like a crammed Capon. And yet, were all this but a ridiculous and fonder meriment, rather than an argument, to conclude so high a matter, sane that he turnes againe to his olde bious, of wresting not onely the Apocryphal, but also the canonicall Scripture.

Canalis.

VVhich thing (saith he, fol. 66. b.) How vnseemely it is, he knewe that sayd, women do rule you, do ye not mourne?

Bridges

See, how grossly this is wrested. Whereas, Zorobabel maintaining his theame, women are strongest, but trueth ouercommeth all thinges. Among other sentences sayth on this wise, 1. Elsdra 4. ver. 22. Therefore, by this ye may knowe, that the women beare rule ouer you, do yee not labour and traueill and giue and bring all to the women? This now alleageth this ignorant Bishop, as though it were a mournfull and lamentable state, where women haue any ciuill and politique gouernment.

The Apo-
cryphall
scripture
wrested.

Canalis.

But (saith he) no man will call the woman sexe, moste mighty Lorde, and dreadfull Prince, nature euen directly repugning against it. Therefore that sexe is altogether vncapable of a moste mightye Principality.

Bridges

Indeede, no man hauing his right wittes. will be so fond as to cal a woman, a Lorde: and yet may Queenes with naturall comelinesse, and subiect like duty, be called most mighty Lady and dreadfull Prince, or dread Soueraigne. And in place of these, other reuerende and honorable tearmes, may serue, without any direct or indirect repugnancy to nature well ynough. But if this or that tearme will not beseme them, shall we for the vnfitnesse of that tearme, that is more proper perhaps to a man, denie a womans right of principality? And if a woman were vncapable also of the most mighty principality: might not for all that, a VVoman bee the Queene well ynough of all Fraunce? or is that, the moste mighty principality? I thinke Englande ere now hath matched well ynough with all the might thereof. And yet haue women gouerned more mighty principalties than Englande or Fraunce, or Spayne, and put them altogether.

Canalis.

But (saith he) the woman-kinde is so prone to fall, and to plunge headlong,

lity. long, that it hath more neede of a brydle than a scepter. For it is written,

Pro. 31. *Who shall finde a strong woman?*

This is not onely this shamelesse Bishops accustomed wresting Gods Bridges. holy worde: but hereon hee breakes forth from all argumentes, into so blacke rhetorike and playne rayling: that I must needs here for very shame and werinesse begin to shake him off, and turne him loose, to some common scoldes, moze fit a great deale to deale with them, than to dispute on Princes titles, saue that where againe he alleageth the Scripture, say-

ing. For it is written. Who shall finde a strong Woman? I knowe well y- Canali. nough some notable Matrones in the feminine sexe are prouident and beautified with many vertues. But this Woman is a rare birde, and most like to a blacke Swanne. But that lawe doth consider those thinges, that a man shall finde euerye where, not the thinges that happen rarely.

Howsoeuer this Bishop can wrest and turne his Salike Lawe, he ought Bridges not to wrest the lawe of God. For Solomon speake not this, as though there were no such strong women at all: For all that followeth of the womans commendation is cleane contrary. Yea, and this very worde of Solomon which here he useth, ver. 10. *אִשָּׁה כֹּחַ*, *Mulier fortis*, signifying not only substance or wealth, strength of body or courage of mind, called fortitude and vertue, such as may bee in a pivate man: but such as is requisite in the gouernment of the people, yea, of an armie, which word he so ascribeth vnto a woman, that he sayth, she putteth it on as a garment, verse 25. The 70. call this Woman, *וִירַגִּינָה אִשָּׁה*, a valiant, manly or a mannish Woman. And say, she hath put on *קֹחַ*, *May*, *Might & com-* The deriua-
lineffe. *קֹחַ* may very well bee fetched from the Hebrew worde, which name woma
calleth the Man *אִישׁ* *Ish*, and the woman *אִשָּׁה* *Isha*, and the Latine is, *vir* & *virago*, the English, Man and Woman, as the party whome the man both lwee. Whereby it appeareth, that this sexe, though the weaker vessel by nature, yet by grace as she is, according to the Apostles saying, 1. Pet. 3. 7. coheire with vs of the gift of eternal life, which of al other is the greatest gift: so is she not vncapable of this vertue of politique gouernment in this mortall life, which is a gift though excellent, yet farre inferior. True it is, fewe haue had this gift in excellent manner: Neither many men But that is no reason, for the seldomesse of it, that the Lawe of man should cleane debarre it. For wee rather say contrary: thinges the moze rare, (if they be good thinges) are so much moze pzeious, and esteemed the rather, the rarer they are, and yet might that Lawe perhaps the lesse thinke thereon. For, seldome seenne some forgotten. And it is seenne the seldomer, by reason that ordinarily the parents want not sonnes, and therefore it deuolueth the seldomer to the daughters. But, this should be not cleane drowne Gods

The rarenes taketh not away the right.

ship.

Gods Lawe in utter obliuion, and much lesse remembzng it, Mans lawe shoulde not of purpose be written against it. And yet it is not so seldome, but that in that Chapter (and vsing also that very Worde of the fortitude of gouernment, euen of an army if neede were) he sayth, Verse 29. Many daughters haue gotten strength, but thou haste surmounted them all.

Fortitude
in a womā.

So that, though they be very rare which surmount all other: yet, he sayth Many Daughters may haue a competent degre euen of this Fortitude, that can gouerne the multitude of the people: the residue in Canalis, which folloiweth out of Poets inuectiues is vnworthy the answering. As for the Amazones I am of his opinion. His next argument is this.

Canalis.

The Lawes repell a woman from being tutor or Guardian to a pupill or Fatherlesse childe: with what reason then shoulde they be receiued to defend and protect the cheefe dignitie of a Monarchie? Reason first, is a weake argument from the defence and protection of another's weaknes, to the title of ones own right. For a man childe, though hee cannot also bee a tutor, but is vnder tutors: yet can hee bee a Monarche or a King, euen while he is defended and protected vnder his tutors gouernment. For, that gouernment of his tutors, is not in any respect of any right of their owne: but of his right. And is onely a supply by another of his infirmity. Which maketh the better to proue that natural imbecility, though it might take away the actual exercise of many things either from a Childe or from a woman: yea, from a Man also: yet, can it not take away their title & authority from their right and propriety in the kingdome.

A child vnder
tutors
and yet a
Monarche.

Bridges

For though a king be continually sicke, yet is he king still. As, when Dauid was so cold and impotent for age and broodings in the warres, that he coulde no longer come abroad, nor get warmth: yet remained hee king Azaria or Vziah, though he was a Leper, and liued in a house apart, and his sonne iudged and ruled the people in his stead, 2. Chro. 26. yet remained hee in right and title still the king. And haue not some French kings also bin long sick & weake, and so distracted, & yet continued kings, though their selues not able to execute any part of Gouernment of the kingdome?

Infirmity
no debarre
to right.

Notwithstanding we see this argument is moze against him than with him: yet it stands not on so absolute and firme a principle. The Lawes doe not repell a Woman from a Tutelship, except in certaine conditions. *Mater filij tutelam perdit, vel si incontinenter viuat, vel si ad secundas nuptias transeat.* The Mother (saith the lawe) leaseth her tutelship if she liue vnchastely, or if she mary againe. Pan in C. vxoratus. De conuer. coning. So that this condition being auoyded: the Lawes which holde euen in Fraunce, do admitte the tutelship of a pupill as well to a woman as to a man.

And although in the auncient Ciuill Lawe there bee a rule of Vlpian *qua tutela eo & hereditas peruenit, nisi cum femina heredes intercedunt*: where upon that Lawe was made which sayth, *Mulier non potest esse Tutrix. L. si ff. de tutelis &c.* Yet notwithstanding sayth Montholonius in

promp-

promptuario diuini iuris & veriusque humani, &c. Et hoc absolute verum e-
rat de iure antiquo, nisi a principe filiorum tutelam impetraret, vt dicitur in
D. L. fi. Quo casu, priuilegium principis habebit locum non extantibus legiti-
mis & seruata forma qua habetur in L. 2. C. Quando mulier tutela effie. fun.
poss. Hodie vero etiam de iure communi femina habilitata est vt tutelam filio-
rum suscipere possit. Et est text in Aucten. matri & auia. & notat Barth. in
L. si sub condicione. Col. 3. ff. de testa. tutel. & talis tutela qua matri compe-
tit non potest sibi a patre auferri. Et notat Bald. confid. 608. Testator. lib. 1. vbi
miratur quod Barth. dubitauerit de hoc. But what need recital of the Lawes:
 where the practise hath euer bin, & still is, to the contrary? & that euen in the
 yong or infirm French kings themselves, as we heard of Batildis &c. and
 haue seen in our own daies of the Q. Mother in France which is yet liuing.

But that (saith Canalis) some obiect of the daughters of Salphaad, *Canalis.*
 Num. 2. is out of the cause. For wee must not deny to a woman her fa-
 thers inheritance, howe wealthy or much soeuer it be, so that the cheefe
 type of the whole Monarchie fall not to a woman, being altogether vn-
 able to defend to susteine that burden,

As so; those women that be altogether vnable: that is an other questio.
 So, the man might be debarred too, though neither of them, man nor wo-
 man, of their title, yet of their exercise and administration of the same. That
 all women are not vnable hereunto: we haue partly shewed saire prooofs
 and euidences, and shall (God willing) shew yet surder. Yea, that none are
 disabled, only for the respect of their sexe, euen this lawe sufficeth, which
 is of such force: that this B. granteth it holdeth in any enheritance, be it ne-
 uer so wealthy or rich. And then (say I) it holdeth in a kingdome. If it bee
 not (saith he) the tipe of the whol Monarchie. And where finde he this re-
 straint in this law? Or in the practise of the Iewes? indeed he confesseth, they
 vsed it not. But the cause that bee thus restraines it, is this, that a wo-
 man, (saith hee) is altogether vnable to sustaine this burthen. And
 is not a woman now in the state of Christendom vnder the gospel as wel
 able, as then a woman was, in the state of the Iewes vnder the Lawe? but
 he euer dreams of such a great Monarchie in France, that a woman is not
 able to sustein it. As though it were onely so great a Monarchie, that in all
 Christendome or in all the world none were like it. And is not Spaine as
 big and bigger then France? and haue not the ancient Monarchies of Asia
 & of Rome bin bigger then both, and then all these parts of Christendome
 now are? & yet haue women gouerned those Monarchies. But a Monar-
 chie is a Monarchie, be it little or great. And England is a Monarchie too,
 (God bee prayd) & that France hath felt. Yea, when this lawe of Phara-
 mund was made: God wot, it was then a poore state, vassalle and tribu-
 tary to the Romaines (as I haue shewed) not so much as contending for
 such a Monarchie, but rather for a quiet state, which it got afterwarde.

and

Bridges

A Woman's
 ability to
 beare the
 charge.

Many grea-
 ter Monar-
 chies then
 Fraunce.

Monarchy. and in time grewe (I graunt) vnto the Monarchy that now it is, but, had it bene so then, as be it now, as great a Monarchy, as they affirme it is: yet, if a Woman may gouern it, in the name of the tutleship of her sonne: (as diuerse haue done) can she not doe it as well in her owne name, if shee had a right and title thereunto?

Canalis. His fond argument of the Sunne and the Moone: is in deede not worth the answering. That as the Moone shines by the light of the Sunne: so doth the Matron raies by the light of her husband. But no man hath so much as thought in his dreame, that the Sunne being the greater light, should depende of the brightnesse of the Moone, especially in the cheefe Monarchicall principality.

Bridges. In deede the Pope doth pleade on this wise, for his superiority aboue the Emperour. And therefore, these Popelings may be the bolder to bozow his argument. But if hee compare it to a man and his wife (as heere hee seems to doe) and so in deede the Sunne & Moone did signify in the dream of Ioseph, Gen. 37. yet that matrimonial coparison is not to the purpose of a Monarchical state. But to admit also this resemblance. Though the Sun be the greater light then is the Moone: yet hath the Moon a goodly light also, and a proper monarchie of her owne, to rule the night, as wel as the Sunne to rule the Day, euen by the testimony of the Scripture. Which is not ascribed so much to any other starres, although they bee bigger farre than the moone is.

The compa-
rison of the
Sonne and
the Moone
to the man
and the wo-
man, is not
against wo-
mens go-
uernment.

These vaine and friuolous arguments, hath this French Bishop (which yet both in this point, and in all the French antiquities is one of the moste industrious of them all) and straieth all his wits, to recommend and set out this Salike Lawe, wresting and wrything of the scriptures. How much better, in my opinion, and with farre more modesty, (though otherwise he be also a great fauourer of the French estate aboue England,) doth Iacobus Meyer the Chronicler of Flaunders write of this matter. Lib. 12. fol. 136. saying.

In the yeare of our Lorde, 1335. Easter day being the 16. of Aprill, the English warre began, which of all other continued longest, and was moste cruell. And which helde out (with truces betweene whiles) aboue 100. yeares. Which might rather be called a Domesticall sedition than a Warre. The Christian common-weale is one kingdome, and one house, Whatsoever warres are made therein, are made with great blemish. Neither (if we shoulde say the trueth) they are Warres, but most reprochfull seditions. King Edward opposed to the Salike Law of the French, the diuine Bibles: which call the woman to inheritance, in defect of the issue male. Certaine there were in Fraunce that misliked not those argumentes of Edward. Which men being put to death: Edward determined to pursue his right, although with long and hard warre, and with most mighty

mightie force of armes, to extinguish that Heathenish custome of the French. The Salij are sayde, while they yet liued among the Scitnians, to haue ordined and kept that lawe. These Salikes in the time of the decay of the Romane Empire, got to themselves the surname of Frankes, and began to be called *Salij Francij*, Salike Frankons. As also the Frisian Frankes, the Saxon Frankes, that is to saie, the free Frisons, the free Saxons, to wit, those that could bee no longer compelled to paie tributes. These Salik Fräks, after that they pierced first vnto the riuer of the Rhen, and after that euen to the riuer of Sequana, or Seine: albeit that they also became Christian, yet renued they, and tooth and naile euen to this daie they haue held that lawe. (But that this is not so, wee haue already shewed euen by Canalis the chiefest vjger of it.) Howbeit not without great detrimēt of Christian piety, as me thinks, (And here he noteth in the margine, The Lawe Salike hurtfull to the Christian common weale.) For if these laying aside their hatred and the superstition of that Lawe had nowe ioyned to themselves the riches of Englande: the had the French, the English, the Scots, the Flemmish, and the Burgundians, growen together into one kingdome, and with so mightie a power had easilie destroyed that barbarousnesse of Mahomet, which continued in Spaine euen almost vntill our times. But after that (I knowe not by what euill spirit of the French) the French haue alwaies attempted to beare rule among other men, all things haue bene troubled, all things haue beene full of discomfort, all things lamentable, all thinges seditious. Wee haue since that time scene peace no where, no where quietnesse. England was scene to offer the occasion that was most to be wished for, but that Frēch blockishnesse and infelicitie could not take hold thereon, being sotted by that Salike lawe.

How vnhappy
is the Sa-
like law
sotted the
French.

And againe fol. 148. lamenting the greates slaughter at the battaile of Chertsey: where hee telleth how the French King called King Edward, a Marchant of wooll, and King Edward called him the Marchant and author of the Salike Lawe: hee sayth: The French men alleadge certaine fonde causes of so great a slaughter. But I thinke there ought none other to bee alleadged, than wee haue before mencioned, that is to witte, the frivolous right of the French men, which is full of controuersie, vncertaine, and (that I may not saie) false, verilie most farre vnworthie of so great bloudshed.

I suppress herein his vnreuerent tearmes of Queene Isabel by whom the right of this title came. Onelie I note his iudgement of this pretended Salike Lawe, which lieth that all the French writers so earnestlie vjge, to stopp there with the title of the Kings and Queenes of England, not one onelie then in the time of ignorance and superstition reigning: but that also in this clere light of the Gospell and manifestation of Gods Lawe,

Alas

even

arguments, even these notable and excellent learned professors of the Gospel in the French reformed Churches, Calvine and Danzus saueur yet so much of this French faction, that vpon the occasion of womens publike speaking in the congregation, they cannot refraine themselves from this humour of their Countrie, but must also most vnnecessarilie cast forth these intemperate speeches and disputations, against the right and title of womens publike regiment: and that some also among our selues, snatching at their arguments, with more greedie newfanglednesse, than with aduised consideration, haue likewise, to disturbe and indaunger our state, attempted the like inuectiues: I therefore thought it not amisse, both for the playner manifestation of the right of that title, which I haue heard many desire to be discussed further than any yet hath done, (although I meddle not here with titles any farther than defensiuely for womens right of gouernment, & to iustifie against all slanders the right of our Princes title) & for euery mans fuller satisfaction in these questions vpon these foresaid occasions, to be somewhat the larger, though withal (craving pardon, I confesse) to be somewhat also the more tedious in this long processe hereby. But tedious or not, the more pains was mine, and they that haue lust and leasure to reade it, may, or may not, at their owne liking) I regarding chiefly the satisfying of the curious in these daies, at least the staying of the simple from this curiosnesse, am diuened my selfe to be rather ouer curious, than ouer negligent in stubbering ouer a slight & slender answer. To returne nowe therefore to Danzus further argument.

Danzus
on 1. Tim. 2.
12. fol. 84.

Bridges

Danzus ex-
amples of
womens go-
uernment.

Semiramis
Queene of
Assyria and
Chaldea.

Of which matter also (saith Danzus proceeding on the pones of his foresayd question in his treatie on 1. Tim. 2. verse. 12. folio 84.) the examples are extant, in Semiramis the Queene of the Assyrians. Candace of the Aethiopians, Act. 8. verse. 27. Cleopatra of the Egyptians vnder Augustus, and Zenobia, a most valyant woman vnder Adrian the Emperour. To the Empire of which Zenobia many Christian Churches also did obey.

This argument seemeth to tende to the confirmation of that hee spake before, that in Spaine, England, Scotland, and diuerse other regions, it was a right and honest matter, for a woman to haue the chiefe gouernment ouer men. But Danzus dooth it so colddie, and brings out onelie here these foure examples of Heathen women, and those not of the choicest neither, which among the Heathen women hee might haue founde: that hee rather seemeth in so slender defending it, to oppugne it. But, let vs take the view of these his examples that hee alleadgeth. And first, for Semiramis person wee will not stand in plea, she being an Ethnike, might be easier (as in the end she is recorded to haue done) degenerate into great vices, yet for a greate while, both in the noneage of her sonne, and afterwarde also in respect of worldly pollicie, power, and magnificence, she

Wonderfullie governed about fortie yeeres, that mightie, golden, and first
monarchie of the Assyrians and Chaldeans, and the most Hystoriogra-
phers that write of her life, haue her actes in admiration. None actu-
seth her (that I reade of) as an vnlawfull gouernour. Neither did
the people (which was in the time of our forefather Abraham) condemne
her gouernment of that Monarchie, as an yn honest and vnlawfull
state.

arguments

Candace
Queene of
Ethiopia

But I passe from her the lighter, because I had rather consider better
Danaus his other example of Candace. Who though she were also an
Heathen Princeesse, notwithstanding her name at least, is registered in the
holie Scripture, that this Candace was the Queene of Ethiopia, who
not onelie reigning in her owne right and title, and not of her husband, had
the chiefe gouernment of a great monarchie in that Countrie: but that
also diuerse other Queenes there had the like soueraigntie; and that it was
an vsuall order. Caluine noteth thus thereon.

Caluine on
Act. 8. 27.

The name (sayth Caluine) of Candaces, was not the name of one
Queene onelie, but as the name of Caesar was common to the Romane
Emperours: so the Ethiopians, as Plinie testifieth, called their Queenes
Candaces. This also maketh to the purpose, that the Hystoriographers
affirme, that it was a noble and a wealthie kingdome. Because wee may
the better gather by the largenesse and might thereof, howe honourable
the condition and dignitie of the Eunuch was. Meroe was the head and
chiefe seate. The prophane writers accorde heerein vnto the testimonie
of Saint Luke, who dooth reporte that Women were wont there to
raigne.

Thus sayth Caluine in his Commentarie vpon the Acts. 8. verse. 27.
and because he nameth Plinie, it shall not be amisse to set downe Plinies
owne wordes, who speaking of Meroe, libro. 6. *Naturalis Historie*, cap. 29
sayth.

Plinius lib. 6
natural. hist.
ca. 29.

There raigeth the Queene Candace, which name hath nowe this
manie yeeres passed vnto the Queenes. The Temple of Ammon is al-
so there religious, and Chappels all that coast along. But when the E-
thiopians were the rulers, that Iland was of greate noblenesse. For they
saie it was wont to giue 250000. armed men, and to maintaine 400000.
artificers. Whereby it appeareth that it was not anie small Monar-
chie.

Vadianus writeth thus. The most auncientest Citie in Meroe is Sa-
ba, which afterwarde the king Cambises in the memorie of his sister, na-
med Meroe, as Iosephus testifieth in his seconde booke of Antiquities,
as I suppose, imitating Strabo. But Plinie also mencioneth there-
in the Towne of Meroes, being seauentie miles distraunte from the

entrie of the Iland, which was holden for the seate royall of *Ethiopia*. This is *Saba* that seate of the queene of the South (for *Iosephus* telleth, that shee gouerned both *Ethiopia* and *Egypt*, of whome wee reade in the tenth Chapter of the thirde Booke of the *Kinges*) . That

The Queen
of *Saba* gou-
erned a
mightie
tronpe of
men.

shee beeing stirred vp with the fame of *Salomon*, came with a mightie troupe, and with more than princelike giftes into *Palestine*. Shee is also commended of *Christ*, *Matthew* 12. and *Luke* 11. for that shee came to *Salomon* for the loue of wisdome, euen from the farthest coastes: when as the *Pharisees* would not heare him, admonishing them to their faces, and by a diuine power witnessing himselfe to be the sonne of *God*. But wee must note, that the people of *Meroe* which were wont to be subiect vnto women, in the age that followed, called their *Queenes Candaces*, by a name as common to them, as wee haue foreshewed that the name of *Pharaos* and *Ptolomeus* was vnto the *Kings of Egypt*. Of which matter also wee vnderstand that the *Eunuch* mencioned of *Luke*, *Acts*. 8. (Whom *Philip* baptized, beeing taught out of the lesson read in *Esaie*) was one of the Court of the *Queene Candace*. Besides that, wee are admonished, by the deliuerie of *Luke*, that the reading of the *Scripture* became familiar and vsuall to that nation, euen from the verie age of *Candace*, neither that they vsed for anie other cause, yeerelie to visite *Ierusalem*, as a place renowned for religion, how distant so euer it were in iourney. *Caius Plinius* writeth, that *Publius Petronius*, one of the order of *Knighthood*, beeing liefetenant of *Egypt* in the time of *Augustus*, pierced into *Ethiopia* with an armie, that the *Queene Candace* won the victorie, which *Strabo* writeth, was a woman that had but one eie, but in prudence and equitie of minde comparable vnto great men. I knowe not whether that were *Candace* the *Eunuches* mistresse, which *Luke* mencioneth, or it were another. The verie account of the yeeres, & of the exploits atchieued doo almost admonish vs, that it was another. Neither is it anie doubt, but that the *Queenes of Ethiopia* were long after called by that name. And here *Vadianus* reciteth that which we haue already alledged out of *Plinie*.

The Scrip-
ture famili-
ar to the
Aethiopians

Womens
gouernmēt,
a thing ac-
countable.

Neither ought it (sayth hee) to seeme merueilous, that women doo there beare the chiefe rule, sith that the gouernment of women is not a thing vnaccustomed, euen to the most valiant nations. For *Semiramis* of *Assyrians* is knowen, and the *Queenes of Scithia* are knowen, and the *Romane* hystorie dooth celebrate *Theuta*, which gouerned the *Liburnians*, as her that durst make worke for their Citie. Neither must wee count it altogether to bee fabulous, that the antiquitie hath sonog of that *Dido* the *Affricane*. As for their religion, I haue authours not vnworthie to bee beleueed, which affirme that Nation to confesse *Christ*. Neither that they

they differ from our orders in anie other thing than in ceremonies, that is to wit, a verie small matter. This also Vadian a reuerend Protestant writeth of this Quene, and other her ancestors and successors, called al by the name of Candaces.

Now although I doe not yet so thoroughlie assent vnto Vadianus, that the Quene of Sabæa, and the Quene of Ethiopia, were all of one kingdom: but rather assent to Peter Martyr, that the Quene which came to Salomon was the Quene of Sabæa in Arabia, from whence such aromaticall bzugs are bzought, and not from Ethiopia: yet not withstanding that there was also such another notable gouernment of women in Ethiopia, and so approued by such both autentike witnesses, as Iosephus, Plinie, and Strabo were, and allowed by such notable Protestants, as were Caluine and Vadianus: it is no small confirmation of womens regiment.

But what stand we vpon men, when we see the approbation of *Scriptures*? For, had it bene an dishonest matter and vnnaturall, for man being in his seze the superiour, to haue obeyed as superiour to him, in the person of her dignitie, a womans supream government: can we conceiue by any reason, that Philip hauing informed the Eunuch in the faith of Christ, wold not also haue admonished him of so necessarie a point, for the direction of his conuersation? Philip therefore not speaking anie thing at all against it, and namely Luke the Euangelist, by the inditement of the holy Ghost, consecrating the same to a perpetual record, that such a Quene (had there bin no moze but she alone) was there the gouernour, and her such worthie nobles vnder her regiment, as this Eunuch was: how can we chuse but conclude herevpon, that the holie Ghost improueth not the state of a womans supream government, but that it maye (if there be no other impediment, than her seze) accord together well inough with the sincere profession of the Gospell?

The Scriptures approbation of Cādaces gouernment.

Darius next ensample is, of Cleopatra of the Egyptians, vnder Augustus. Cleopatra was indeede in the time of Octavius, for he vanquished her louer Antonius, and she wold at the first haue allured him likewise, as she had done befoze his adoptiue father Iulius Cæsar. But seeing he minded that she should haue ben vnder his subiection, as a captiue: she wilfully made a waite her selfe, that she might not be vnder his authoritie, all which was done befoze he was surnamed Augustus. She was Quene of Egypt at the first, wyltillie raigning with her brother Ptolomie, whome when hee wold haue deposed from participation in the kingdom, she fled to Iulius Cæsar. Who reconciling her vnto her brother, whē after ward her brother was bzowned, she raigned alone, vntill she ioyned her selfe vnto Anthonius. Who being overcome by Octavius, Anthonie & shee destroying themselves, that kingdom became prouinciall (as many other did) vnto the Romanes. But how dissoluitelie so euer shee liued, her state while shee was

Darius.
Cleopatra.

Rhea and I-
sis.
Diodorus Si-
culus
Minerua.
Palladian
woman.
Dido.

Queene was lawfull. Neither was this Cleopatra the onlie Queene that governed Egypt: there was another Cleopatra, grandmother to this, which also was the Queene & chiefe gouernour of Aegypt, besides the wi-
dowe of Ptolomeus Philometor. Besides another Cleopatra Silene, the
Queene of Syria, euē at that time when Alexander raigned in Iudea. Yea,
the raigne of a woman in Aegypt was so auncient, that the Chronicles re-
port, that Rhea the mother of Osiris the great, raigned in Aegypt. And Isis
her daughter after her called Iuno of Aegypt, (Eusebius calleth her Iō) on
whose monument, as Diodorus Siculus testifieth, was ingrauen this Epi-
taph: I am Isis the Queene of Aegypt, instructed by Mercurie. Those
things that I in my lawes haue decreed, let none violate. And as it was in
Aethiopia and Aegypt, which are two principall partes of Aphrica: so in
Lybia, Berosus sheweth, how Minerua the daughter vnto Iupiter of Ly-
bia, the sonne of Ammonius, taught the discipline and lawes of gover-
ning an armie, and after went to Greece, where she builded Athens, and
there raigned. And with these Palladian women (saith Functius, Tab. 16.)
Hiarbas in Lybia making warre, was of them vanquished, and submitted
his kingdome to their power. Of Dido in Aphrica, we haue heard Vadian-
us indgement.

PANANUS.

Zenobia.

Asert to Cleopatra Danzus citeth Zenobia vnder the Emperour Adri-
an, a most valiant woman, vnto the gouernment of which Zenobia, obci-
ed also many Christian Churches.

I wonder that Danzus saith, Zenobia liued vnder Adrian, or in the time
of his raigne, who raigned and died (if she were sortie yeres olde, when she
was banquished by Aurelianus) at the least one hundred yeres ere shee
was bozne, a greate many famous Emperours rainging betwene their
times. This Zenobia was indeede (as Danzus calleth her) a most valiant
woman, and is highly commended. Though her wearing armour, and the
suspition of her husbandes death, were no small blemishes to her gouern-
ment. But for this point, of the lawfulness of a womans gouernment: Da-
nzus owne testimonie, is (in my fancie) a great both praise and profe, that
not onelie the Heathen, but many Christian Churches did obey her. For
had the gouernment of a woman, or the obedience thereunto of men, bene
monstrous, vnnaturall, or anie whit against the faith and life of Christia-
nitie: though some might for feare and infirmitie haue bene enforced, yet
would not many, and those true Christian Churches, haue obciēd such a
state. Which obedience in them, argueth their good affections in this point,
and that neither quarelling at the vices in their persons, nor at the infirmi-
tie of their sexes, but to obey them as the higher powers, & that their pow-
er is of God, is an obedience to be yeldd, euē for conscience: & as this
was praise worthe in them, & a good example to all other Christian Chur-
ches: so not a little it recommendeth her, that being an Heathen woman &
in

The Christi-
an Churches
obedient to
the govern-
ment of
Zenobia.

In those daies, when the most renowned Princes were persecutors, the quietly governed many Christian Churches, and they Christian like did obey her. These are the examples that Danæus citeth of womens chiefe government among the Heathen.

But least we should thinke there were so few examples, as onely foure, for all the world to gaze on such rare monsters, as Caluine & Cœnalis vnererently tearme them: before we descend to the people of Gods Church, to the Monarchie of Rome, and to the states in Christendome, let vs yet see a few mo, to beare these princely dames companie. And even at the time of Zenobia, with whom Danæus leaueth: Cœlius telleth of another famous woman gouernour at Coleine named Victorina, which with Tetricus noblie defended the Gaules and the Spaniards, from the inuasions and spoiles of the Barbarians. Thomiris the Queene of Massagethia, that vanquished the mightie Monarch Cyrus, in defence of her Country, was such a gouernour. Zarina Queene of the Sachans, to whom the Parthians (for the same of her valour and iustice) revolted from the Medians, was also such a notable gouernour. Cratesipolis likewise governed the Sicionians. Such an other was Artemisia, the Queene of Halicarnassus, that to her power helped Xerxes against the Grecians, & built that famous Mausoleū, her husbands tombe, one of the 7. wonders of the world. Pirhodoris the queene of the Tiberians, of the Chaldeans, of Cholchis, of Pharnacia, and of Trapezond, did noblie gouerne a mightie Empire. Tania the queene of Dardania. Helen the queene of Adiabene & of the Chosroenians, which released the Iewes with coine, in the dearth mencioned, A. C. 11. Neither needs we be curious to inquire after such sojain Quēnes, y here at home had not our own countrie barren of such worthy women gouernours, of whome Tacitus writeth in *vita Agricola. Britannii sexum in imperij non discernunt.* The Britains make no difference of the sexe in their Empires. Cordilla the daughter of Leire, succeeded her father in the kingdome. Mercia y wife of Guinthelinus did so prudently gouerne in the administratiō of the kingdome with her husband, that she made many wise & politike lawes, which long after were in high reputation among the Britons & of her name were denominated, The Mercian lawes. In like manner Bundwica ruled this Realme, and maintained warres against the Romanes, in defence of her countries libertie.

Now although that these Heroines, & a great number mo. whome I refer to their diligence that list to collect the, were in religion to Godward al Pagans, and therefore their government (in many actions) not so commendable, & in some viciōs, yea, beyond the bounds of the sexe feminine: yet hindereth not this, but y their governmēt & authority (if they vsurped it not, no; abused the same) might not withstanding be good & lawfull in the. But Danæus setting the aside, turns to the governmēt of Gods people, & saith.

The examples of many notable Queenes.

Their Paganisme hindered their authoritie.

line.
Danzus in
1. Tim. 2.
ver. 12.

But in the people of God we haue no such kind of thing, whether the Iewes or the Israelites kingdome be looked vpon. For that which may be alleaged of Athalia, 2. of Kings. 11. is easilie washed awaie. For that gouernment of Athalia, was an vsurpation, and an vniust inuasion of the kingdome, & not a kingdome or lawfull power, to the which the people willinglie woulde assent, as it appeared afterwarde. Wherefore shee was iustlie by Ioiada the chiefe sacrificer, ouerturned and thrust out of the roiall throne, and slaine also, for that she vsurped the kingdome.

Bridges.

The state of
Gods people
among the
Israelites &
Iewes.

Debora.

A woman
iudge.

In saying, we haue no such kind of thing in Gods people, whether we looke on the kingdome of the Iewes or of the Israelites. Danzus doth too straightlie abridge the examples of womens gouernment ouer Gods people, to limit the same onelie to the times and stories of the Kings. For they were Gods people as well befoze and after, as then, even vntil they were cut off, and the Gentiles ingrafted in their place. And gouernment was as necessarie for them, & they had gouernours also called Iudges, for the greatest part of that time: and for the most part of those their gouernors, till toward the end of that their policie, they were better gouernors farre than many of their Kings were. So that, if Danzus would haue thoroughly looked vpon their whole estate, so long as they remained Gods people: hee should forthwith haue beholden Debora such a gouernor, in maner as that state was ordained vnder God & ouer his people, though not such hereditarie Monarkes to raigne ouer them, as the Gentiles round about them had, (so) that was the state of the gouernment that the people desired. 1. Sam. 8) yet was she vnder God, the chiefe and supream Magistrate, & so is called their Iudge, as were the other Iudges that were men. which sufficientlie answereth to our purpose. For, if a woman may be a Iudge, & sit in iudgement, & administer iustice, & be vnder God the chiefe in those iudicial actions, which are the chiefe points of a Monarks office: What the letteth but that a womā also may be a Queene or Monark? And by so much moze reason, as a Monark, King or Queene, are not so necessarie bound to execute in their owne persons by themselves, all those iudiciall actions, that a Iudge is bound to do.

But now, set aside a while this example of Debora, although there had ben in that estate, while the kingdomes of the Iewes and the Israelites did continue, not one Queene that had the chiefe gouernment, or any publike administration of the cōmon weale ouer the people of God: Wiers this a good consequence, that for defect of such an exāple, either be or any may conclude a rule thereon, that therefore it was not lawfull for a woman, at any time al that while, to haue had any chiefe or publike gouernment of Gods people? Or rather, Why might we not better holde our selues contented with this reason? That there was no woman gouernor all that while, because, that either God so prouided (as in the kingdome of the Iewes) there wanted

wanted neuer an heire male all that space, and therefore there was no occasion of the womans supream government, which is no bebarre to their right therunto, if that the issue male had failed. **¶** els. that god rooted cleane out diuerse of their kings whole posteritie, male and female, & raised by others, as he did in the kingdome of the Israelites, so destroying the house of Ieroboam by Baasa, that he left none aliu. 1. Reg. 15. ver. 29. And this punishment of rooting out his house, God also threatned to Baasa, 1. Reg. 16 ver. 3. & 4. and performed it, by Zimri, ver. 11. & 12. and the like hee did to the house of Omri, that slew Zimri by the hand of Iehu, destroying Ioram & his mother Iesabel, & all the issue of Ahab, saue onelie this wicked Athalia, whom Iehoram Iehosaphats sonne, the king of Iuda had married. **¶** Yea, not onelie the issue of diuerse kings of Israel were thus destroyed for their wickednesse: but also the kings of Iuda were slaine partlie by Iehu, 2. Reg. 10. ver. 13. who after ward also slue Ochozias: and partlie by the Philistines and Arabians, 2. Chron. 21. verse 16. and 17. and Chap. 23. verse. 1. but chieflie and most vnnaturallie, all that remained, by this bloudie tyger Athalia, saue that Ioas Ochosias sonne, an infant, one yeere olde, was hidden by his aunt Iosaba, the wife of Ioiada, the high Priest. So that, there was none of them which was then known to remaine aliu, excepte this Iosaba the high Priests wife, and sister to Ochozias, to whome in that line the inheritance of the crowne could immediatlie deuolue. Which Iosaba being not capable therof, because of hir mariage with the high priest, which though it were lawfull, yet, sith these offices of the Prince and of the priest were diuided: she lost therefore by her mariage, had shee bene by nature the neerest, yea, the onely heire, her title of inheritance to the kingdome. So that, if there had remained anie male or female, which female had been known, and had not ben married to another Tribe or familie: all Athalias crueltie had not serued her turne, but the partie male or female had bene straight waies inheritour to the kingdome. **¶** For, Athalia her selfe had thereto no right in the world at all, but was (as Danæus saith) a meere usurper, besides her vnnaturall tyrannie, in murdering her owne sonnes childzen, to establish vnto her self the kingdome. Vnto the which, although she had no title, she being not onelie of another Tribe, but extract from another kingdome, the daughter of Iesabel, which was daughter to the king of Sidon: yet notwithstanding hauing ben before both the Queene and the Queene mother, and in both estates, hauing also bothe the chiefest swaie, as well in the impotencie of her husbands Iehoram, who late sick a long while, and euen rotted about the ground by Gods iust punishment of him, 2. Chron. 21. verse. 15. 18. & 19. and in her sonnes daies also, hauing bothe all the stroke, as appeareth, 2. Chron. 23. verse. 3. & 4. (the king following her and her kindreds counsell:) shee hauing thus continued all the government at her own wicked & idolatrous dispositib, it was the easier both

God continuing the issue male, or destroying male and female.

The house Ieroboam cleane rooted out. The like destruction of the issue of Omri, saue Athalia. The issue of the kings of Iuda slaine saue Ioas.

Athalias usurpation.

Athalias ruling in her husbands & sons daies.

for her to make awaile all the right heires, and to establish her selfe in the kingdome.

Now although this especiallie proue that shee had no right: yet withall this proues the stronger, that a woman that had right, had not bene cleane cut off, sith she that had so little, and vsed it so ill, was permitted thereunto. For if it had bene so vtterlie against the law, that by no manner of meanes it had bene lawfull for anie woman, had o; god, not heire, o; heire, to haue gouerned at all: then had shee sought the onelis waile to haue her selfe presentlie cleane put downe, and to be reduced into a priuate state, by the introduction of another line. And then the line of Nathan had entered, as some also following Philo affirme it did, & that this Ioas was of Nathans line, & that she had cleane destroyed (saue Iosaba) all the line of Salomon. But, because the gouernment of a woman was a thing, that long befoze the people were well acquainted withall, as lawfull & vsuall, yea, in some respect though there were kings liuing, and of full age and strength, & good Kings too, as appeareth, 1. Reg. 15. 13. When Asa put downe his grandmother Maachah from her estate, because she had made an Idoll in a groue.

Womens gouernment euen vnder kings among the Iewes.

Wherevpon (saith Peter Martyr) for the committing of this wickednes he abrogated from his grandmother her principalitie. For the mothers of kings were wont to bee of great authoritie in the common weale. Which though it proue not, that women had the soueraigntie, when there were Kings able to sustaine the same, yet argueth it, that comunilie they were not without some authoritie euen of publike gouernment in the common weale ouer Gods people. Which authoritie, Asa (no doubt) would haue let his grandmother to haue still inioyed, but that (as Peter Martyr sayth) the good Asa was afraid, least if anie power should appertaine vnto his grandmother, detestable Idolatrie should bee fostered. Which late example of the grandmothers deposition for Idolatrie, Athalia peraduenture setting befoze her eyes, moze than either the feare of God or man, o; than anie naturall o; womanlie affection, being blinded with Idolatrie, and kindled with ambition, & extraught from the bloudie race of Iesabel, and perhaps desiring as great a slaughter of the roiall bloud of Iuda, as Iehu had made of the bloud of her father Achab: she brake forth into this cruell massacre, and vsurpation of the kingdome, thinking that now none remained, that coulde, o; durst make neuer title than she therevnto.

Athalias massacre.

The lawe of God.
Deut. 17.

Athalia therefore (as Peter Martyr well concludeth) got the kindome the kingdome by tyrannicall violence, which was not lawfull, sith, that she was a stranger, and drew her mothers kindred from the Tyrians and Sidonians, except peraduenture she would pretend inheritance & succession from her sonne Ochozias which was slaine. But in the kingdome of Israel such right had no place. For in Deu. 17. it is commanded, that the king shuld not be chosen out of those that were strangers, but out of the

number

number of their brethre. And in Iuda the familie of Dauid was appointed, which perpetually should haue such succession. The reason of which late was both for the preservation of Gods true religion, & also for the establishing of Gods promise, prophesied by Iacob. Gen. 49. ver. 10. & made vnto Dauid his seed. 1. Chron. 17. v. 14. prefiguring directly leading vnto Iesus Christ. So that the Jewes were bound vnto the stocke of Dauid, & that in Salomon. And therefore I thinke not, & loas which here was saued came of Nathan. For although Nathan were Dauids sonne, and so Salomons brother, as appeareth, 1. Chro. 3. v. 5. yet I take it not (as Tremelius sayes his table) that Nathan came of Bethsabee. For where Tremelius table puts Salomons first, & Nathan next, & so Shobab & Shimea: it is a manifest inuersion of the text, which is thus; And these former were borne vnto him in Ierusalem, Shimea and Shobab, & Nathan, & Salomon of Bathshebaha the daughter of Ammiel. And the like order also is set down, 1. Re. 5. v. 14. in which word is no necessitie, that the naming here of her after them, importeth, she was mother to them all foure: but, that the other were named without mention at all of their mothers, as well as all these his other sonnes, in the three lines following are also named without mentioning of their mothers. Onely when he came to the naming of Salomon, among the childre that Dauid had in Ierusalem, as he mentioned the names of the mothers to the sonnes, which he had in Hebron, so he maketh mention of Salomons mother, as Mathew also both emphatically, & to greater force of signification, because of Gods especiall promise vnto Salomon. And Salomon was the next sonne to that, which was begotten in adulterie, as appeareth 1. Reg. 12. v. 24. and as for the note of the Geneva Bible vpon 1. Chro. 3. v. 5. to salue the matter, it makes the matter far worse, in saying: Onely Salomon was Dauids natural sonne, the other were Vriahs, whom Dauid made his by adoption. For, the text is not onely cleane contrarie, plainly telling how they were his sonnes, borne vnto him in Ierusalem, not adopted vnto him, but borne vnto him. And the verie same wordes the holie Ghost vseth also. 1. Reg. 5. v. 14. And if it were not so that hee had bene one of Dauids naturall sonnes indeede, except we helpe the matter better, by some marriage of the mothers line from Salomon: or from Dauid: all the pedigree mentioned by St. Luke; chap. 3. moouing vnto Dauid by Nathan, & also the holie Ghosts promise to Dauid of Salomon & his seed, is cleane defeated. But as the text is manifest that Nathan was Dauids natural son, though his mothers name be not expressed: so might he come into this line well enough by marriage of the daughter & heire of some of those, that after the kingdome was lost, haue their name so changed in that pedigree, that we cannot certainly tel in whom that line of Nathan did begin. For, that it began in Ioas, and that he was not the natural sonne of Ochozias, as diuerse imagine, vpon this occasion of this slaughter.

line.

The prophesie of Iacob
The promise to Dauid. 1. Chro. 17. 4.

A great mistake of the note of Geneva translation. 1. Chro. 3. 5.

*gouerning
G O D S
Church.
Flacius Illi-
ricus conie-
ctures out
of Philo,
that Ioas
was but le-
gall son to
Ochozias.*

*Chironius
proues out
of Scripture
to the con-
trarie.*

I yeld not thereto, for diuerse reasons following, although Flacius Illiricus saith in his Glosse on Matthew : Iora begat not Ozias, but Ochozias who beeing slaine without children, although Athalia attempted to destroye the whole stocke royall : yet was Ioas saued of Ioiada, beeing a childe comming of Nathan. For, Dauid hee ordained that the posteritie of Salomon beeing extinguished, the issue of Nathan shoulde succede, and to that purpose (as witnesseth Philo) Nathan was called Achisar, that is, my brother the Prince: so that, plainelie hee was not a priuate person, sith Salomon called him so, for the ordinaunce of Dauid. Ioram therefore begate Ochozias, who beeing slaine, and the interraigne of Athalia beeing ouerpassed : Ioas of the stocke of Nathan did succede, who begate Amazias, and he Ozias. This Ioram therefore begate Ozias, to wit, because this was his heire, raigning in the fourth place at length after him. And so was both he and his ancestors, as it were the adoptiue sonnes of Salomon and of his posteritie. But Matthew dooth therefore proceede by Salomon and other kings, not so much by the naturall, as by the legall and adoptiue succession : that both hee might touch Salomon, which was the type of Christ, and that hee might shew him to bee their successour, and the kingdome of Israel to bee due vnto him. Thus saith Illiricus, and although diuerse others (by reason of this slaughter of Salomons issue) are also of the same opinion : yet had I rather holde with Chytraus, who in his Chronologic saith on this wise : That this Ioas was the sonne of Ochozias, nor that the stocke of Salomon ended in Ochozias, six, yea seuen clere testimonies of the Scripture do declare, the 4. Kings. 11. 2. 4. and 12, the 4. Kings. 13. 11. Chron. 3. 11. (2. Chron. 23. ver. 11. and the 23. verse. 3. 11, which worthily ought among vs to be of more value, than either the opinion of Philo, or of Annins, that resteth on no foundation of the Scripture. Yea indeed, it hath neither necessitie nor probabilitie. Besides that the text is plaine. 1. Chron. 3. verse, 11. Whose sonne was Ioram, and his sonne was Ahaziah, and Ioas was his sonne : and 2. Kings. 11. 1. 3. Then Athalia the mother of Ahaziah when shee sawe her sonne was dead, she arose and destroyed all the kings seede, that is, the children of her sonne, were they male or female, had he any Daughters besides her that is mencioned in the wordes following. But Iehosaba the daughter of king Ioram, and sister to Ahaziah, tooke Ioas the sonne of Ahaziah, and stole him from among the Kings sonnes that shoulde bee slaine, both him and his nurse, keeping them in a bedde chamber, and they hidde him from Athaliah, so that he was not slaine.

By which wordes it is euident, that hee was one of the verie naturall sonnes of Ahaziah. And not as Flacius & other saie, his legall sonne descended from Nathan. For else, if we should vnderstand the worde Sonne

in so large a sense, as to fetch it up from the descent of Nathan, Salomons brother, at the posteritie of Roboam, Abia, Asa, Iosaphat, and Ioram, besides the seed of Ahazias coming betwixt: a farre greater number should be included in the name of Ahazias sonnes, than either it is likely that Ahazias maintained, or accounted as his sonnes, many of them older than himselfe: then Achalia murdered, or so much perhappes as dreamed on, that they after so many descents had any title, or would make claime vnto the kingdome.

Now although Achalia her selfe had no better title, and that there was yet suruiuing an heire male to Ahazias, that by this piousness of GOD, escaped both her furie and her knowledge, to whom the crowne was due, and whom Iehoiada shewed to all his confederates, not in the name of a new line from Nathan, but as Ahazias owne sonne, and in that title hee was brought forth in the 7. yere after hee had bene hidden in the Temple, and solemnly made King, and Achalia for her usurpation, and vniustfull murder, remoued and executed: yet notwithstanding, for all that time the sort is plaine. 2. Chron. 22. verse. 22. that Achalia reigned six yeeres. And therefore as we saie of King Richard the third with vs, though he for his parte was but an usurper, and came to his usurpation also, by vniustfull murder of the right heires, and his aduersitie kinne: neuertheless he is reckoned among the number of the Kings that haue reigned in this Realme: so is Achalia reckoned as an absolute Queene among the Kings, and the yeeres of her raigne, euen by the holie Ghost are numbered. And therefore, this is not so well sayd (as I thinke) of Danus, that it was no kingdome nor lawfull power, to which the people willingly assented, as it afterward appeared: For a kingdome still it was the which shee helde, and the power also was lawfull, though she vniustly usurped, & with furious crueltie did misuse the same.

Neither doth the willing or dissembled assent of the people, or their cloaking, or manifesting the same in the ant. either pious or impious the substance of a lawfull power or kingdome, but quelle betwixt either an euill Prince, or a wicked, mutable, & vniustfull people. But to make the State depend vpon their not willing assent, is a most perillous point. Neither is it so fitting to the subject, to call the Princes title into question, being inuested and possessed in the kingdome. For, Achalia came not in ill by the Jewes kingdome: but the Romans came afterwarde as ill both to the same, and to many other kingdomes in the worlde. And yet would not Saint Paule haue the people of God, either to resist them, or to call they right and interest into question. And therefore dooth Caluine here well collect vpon the wordes of Paule Let euerie soule bee subject to the higher, for there is no power but of God. And verilie (saith he on this worde Higher powers) the Apostle seemeth to mee in this worde, that he wold haue

line.
No likeli-
hood that
Ozias was
of Nathans
line.

Achalia,
though an v-
surper, yet
she reigned
6. yeeres.
K. Richard;

The state de-
pends not
on the peo-
ples willing-
ness.

The Romans
came worse
to the king-
dom than A-
chalia, and
with more
grudging of
the people.

Caluine in
1. Cor. 19.

Peter Mart.
in 1. Par. 11.
fol. 179.

The appro-
bation of
Ioiadas exe-
cuting A-
thalia.

haue taken awaile the frivulous curiositie of men, which oftentimes are wont to inquire, by what right they that gouerne the state haue gotten their power. For to vs it ought to bee enough, that they doo gouerne.

If we now inquire farther, how then is Ioiadas disposing of Athalia, and causing her also to be slaine justifiably? Peter Martyr debaterh this at large in 2. Par. 10. fol. 179. b. But peradventure (saith he) some man will reprehend this indeauour of Ioiada, first that he did not well nor orderlie, in putting downe that person that was already in the magistracie, verilie it is lawfull to good men, to attempt and indeauour to their power, that in the common weale the state of things present should not bee altered; But when it is altered, and that anie already possesseth the state, and hath entered into the office of the magistracie, it is not lawfull to thrust him out of it. To this objection he answereth, saying: It is not indeede the dutie of a priuate man, to thrust out of place a Magistrate, or a Prince already ordained, that possesseth the state. But wee denie that Ioiada was a priuate person, sith that in the common weale hee had the next place to the king, and when as he iudged not onely the sacred, but also the ciuile affaires, and now and then also dispatched them, and was the keeper of the lawes. And in Deuteronomie is the lawe contained, concerning the institution of the king. Which Lawe was now violated by Athalia, & the promises made to David and his posterity, were by Athalia stopped. And moreouer besides this, she was not onelie a stranger, but an idolater, and that incurable: therefore she deserved by the gouernors and nobles of the kingdome to be deposed.

By which answer, withall it appeareth, that he findeth not anie faulte that she was a woman, but that shee was not of the posteritie of David, and therefore by the foresayde decrees of God, shee was not capable of that kingdome, so that, had shee bene the nextest in the posteritie, and had not stained her selfe with such horrible murder, and open Idolatrie, as shee did, shee ought not for anie reason of her sexe, by him, or all, or anie neuer to be able in that kingdome, to haue bene deposed.

But now the right and title lineallie descending to her nephew, to wit, her sonnes sonne, which by Ioiada had bene harboured in the Temple, unwitting to this vnnaturall Queene mother, and cruell grandame: it was Ioiada his dutie not onelie to giue notice of the true heire, but to ioyne with all the Cleargie the Priests, and the people that hee coule, to inthronise the King, for so he is also called for his right, before he was seased in his kingdome, verse 7. 8. and 11. and to dispossesse this usurper, so that euen by this example of Athalia, being better considered, we see that this supreme gouernment vnder God, and ouer Gods people, was not prohibited to a woman, if by right of inheritance it fel vnto her, & if she used it well,

well, although there were no occasion of the like example among Jewes, at the time of the estate of their Kings. God furnishing the King with heirs male to succede their parents in that kingdom.

And as we now see this, in the tract of Davids line, from Salomon till after that estate of the Kings, it loyned with the race of Nathan. So even so Salomon himself in whom this issue of the Kings began, and was of them all the most magnificent, let us see likewise what was his opinion of this matter. For as we read, 1. Reg. 10. verse. 1. & 2. *The Queen of Saba* (or *Saba*) hearing of the fame of Salomon, in the name of the Lord came to trie him in hard questions. We have heard already the judgement of Vadianus out of Iosephus, concerning this Queene, that shee was the Queene of Saba in Ethiopia, and that the Queenes there had continually the supreme government, as we have seen both Plinie and Straboes testimonies of Candace.

The Queen of Saba.

But (as I said before) I take Peter Martyr to be the truer, that shee was rather the Queene of the Sabians, a people of the happie Araby. And when as (sayth he) the Countrey beeing so happie, and blessed with much riches, maketh the inhabitants daintie: this woman is to be commended, which casting daintinesse aside, tooke vpon her such a farre peregrination. Shee was of the stocke of Chanaan, the sonne of Cham. For Saboth (as is contained in the tenth Chapter of Genesis) was the sonne of Chus, and Chus the sonne of Canaan. We are also taught in this historie, that there is no accepting of persons with God; but that of euery people and nation he hath his elected. Christ calleth her the Queene of the South, because that coast is Southward, if it bee compared with the Citie of Ierusalem. And he saith, that shee came to Salomon from the endes of the North. Wherevpon I beleue the rather, that shee came out of Araby the happie, than out of the Iland Meroe. Neither happened this without God, for verily it was he that stirred vp this Queene, with the fame of Salomons wisdom. Yea, in a manner, hee drew her thither, to the end that it might bee fulfilled which was spoken of before: all nations shall know thy great name, &c.

Pet. Mart. in 1. Reg. 10. fol. 79.

This Queen one of the elected.

And againe, Let vs in the meane time ponder this speech, wherewith it is sayde, In the name of the Lord, and in the Hebrew *יהוה*. For thereby is first declared, that this Queene did acknowledge the true God: And also (as Kimhi saith) that the wisdom of Salomon was not spread forth but in this name, that the Lorde had inspired the same vnto him, &c.

This Queen did acknowledge the true God.

By this sentence also may bee declared, that although Salomon was adorned with an heauenlie spirit in all kinde of learning and wisdom: notwithstanding this thing most of all inflamed the Queene, that he

of Sabaa.
The religi-
ousnesse of
this Queene

The comen-
dation of
this Queene
coming to
Salomon.

No let could
stale this Q.
journey.

The myste-
rie of this
Queenes
comming.
Christs com-
mendation
of this Q.

he was rightly instructed with diuine matters, such (I saie) as pertayned to the name of god. As thogh peculiarly she sought that wisdome, the which is ioyned together with religio. And this thing is very honorable, to trauaile for wisdome and godlynesse sake. Plato, Pythagoras, and Apollonius Tiansus, are commended, for that they wandered through the world to attaine wisdome. Verilie great studiousnesse of excellent learnings were in them, and therefore woulde they both see and heare also the men that excelled in erudition and vertue. Other besides these haue bene, and are at this daie not a few, that of curiositie, delightes, and pleasures are stirred vp to trauaile, and drawe themselves thether, where they liue more delicatlie and with more pleasure, and where they hope they shall see certaine new and strange things, but these are not worthie to bee praised, but rather to be discommended. As for the fact of this woman, may be numbred among the famous examples, wherewith wee may bee inkindled, to the studies of godlinesse and true doctrine. And although verie many came to Salomon, yet doth the sacred history make mencion, especially of this woman, and that verie exquisitelie, because shee among other obtayneth the principall place. For, shee was a Woman, whome the weaknesse of her sexe did easilie withdrawe. Shee was also a Queene, wealthie, and abounding in delightes. Whereunto besides, did come also the farre distaunce of the iourney: nenerthelesse shee staying not for these things, went forth to Salomon.

But if wee saie: was it lawfull for her to forsake the Region committed to her administration, that shee might enquire after the learning and wisdome of Salomon, yea, although it were for religion? To this maye be sayde, that it might be, shee lefte eyther her husbände, or her sonne, or some other, which in her place might haue gouerned the Kingdome.

Moreouer, shee tooke the iourney, that she might get not onelie to her selfe, but also to her people sounde religion and sincere godlynesse: shee therefore profited more her people in traunayling abroad, than in sitting quiet at home. To the which yee maye adde, that in this folded vp secrete, was signified the calling of the Gentiles, which were to gather themselves to Christ, the true Salomon. Wherevpon Christ himselfe (as is contained in the Gospell) commended this woman, and affirmed, that in time to come shee shall iudge the Hebrues, because shee farre excelled them in faith. And in this place, yea, and by this declaration, the contemners of Gods word are grieuously noted, which dailie more than needes doe bewraie themselves: While in so greate a light of the sacred doctrine, which by the goodnesse of GOD even at this present daie hath shined, they are nothing at all moued. For,

often-

often times doe they linger and forslow, euen to arise out of their bed, to heare the sacred sermons. So farre off are they, to suffer themselues to leaue their Country, or their house. They despise the holy Bookes in respect of their delights. The Doctours also and the Preachers they hate worse than a snake: and with their tongues vehemently detest good studies. And if they see any Princes somewhat giuen to learning and to godlinesse, they deride them. Verily this Woman behaued not herself after this manner. And therefore, as Christe hath forespoken it, in the last day he shall iudge them.

She came to tempt Solomon, but not with a pernicious temptation. Yea, rather with a holie and an honest temptation, wherewith shee desired to be instructed of those things whereof she was ignorant. Aenigmata, hard sentences properly are called very obscure allegories, which are rare in vse, the which in dayly speeche doe well-neere alwayes come in vse, which are easie. But in this place, by harde sentences, we vnderstande doubtfull and difficult questions, which mightily occupy the minde, not about light businesse, or euery kinde of matters: but about great and graue pointes, appertaining both to eternall life, and also to the ciuile gouernment. The Hebrue Worde as *רמז*, which signifieth to sharpen, from whence the Noun being deducted, betokeneth an oration or obscure question. To the exposition whereof, it behooueth to apply the sharpenesse of the witte. It is likely that the Queene had at home Philosophers, Magitians and wise men, which concerning humane and naturall matters, coulde haue easily answered her. But concerning Diuine and supernaturall matters, sihe that in them there is neede of the spirite, and of diuine reuelation: they were not able to satisfie her. VWhereupon shee trauailed her selfe vnto Hierusalem, in the which Citye, GOD had placed not onely the Castle of Wisdom, and pure religion: but also Solomon, of all Kings the moste wise,

Her questions to Solomon about eternall life and ciuil gouernment.

Thus at large writeth Peter Martyr, in the commendation of this noble Queene. Whereby it appeareth, that not onely shee was for worldly estate, a mighty Queene, not vnder her husband in that respect but aboue him, and hee (had shee any) but her deputie vnder her in her absence, albeit shee was inferior to him in the bandes of matrimony, and inferior in cere, to all the men in her Monarchie: but also that for religion, though her people were Idolaters, yet was shee a professour of the onely true and living God, and euen one of Gods elected (if we may aduenture to iudge so farre, on such excellent fruits) and not only a figure of bringing the Gentiles to the knowledge of God: but a verie mirrour and pattern for all Christians, specially Christian Princes, to set before them. And if she be such a spectacle to all Christian Princes, and shall bee also a iudge to a great many of them: mought not shee, or such another as shee, haue bene the

The Q. a Mirror to all Christian Princes.

How Solo-
mon did e-
steeme of
this Queen.

Was hee
of Caluines
and Cerna-
lis iudge-
ment

A great con-
firmation
of a womans
supreme go-
uernment.

Iesus Christ
approoues
her state as
Queene.

Queene of cheefe gouernor also, ouer the people of God: and would she not haue gouerned them farre better, than many of most of their kings did?

And verily, Solomon both no lesse esteeme of this most excellent Lady that came thus vnto him, then the goodnesse of the cause that mooued her did deserue. Did he repell her out of his kingdome as a Monster? For so vnadvisedly Caluine said: all prudent men haue alwayes repudiated (or put back) the gouernment of Women, as it were of a Monster. Did he mislike any whit of her the more, for her supreme Gouernment ouer men? Wee find no such matter. But that hee receiued her with all honour, and heard her speake vnto him whatsoeuer she had in her hart, and Solomon declared vnto her all her questions, not one word was hidden from the king, that he declared not vnto her. And, had hee misliked her estate, that she being but a woman should rule me, should busy her head about such high questions, and meddle with the administration of a common-weale, and be the cheefe gonernor of a kingdome: if he had thought this to bee directly or indirectly against Gods Lawe, or against the Lawe of nature, since she came especially to heare Gods Law, and to confesse about such matters: no doubt he would neuer haue concealed that matter aboue all other, but haue reprobued her, or haue gently perswaded her, at least, (take it how she would) haue truly enformed her, of the vnlawfulness and vndercenry of her calling. Which thing, alth he did it not, & yet neither he nor shee dissembled or flattered the one with the other: I cannot tel what other men wil iuge. *quot capita tot sententia*, so many heads, so many wittes: surely my dull wit cannot conceiue, but that it is a mighty argument, to confirm the supreme gouernment of a woman.

Neither ground I mine argument so much, on Solomons doings or approbations, but that the holy ghost also hath so farre allowed thereof, that he hath consecrated the same, both to perpetuall memozy, and to profitable example, and therefore cannot this gouernment bee debarred euen from the people of God. Especially, being also approued and recommended to all Christians, by our Lord and Saviour Iesus Christ, Mat. 23. 24. & Luk. 11. 31. in plaine tearmes calling her the Queene of the South, not the monster or vsurper of the South Countries. And here, because our question of womens publike gouernment arose on womens publike speaking: let vs see also, how this most excellent Qu. behaued herself in her publike speaking. For after she had propounded al her questions, & was satisfied in his answers to them: & after she had beholden al his wisdom, & his house that he had builded, & the meat of his table, and the sitting of his seruants, & the order of his ministers, & their apparel, & his drinking vessels, & his burnt offerings, which hee offered in the house of the Lord: she was exceedingly astonished, and said vnto him: It was a true word that I heard in mine owne land, of thy sayings: and of thy wisdom.

How-

Howbeit I beleued not this report till I came, and had seene it with mine eyes. of Sabaa.
But loe, the one halfe was not tolde mee. For thou haste more w^{is}dom and prof-
perity, than I haue heard by report. Happy are thy men, happy are these thy ser-
uants which stande euery before thee, and heare thy w^{is}doms. Blessed bee the
Lord thy God which loueth thee, to set thee on the Throne of Israel. Because
the Lord loued Israel for euery, & made thee the king to doe equitie and righte-
ousnesse.

These wordes though she spake especially to him, yet as shee spake
 them publicquely in the audience of his subiectes (so for her wordes im-
 port) happy are these thy seruantes that stande before thee and heare thy w^{is}-
 dome: Do therein shee conteineth notable matter. And being before so pub-
 like a person, both a king and a Prophet, and before the assembly of his
 Court, and of her troupe, shee breaketh forth into the function of a greate
 Prophetesse. The Queen (saith Peter Martyr on these foresayde wordes)
 being no lesse Godly than prudent, placeth the cheefest good, neyther
 in power, nor in riches, nor in pleasure, but in the knowledge of God,
 which shoulde be had in his Worde, and not onely by the contempla-
 tion of naturall thinges. The Sonne of God brought forth this selfe
 same sentence, but somewhat more augmented, and more clearly ex-
 pounded. Blessed (sayde hee) are they that heare the Worde of God
 and keepe the same: that is, doe not suffer it easily to fall from them,
 but expresse it both in their factes and workes. After this, shee referreth
 all the good thinges of Solomon, vnto God. Which example of her, it
 becommeth vs also to imitate. For while wee beholde the good workes
 of Godly men, it behooueth that we glorify our heavenly Father. For
 it is a vicious thing to stay our selues in the causes inferiour, when wee
 ought alwayes to ascend to the highest, that is, vnto God the founteine,
 the heade, and beginning of all good thinges. But (sayth she) God
 which hath delighted him-selfe in thee, (or which hath loued thee)
 She teacheth, that so many and so great things hapned not to Solomon
 of his deseruinges and his vertues, it was the meere goodnesse and cle-
 mency of God, that had so greatly ennobled Solomon. Shee amplifieth
 the benefite giuen vnto him of God, that he had gotten a kingdome, and
 that not of any Nation whatsoever, but of the people of Israel, whome
 she testifieth that God had loued perpetually. But if ye shall demaund,
 from whence shee coulde knowe these thinges, that God esteemed the
 Israelites so much? I answer, that the deliuerance out of Aegypt which
 consisted of so many and so great wonders, was known almoste to all
 the southerne, and the Easterne prouinces. VVhich also were not igno-
 rant, that Israel was brought into the possession of the Lande of Cha-
 naan, by the helpe of God.

What excel-
 lent & high
 speeches &
 Prophecies
 shee publicly
 uttereth.

Peter Mart.

What this
 teacheth

they knewe also the actes of Dauid prosperouslye atchieued, who (the Lorde beeing his guide) with greate might and many victories, obteyned Syria, euen vnto the riuier Euphrates. At length shee toucheth the ende, wherefore the King was placed of God ouer that people, that is to witte, that he shoulde do iustice and iudgement. That is, he should gouern them with right and equity.

Thus both this notable Quene, not onely set forth the publike praises of God, in the presence of so wise a King: but as it were presume to teach him, at leaste wise, to confirme him, in the most speciall pointes of a Princes supreme Gouernment. And therefore she her selfe, being also taught and confirmed mutually, by the wisdoms of him, was not ignorant of the lawfulnessse of her State, nor how to gouerne her people accordingly.

God had
people ouer
whome shee
was Queen.

Nowe, although this example doe not yet proue, that there was any Queene the cheefe gouernor ouer Gods people: yet sth (as Peter Martyr sayth) shee tooke this iourney, that shee might get not onely to her selfe, but also to her people sounde religion and sincere Godlinesse: If this her good purpose were not frustrated, but tooke such effect, that many of her subiectes, both of the very great traine that came with her, and saw and hearde the wisdoms of Solomon likewise and of her other subiects at home, to whom she related (no doubt) that she had seene and heard abroad, whereby many are thought to haue beleued as she did. In the onely true and lining God: then may we safely say, though shee were neither Queen of Iuda, nor of Israel, yet was she a Queene ouer Gods people, though not ouer that people of God. And this also being a secrete folded vp, signifying the calling of the Gentiles, which were to gather themselves to Christe the true Solomon: What both the vnfoldings of this secrete infer (to haue the thing signified, answered to the signe) but that those Gentiles that should be conuerted to the true Solomon Iesus Christ, which is the wisdom of God, and Prince of peace & all true glory: should come to him, & become his people as well by the trauell and vnder the gouernment of Queenes, being their supreme gouernors (as this Quene was) as vnder the supreme gouernment of any kings. And that (as Martyr well obserueth) in this respect also, as of Gods elections, ther is no difference of persons before God, so much lesse of sexe, Male or Female, as heere wee see, by the notable example of this Queene.

The lawfulnessse
of Womens
gouernment
ouer Gods
people.

By this example it is plain, that although there were no good Queene like this queene of the Southe, that had the cheefe gouernment ouer Gods people, during that State of their Kingdoms in Iurie and Israel, before the captiuitie: yet sth Solomon one of the best Kingdoms among them, both thus allowe it in other nations, therefore *De iure*, it had not bene unlawfull among the people of God, if *De facto*, they had had occasion of Womens lawfull inheriting of that State. Though they had it also

De facto,

de facto in *Athalia*, where in *Iuris de iure* it appertained not unto her. And yet in that disturbed state of the Iewes that succeeded their returne out of captivity, we are not destitute of another example of Alexandra, whome Iosephus and other histories doe recorde. True it is, she was not of the right line of David and Solomon, nor of the tribe of Iuda, but of the tribe of Leui, and descended from the Machabees, which not long before had mightily defended the Iewes, and therefore they gave to their posterity this honour of the cheefe government of them. Albeit the Scepter was not yet cleane taken from the tribe of Iuda, in whome the iurisdiction of the Sanhedrin did continue. And although the Pharisees at that time bare the greatest sway, and Alexandra the title and the dignity, insomuch that Iosephus saith, lib. 13. antiq. Iud. cap. 22. The Queen only the royall name, but the Pharisees possessed all the power, &c. Yet, notwithstanding in those dangerous times, all that was done but for a policy, which her husband Alexander taught her on his death bed, for the more assurance of their state, and preservation of their children. Which counsel Alexandra following, she governed very politically. And therefore, of all the Chroniclers that mention her she is reckoned in the number of their lawfull Princes, and nine yeares so reigned ouer Gods people, that she deserved not by Danæus, to be wittingly buried in obliuion.

Danæus his next example is of the Amazones. Which, sth I accord al- Amazones. so, that it was an ill state of government, in murdering, and expelling of men from the whole affaires of the common weale, and from living among them: though I take it not to be altogether fabulous, but that there were in-deede such Women, and had such government: I therefore passe it over without further answer, as I did before, to the like obiection of Cænalis. Notwithstanding, this we may say, that if they had not so misused themselves, but given that honour unto the Man, which by the Lawe of God and nature, is due unto the dignity of his sexe: in the societie of Patrimony, had not violated the mans prerogative. When, if the right of governing those regions had falne to a Woman, I see not why it had not bene as lawfull there, as in Ethiopia, Sabæa, Iurie, or in any other kingdomes aboue specified.

But (saith Danæus) (as though this that hee alleged of the Ama- Danæus, zones, were not to the matter) Let vs returne to the question propounded. Albeit that we read Isai. 3. verse 11. that it is set for a great signe of the curse of God, that children and women shoulde obtaine the government in any Nation: Notwithstanding, that thing is not perpetual.

I graunt that God here threatneth a greater curse, and a miserable state, that hee would bring upon the wicked Iewes, in taking away all their notable men, and giuing them weak and wicked rulers. Bridges. The curse of God in ill gouernors.

As he saith, vers. 1. &c. For Lo, the Lord of hostes will take away from Ierusalem and from Iuda, the stay and the strength, euen all the stay of bread, and all the stay of Water, the strong man, and the man of Warre, the iudge and the prophet, the prudent and the aged, the Captaine of fifty, and the honorable, and the Counseller, and the cunning artificer, and the eloquent Man. And I will appoint Children to be their Princes, and Babes shall rule ouer them. And againe, after he had threatned them, vers. 6. &c. That euery one shall take holde of his brother of the house of his Father, and say, thou hast clothing, thou shalt bee our Prince, and let this fall be vnder thy hande: in that day shall hee sweare, saying, I cannot be an helper, for there is no breade in my house nor clothing, therefore make mee no Prince of the people. Doubtlesse Hierusalem is false, and Iuda is false downe, because their tongues and workes are against the Lorde, to prouoke the eys of his glory: &c. Then commeth in this curse, Children are extortioners of my people, and women rule ouer them. O my people, they that leade thee cause thee to cry, and destroy the way of thy pathes. By which it appeareth, that he speaketh here of such a miserable state, that they shoulde be dyinen to seeke for their Princes, & offer the cheefe gouernment to any, (had he right, or had hee not right) that wold helpe them and they shoulde finde none, but onely such, as heere by these speeches he describeth.

And therefore this being a token (or rather the stroke it selfe) of Gods curse for their wickednesse, is very obviously and inongfully alleaged, (cleane besides Gods and the Prophets meaning) in this purposed question of womens supreme gouernment, or of childrens supreme gouernment ouer Gods people. Diuers writers therefore that expound this Prophecy, considering the states, wherein both women & children haue beene giuen of God to be supreme gouernors, not as any token at all of his curse, but of his great fauour and blessing, dare not so literally vnderstand these wordes, but according to the manner of the Scripture, metaphozically. For, where he saith in the wordes here by Danzus cited, vers. 11. the exactors of my people are a childe, or, as the Geneva translates it, Children are extortioners of my people, and sayth, they lead the people and cause them to cry, and that they destroy the way of Gods pathes: sith exaction and extortion importeth violence and oppression, and sith infants cannot lead, but are ledde, nor cause the people to cry, nor destroy Gods paths: How can we vnderstande this of a naturall child (or not rather of a man that useth force? & yet because he guide not by ancient counsel & true wisdom, is for his lack of discretion, called a child. Or, because he is a wanton & effeminate man, called a woman. *Paruulos scientia vocat* (saith Varablus) he calleth them children in knowledge. Not those that be childre in age (sayth Luther) but children in mind. And here he taketh Women (sayth

Musc.) for those that are tender & effeminate, & so doth the Geneva note well interpret it: That, because the wicked people were more addit to their Princes, than to the comandements of God, he sheweth that he wold giue them such princes by whome they should haue no helpe, but that shoulde be manifest tokens of his wrath, because they should bee fooles and effeminate. Children (saith Cal.) vnderstand it not only in age, but in wit & manners, such as are tender and effeminate men, which excel in no vertue, nor can gouern the sword committed to them. He opposed not euery singuler member, the one against the other, for it sufficed to define the manner whereby the common weale easily runs to ruin, to wit, if fooles and vnskilfull men do rule, as thogh they were children, in who is no grauity nor prudence, &c. Furthermore, whomsoever the Lord gouerneth not, nothing remaineth vnto them, but that they be like to children, to wit, destitute of all both counsel and prudence. Moreouer God exerciseth his punishment two waies, because oftentimes while we seem to our selues to haue graue men and skilfull in things, when it comes to the matter they blunder like blind men, & they haue no more prudence then haue childre. For God depriueth them of that notable vertue, that before he had endued them with all, and doth so for them, euen as if had striken them with some thunder. Now and then God proceedeth more slowly, and by little & litle taketh away the men of heroical wits, which were apt for the administration, and transferreth the gouernmentes of matters to them, that can not indeede gouern one childe or one family. When these things happen it is most certain that destruction is not farre.

Caluine in
Esa. 3.

What per-
son the Pro-
phet vnder-
standeth by
Children &
Women?

Moreouer (saith Musculus) He calleth exactors not them that exacted those things, that were due vnto the Magistrate: but such as wroong fro the people at their pleasure, whatsoeuer they liked, and so pilled them with wicked exactions. With therefore Children coulde not be such exactors: as we cannot so wel vnderstand these wordes of those that are in yeres, children: so neither, of those that are in sexe, women.

But note, be it spoken in the natural sense of very children, and of very women, & those lawful princes: doth not this proue so much the more, that albeit it were also a curse alwaies of God, to haue such Princes (as we shall see anone, euen by Dauides own reuocation, that it is not,) yet, that the principality, euen of them is a lawful state, and that, although in nature it were the better of twayne, (if men coulde alwaies haue their wishe) to haue their Prince rather to bee a Man than a Woman: and to bee a Man of ripe and perfect age, than to be an Infant or a childe: yet notwithstanding, sithe neither infirmittie of sexe, nor of age, debarreth the Lawfulness of the estate, when GOD sendeth (bee it also, but for a punishment) such a Prince: yea, although hee gaue not withall, to the weaker sex of the Woman, any other heroicall and supernaturall gifts, nor

Though wo-
men & chil-
dren be in
this curse
literally
vnderstood
yet it still
cōfirms the
lawfulness of
their state.

to the tender age of the childe, any other industrious and Godly tutors; yet for al that, the people of God ought not resist this ordinance of God in these, their Magistrates, but obey the same for Conscience sake.

Rom. 13.

Which saying of the Apostle to obey higher powers as the ordinance of God for conscience sake, if it take place, when such hypocrites, and tyrants, such wilfull and unskilful rulers, such childish and effeminate persons, & of all the infidels, heavy plagues, curses and scourges both to Gods people, and to all the romaine Monarchie, were the supreme governors; why should it not take place, when the supreme governors are not Women or children in such vicious senses, but onely in nature, without all these vices, and all other infirmities sufficiently provided for and supplied? but if these wordes of God, by the Prophet Esay, are to be understood literally: then did God performe the same vnto them literally. And then it followeth of necessity, that the people of God, had not onely men, but children, no; children onely, but Women also to be their lawfull princes, which is the thing that Danæus befoze denied. If notwe againe, this that was threatned here as a token of a curse, do not debarre the right and lawfulness of their estate: what shall we say then to those, where God of his surpassing might and goodness, so provideth for these infirmities of nature, that he turneth all this dreadfull token of a curse, into the comfortable feeling of a blessing: for, dare Danæus make a perpetual rule of this sentence, that it shall alwayes stande for a token of Gods curse vnto the people, where children or Women are their Princes? No, he dare not.

Danæus.

The curse turned into a blessing.

But streight way correctes his former saying, and sayth: Howbeit that same is not perpetuall, for oftentimes Kinges beeing children also, as for example Solomon and Josias, haue moste holily and moste happily reigned, and the empire of them was enriched of God with all kinde of good thinges. The same may be sayde of certain Women, and of their Empire, whome the Lord hath in marvellous manner blessed, as appeareth out of diuerse histories.

Bridges.

Ha, goe to then, this is another manner of matter. For recompence of our former tokens of cursing and misery, heere are better effectes of happinesse and blessing, in the government, both of Children, and of women neither as a rare, but as an often experience put in practise, and that among the Lords people. But what is this to the lawfulness of these parties government? No is? In dede (as Christe saith, Math. 5. 45) God maketh his Sunne to arise on the euill & on the good, & sendeth reigne on the iust & vniust: & the wicked many times prosper & reigne, in that which the world esteemeth happines. But when as Danæus so placeth it here, & holines goeth befoze, & happinesse commeth after, & when their Empire is enriched of God with all kind of good thinges, & with the spiritual riches of Gods kingdome: if al this may truly be said of childrens gouernment, and

Women & childrens gouernment lawfull.

and the same may be sayde also of womens gouvernement: both not this *gouvernement*.
 importe, that their government must needs be lawfull: And as for chil-
 drens gouvernement, these two here by Danæus alleaged, are notable ex-
 amples. For God himselfe giuing him his name, appointed Salomon both
 before his brethren that were his elders, who other wise by nature should
 haue had the kingdome before him, but that God beyonde all their expe-
 ctations and aspiring, aduanced him vnto it, when he was but about 17.
 yeares of age: and did God all this, and was it not lawfull? And as for
 Iosias, he was but 8. yeares old when he began to reign. And yet was his
 raigne in that age so acceptable to God: that he was prophesied vpon by
 name, almost 200. yeare before he was boyne. 1. Reg. 13. ver. 2. And Iosias
 was yet younger than was Iosias. who was worst in his old yeares, who he
 ought to haue bene best, and best when hee was young, and is therefore
 commended to do that, which was good in the sight of the Lorde all his
 time, while Ioiada the priest did teach him. 2. Reg. 12. ver. 2. Azaria be-
 gan his raigne at 16. yeares of age. 1. Reg. 15. ver. 2. and is also com-
 mended to haue done *rightly in the sight of the Lord*. Which is understood
 only of his younger yeares. Manasses was 12. yeares old when he began
 to raigne. 2. Reg. 21. ver. 1. who though he did euill in the sight of the Lord;
 yet was his raigne as lawfull as the others.

Salomon a
childe.Iosias a
childe.Azaria a
childe.Manasses a
childe.

Now (as Danæus confesseth) that the same may be sayde of some wo-
 men and of their gouvernement, which is enough to conclude all the mat-
 ter: (for we desire no more to be granted but euen thus much) and what
 more can be sayde of the gouvernement of men? For who can iustifie all
 mens gouvernement, either that they holde the same by right, or rightly
 administer that they came rightly by? Yea, least we should take this that
 he sayth, of some women, to be of some such, for whom he might pretend
 exception of example, as that they had some speciall calling, as Debora:
 although we haue heard of other also in the scripture, and that in commen-
 dation, of whom we can alleage no such speciall calling, but that might
 well be drawen to an example of our owne times and state, and so to his
 wordes also importe, that this some may bee sayde, as spoken of some
 women of this age: when not only he sayth, as appeareth by diuerse hi-
 stories, as we shall afterwarde (God willing) see, how the state of Chri-
 stendome is not unfurnished of manie examples: neuertheless, for the
 more manifest prose hereof, he beginneth with our state in Englande, as
 an honorable and present testimonie of the same, saying:

The gouern-
ment of wo-
men as law-
ful as the go-
uernment of
men.

Verily, of the most renowned Queene of England Elizabeth, which
 now most happily reygneeth, it may be sayde, that the whole compasse of
 the worlde hath seene nothing at any time, more happie or more to be
 wished for, than is her reigne.

Danæus.

The more we consider this testimonie of Danæus, of the which both *Bridges.*
 our

Her Maie-
ties happie
reigne.

How much
we are bound
to glorifie
God for her
Maiestie &
to loue her,
& obey her
lawes.

Our Brethr.
disobediēce
not like the
Papistes.

Strangers &
those that
brooke not
womens go-
uernment,
surmount
our Brethrē
that are sub-
iectes.

our selues especially, and other forrain regions not a little, finde the profe
and feele the cōfort: the more are we all bounde to glozifie almighty God,
and to thinke & speak well of her Ma. gouernmēt, not only to be lawfull: but
also most necessarie & expedient for Gods Church. And to pray to God to
blesse her Maieſty more & more, and to defend her, and vs by her, to whom
he hath giuen (in these troublesome and dangerous dayes) so happie a
reigne ouer his people, & a gouernmēt so much to be wished after. And the
more are we also bound both to loue & honour her, and to obey her gouern-
ment in her lawes. And this beeing true which Danæus here confesseth:
then how vnthankfully, yea, how vntruly doe our Brethren report to the
world, that the state of the Church of England, is a disordred, deformed
& corrupt estate? As we haue heard their hard speeches, besides other that
write a great deale harder. How doe these here agræ with Danæus? If
her Maieſtie reigneth most happily, and that in all these foresayd happie
thinges: how reigneth she not lawfully? And how vnlawfully then, yea
how vntruly doe our Brethren oppose themselves against her so hap-
pie reigne? I graunt, they doe it not in such virulent and treacherous
manner, as doe the aduersaries of the Gospell, which her Maieſtie defen-
deth and setteth forth, and wherein chiefly consisteth this her happines:
but in an other way-ward and not contented sorte, as maintayning such
a disordred, corrupt and deformed state of the gouernement and disci-
pline of Christs Church. As though her reigne suppressed the reigne of
Christ, and the sincere aduancing of his kingdome, which in the Lodes
prayer we desire. If her Maieſtie did thus: what happinesse were there,
or rather what vntruly were there not in her reigne?

But now, when such as worldly are accounted, to be the most learned
professours of the Gospell in other Nations, and suche as so hardly can
broke womens gouernment, smacking too much of the frenche humoz,
as we haue shewed, shall notwithstanding giue this honorable testimony
of her Maieſty, and of her reigne: And I hope they do it no more for flatter-
rie, than they neede for feare, but even for the truth sake it selfe. (for except
they would suppress it, they can in conscience say no lesse): shall now her
Maieſties owne subiectes and those Protestantes too, that feele the bene-
fite, whereat other reioyce so much, for the hearing thereof, shall not
they confesse as much as doth a stranger? What a great ingratitude
should this be? Howbeit, Danæus confesseth not so much, but we finde
much more, the experience and benefite of this her most happie reigne.
God make vs with like thankfulness to acknowledge it. For certainly, if
we shall consider al circumstances, we shal not choise, (at leastwise in our
consciēces, though we would not with our mouthes, but confesse as much
as doth Danæus, that the whole compasse of the worlde hath seene no-
thing at any time, that is more happie or more to bee wished for, than

is her reigne (or gouernement). Neither the gouernement vnder the ^{shies happie} Quene of Saba, or of Gods people vnder Deborah, neither yet vnder the ^{reigne.} most excellent men. Dauid, Salomon, Afa, Ichosaphat, Iosias, or Ezechias; no, not in Chyristendome vnder Constantine the greate, or the great Charles, though their reignes did in some thynges excell her Maiesties reigne: yet all thynges pondered, especially those kinde of good thynges wherein true happinesse most consisteth: (Dancus spake heere a great word, but we may well vpholde it for a truthe,) that the whole circle of the worlde, sawe nothing at anie time, more happie (or blessed,) and a thing more to bee wished for, (if men might haue their wishes) than is the reigne or gouernement of her Maiestie. The Lorde (I say againe and againe) make vs thankefull to him chiefly, and after him to her, for the same, and vouchsafe to continue and encrease, this her most happy and wished reigne, still among vs, to his further glozie, to our answerable thankfulnessse, and to the refuge, succour and comforte of other kingdomes, where his Church also is dispersed, and yet by the seducinges and oppzessions of Antichriste, haue not attayned to this happinesse and wished state for all their Kinges, that wee in Englande vnder our Queene Elizabeth, his most happy hand-mayde, and our most gracious Soueraigne, haue all the time of her reigne, and yet (God be magnified therefore) doe enioye. And still shall a straunger say these speeches, and our selues burie them in dumbe silence, or if we speake thereof, denie it or depzaue it?

This is much to our shame, & to the great commendation of Dancus: if happily he had staid euen here, & so concluded vpon this question. For what could he or anie haue sayde better, that coulde moze fully confirme the ^{Dancus his high praise if he had stayed here.} supreme gouernement of a woman to bee lawefull in the Church of Christe, than this so manifest example and pzent instance, of Gods so happily blessing her Maiesties supreme gouernment, ouer vs his people.

But, what shall wee soade our selues with all these goodly speeches, when the matter for all this is still impugned? For, to what purpose doth Dancus vaine all these great prayes of her Maiesties reigne? To confirme and establishe a womans gouernement? Or not rather in the end, euen as our Bzethren do (but with a moze cunning compasse) to vndermine it? And yet, our Bzethren (as we haue heard) call forth now & then very fayre speeches of her Maiestie, & of her happy reigne, & of her ^{Faire praises and foule practises.} lawfull gouernmēt also. But when it commeth to the very point, they not only refuse to obey her Maiesties lawes and gouernmēt, but they so cry out vpon the same, as a most deformed, & corrupt state of gods Church: that all their prayings are nothing comparable to their dispraynges. What a strange kinde of dealing is this in so high matters, and with such great and noble personages? It is an old saying, *Non est bonum ludere cum sanctis.*

And

ioyneth
with Cana-
lis.

The inuin-
cible in-
stance of
her Maie-
sties govern-
ment.

And shall wee dally thus, in the chiefest matters of estate, with Princes? What could haue been more auouched for confirmation of a womans lawfull gouernement, then this so high recommending to all the worlde her Maiesties gouernement? Solemnely pronouncing: Verily, for Elizabeth the Queene of Englande that nowe most happily raigneth, the circuite of the worlde hath seene nothing at any time more happie (or blessed) and more to be wished for, then is here reigne. If here Danæus haue not flattered (as he had no cause) but spoken (as indeede we finde it) the verie trueth: what then can he afterwarde of all the circuite of the worlde alleage, against this so excellent a president of Gods approbation for womens supreme gouernement? In very deede nothing can be rightly opposed, that shall ener be able to ouerturne this instance. And verily, if Danæus shall nowe alleage any thing, against the lawefulnesse of a womans supreme government ouer Gods people: he shall but contrarie and werie himselfe in vaine, as we saue howe Canalis did. And in the ende, we shall see likewise, how Danæus sayre and softly driues the matter, not onely to the same, but to a farre worse pitche, though in better speeches, and with more learning. For Danæus hauing gone thus farre, dare not nowe say that the gouernement of women is a naughtie, vn honest, or monstrous thing: (which terme Caluine vsed) for then, all the worlde would haue straightway seene it, and cryed out vpon it, as a grosse and manifest contradiction. But, he so fetcheth it about by little and little vnder hande, that in the end it comes all to one passe, as if had flat and plaine denied it. And first here, as he hath so highly commended her Maiesties raigne: so will he not seeme to discommend, but to giue at least some sober commendation, to those that will admitte no such gouernment.

Danau.

Notwithstanding (sayth he) those people seeme to haue wisely looked vnto their profite, which haue taken heede vnto (or provided) by their lawes, and by a right (or lawe) publike, least that women should rule among them, and ouer them, and should haue the chiefe right and gouernement. If we confesse the sexe of the woman with the mans, because that vnto manie offices which the administration of a kingdome requirereth, they are lesse apt and are vnable, by reason of the nature and imbecillitie of their sexe. As for exāple to gouerne an armie, to pronounce the lawe sitting in publike. Which thinges certainly do not become at all a womans shamefastnesse.

Bridges

In commending the wisdom of those people which haue provided by their lawes, that women should not haue the supreme gouernement among or ouer them: Danæus seemeth (though with more modest couerture then did Canalis) to insinuate the French his countrie men. But with what wisdom they could deuise better lawes than Gods lawes, and oppose their cancats or prouisions of those their lawes, to cutte off his lawes,

lawes: I referre to Danus and to the indifferent readers further delibe-
 ration. But, if we may coniecture by the event (as wee haue seene alrea-
 die out of Meierus, the Chronicler of the Lowe countries) this wise pro-
 uision of their lawes contrarie to the prouision of Gods lawe, hath bene
 the very folly, which hath made that realme of France refuse, to unite it
 selfe with this Realme of Englande and with all those countries, whereby
 such a mightie Monarchie might haue growen, as might haue both re-
 pressed the usurpation of Antichrist, and the invasion of the Saracens and
 Turkes; the one hauing wonne and spoyle more than halfe, the other ha-
 uing seduced and tyrannized almost ouer all Christendome, without any
 Christian Monarke, sufficient to resist or stoppe them. For the kinges of
 Englande that euer to their power, did most withstande these two open &
 priuie enemies of Christs Gospell, were either still crossed by the french,
 or, for want of this union, (that in right ought then to haue ben made) had
 not might sufficient to atchieue it. While in the meane season, France hath
 felt, that the only maintaining of this their wise prouision, hath ben the
 greatest plague and scourge that euer France hath had, and the chiefest oc-
 casion of their greatest ouerthrowes. And at this day (God be praised for
 it) Englande hath the light and libertie of the Gospell, and is so blessed
 withall, vnder her Maiesties most happie raigne (as Danus sayth) that
 would to God France and euery Christian kingdome, yea, all the worlde
 had the like blessinges of God, if it were according to his god will. Not,
 that they should be all gouerned still by women; for so is not Englande.
 But, not to debarre the right of inheritance, no, not to a woman. And if
 all the world neuer saw so happie a raigne as is the Queenes of England:
 Why might we not charitably wish that all the world, Fraunce and all,
 might see the like happines in their dominions? What could it preiudice
 if a woman now and then reigned ouer them, so long as God blessed their
 raigne as he doth her Maiesties?

But now, where Danus shewes his sentence further, with this con-
 ditionall, if we conferre the sexe it selfe of the woman with the mans: If
 he adde this, as a reason that moued the French or any other, to make this
 prouiso against womens supreme gouernement: then I answer, that
 in dede in this conferring; the womans sexe is inferiour to the mans.
 Notobest, gouernment hauing rather relation to that principall person,
 that is represented in the gouernement, which is God; and with all, to
 the abilitie, by the gistes and spirite of gouernement, which God giueth
 to the partie whom he aduanceth; and also, to the right of inheritaunce,
 whereby the Gouernour claimeth title or comes thereto: the superioritie
 is rather to be conferred, in these or the like respects or comparisons, thā in
 the sexe of man & womā only. And yet, we grant, that the sex of the man
 (*ceteris paribus*, all other thinges in conferring of them, being found to be
 equal)

with
Canalis.

In cōferring
the sexes, the
man to be
preferred.

conferred.

Personall
imbecilitie
no barre to
right of go-
uernment.

Sickenesse.

Viceroyes
& deputies
in personall
abſence.

Deputies
more allow-
ed in womē
than in men

equall) is euermore, as the more worthy, to be preferred before the sexe of the woman. But if now, this conferring of the sexes, be referred to the later part of the sentence, which rendereth a cause hereof, saying: because that vnto many functions which the administration of a kingdom doth require, they are lesse apt and are vnable, by reason of the nature and imbecilitie of their sexe: then I deny this also to be a sufficient cause or reason, to debarre any persons of their right to a kingdome, onely for that they are not able, personally to administer many functions, which the administration of a kingdome doth require. For if he mean, that all Princes must of necessity administer all such functions in their owne persons, or else they be not lawfully administered: then, not only (as we haue shewed) a man childe (while he is a childe) is cleane cut off from the possession of a kingdome, and must, for conferring his age with the age of a man that is of riper yeares, be excluded: because that vnto many functions which the administration of a kingdome requireth, the nature and imbecilitie of his age is lesse apt and is vnable: but also of what age soeuer he be, yet his sicknesse may so greatly, or so continually empaire the strength of nature: that he may be euen altogether vnable, at least, the lesse apt to administer many of those functions. Yea, what health so euer he haue also, and might, and wisdom: yet if hee haue many kingdomes or prouinces vnder him, as diuerſe Princes had, that are not therefore improued in the scripture, yea Dauid, Salomon, Iehosaphat, &c. had ſuche prouinces too, and deputies in them: and howe then can the king administer those functions in his prouinces, personally? Yea, haue he but one kingdome, and that but a small one too, yet will there still be many functions which the administration of a kingdome doth require, that he shall be driuen to doe by other persons in his name and right, and not all of them in his owne person. If now, this administration of those functions by a deputie or minister in his name, and hauing authoritie from him, be good and lawfull in a man: why it is not good and lawfull also in a woman? If any reply, that although the King may appoint ſuch deputies, yet he must appoint a man to doe the actions that appertaine to a man: I denie it not. But can not a woman Prince appoint men also to do them, as well as a man Prince can appoint them? But of that after, only this now, why should a woman be more bounde to the personall administration of ſuche functions, more than a man is bounde? Or should shee not rather, euen for the nature & imbecilitie of her sexe, be of the twaine, (seeing she is the weaker, and so the more to be honoured and boyne with- all) be permitted to administer all ſuch functions by other men, as she can not administer by her ſelfe, without any prejudice to her right or ſupreme authoritie in the kingdome?

The Apostle S. Peter went not thus ſtrictly to worke for Princes personall administration of all their functions, but ſaith 1. Pet. 2.v. 13. &c. sub-

mitte

mit your selves vnto all manner of humane ordinance for the Lords sake, whether it be vnto the king, as vnto the superiour, or vnto the Governours, as vnto the that God.

are sent of him, &c. here he first nameth this generall word, euery humane ordinance, or creature. For the words *ad hominem actionem*, comprehend both the or-

dinace created, & also the creature or person either of mā or womā. And though he after ward specific the name of king, which rather seemeth to be limited to a man: yet his reason includeth both sexes, though according to the cōmon phrase, he mētion only the more woorthy sexe. As whē he sayth after ward, ver. 17. *honor all men*: he excludeth not the honor due to womē, but includeth it. And v. 18. & 19. *Servants be ye subiect to your Masters withal feare, not only to the good & courteous: but also to the frowarde. For this is thāke*

worthy, if a man for conscience toward God endure grieve, suffering it wrongfully, here these words Master & mā, are not limited to the sexe, but are rather spoken of the persons. So by a courteous or a froward M. is ment also a courteous or a froward Mistresse, & by mā either any seruāt, or any person he or she that suffreth wrongfully. Neither only both Peter in the terme of one sex, include both: but meeteth also with this reason, that it is no disobedience to the king, but only to his deputie: & therfore sayth he: or vnto gouernours, as vnto those that are sent of him. Which word him, if we refer to the king: If he may haue such gouernours, as sent of him: so also may a Queene as sent of her. Calvin rather referreth it, as vnto those that are set

of God. But this again makes for vs. He signifieth (saith Calvin) all sorts of Magistrats, as though he should say, there is no kind of gouernmēt, to which they ought not to subiect themselues. He cōfirmeth this, because they are Gods ministers. For they that refer this Pronoun (him) to the king, are much deceaued. This therfore is a cōmō reason to cōmend the authority of all Magistrats, that they rule by the cōmandemēt of God, & are sent of him. So that, what sorts of Magistrats so euer they be, we neither respect the difference of their states, whether in a Monarchie, or in an Aristocratie, or in a popular cōmon wealth: nor yet respect we the sexes of the gouernours, but God that placed them in authoritie, & for his ordinance sake we must obey them, and their ordinances, if they be not contradictory, but subalternall, to God their principall, that did sende them. So that, the inability of the sexe, is no more lawfull pretence to repell the autoritie of the person, thē is the inability of age, or of health, or of strength, or of knowledg, to administer personally many functions that pertain to the administratiō of a kingdome. Pharaο could not do many things pertaining to the administratiō of his kingdome, y Ioseph could do: neither Nabuchodonozzer, that Daniel could do: nor Saul, that Dauid: nor Oziah, y his tutors in his nāe could do: & yet was this no impechinēt to their states.

But here Danęus pickes out two things, that he thinkes by all meanes to be utterly inconuenient, for women to haue anye doing at all in them, that is to witte, to be ouer an armie, and to pronounce lawe sitting in publike

1. Pet. 2. 13.

Saint Peters
wordes
stretch to
men and
women.Calvin in
1. Pet. 1.Examples of
deputies.Danęus his
exceptions.

puties.

publike place of iudgement.

Two functions of a Prince to gouerne an armie, and to sitte in iudgement.

These two functions are such (I grant) as appertain vnto a supreme gouernour, and are necessarie both for warre and peace, the two chiefe estates of euery common weale: the one to defende the from their enemies, the other to maintaine them among themselves. Howbeit, neither of these two functions, eyther to be a gouernour in warre, or to bee a Iudge in peace, are such functions, that if a Prince can not personally exercise the same, he should therfore be debarred from his right; or hauing it, he should surcease it. For if the king be a childe, well may they liue in hope of his riper yeares; but in that infirmitie of his age, neither the actiuitie of his bodie, nor the skill of his mind, will reach to the administring of these two functions. Yea, when he comes to mans estate, he may both be so weake in bodie, so faint in heart, and so vniexpert in the feates of warre: he may againe be so simple in iudgement, so vnlearned in the lawes, and maye proue altogether so vnapt for discerning and deciding of controuerxies; that neither childe nor man, hee may be able or apt for the personall administration of these functions. And what then? Shall he be cleane excluded or deposed from his kingdome, for his only vnabilitie or vnaptnes in these functions? No, on the other side, if we shall moze safely conclude, that deputies may supply his imbecilitie herein, as we haue sene, how Azarias remayned king being a leper, separate and shut vp from the people, neither able to gouerne an armie, nor to sitte in iudgement: but to doe these functions, and al other belonging to the administration of a kingdome, by his sonne Iotham, who gouerned the house and iudged the people of the lande. 2. Reg. 15. ver. 5: can then not Christian Princes, where any imbecilitie of nature or of sexe, maketh them lesse able to doe these things themselves, supply them also by their deputies? Did David guide all his armies by his personall conduct, or not his greatest & most dangerous battels by his liefe-tenant Ioab? Yea 2. Sam. 18. ver. 3. the army would not suffer him to goe to battell with them, but sayde: Thou shalt not goe forth, for if wee slee, they will not regarde vs, neither will they passe for vs, though halfe of vs were slaine, But thou art now worth ten thousande of vs, &c. And yet David ceased not to be their king still. Yea, he was the safer fro danger in his person, & for the matter, he made no lesse noble conquestes by his Captaines. The Senate and people at Rome conquered the most famous partes of all the worlde, and all or most by their deputies, whom they sent forth with their armies, while they sate still & debated the matters in the Capitoll.

Azarias though for his sicknesse by himselfe he could not, yet by his deputies he administered these things.

Dauids deputies.

The Senate and people of Rome did all by deputies.

And although that the sitting in publik iudgement and pronouncing right, be easier for the bodie of the twaine: yet sith it requireth the knowledge of the lawes (except Princes should sitte for a she we, or according to lawe will I, or resolute the doubt as Alexander vndid Gordias his knotte:)

holwe

how many Salomons are there, that sit their selues in iudgement, & some of them good Princes too, hauing learned & vncoꝛrupt iudges to administer those functions for the? But can any of the therfoze be sayd, that he is not a lawfull Prince, or no Prince at all, yea, although he were also a dissolute and vniust Prince? If now these functions in men Princes, can be thus administred by the deputations of other men, experienced & approued in these functions: why should this supply be debarred fro a woman Prince? What alleageth Danꝛus against them? That though some men Princes do not these thinges, yet for women Princes, though they would, they can not? Nay, Danꝛus is not yet so peremptorie, that by any meanes they can not do it: but (saith he) these thinges become not at all womens shamefastnes. Indeede shamefastnesse is one of the chiefest ornamentes of women, and great reason it is, they should haue a speciall regard to the comelinesse and shamefastnesse of their nature. Neither is fighting and martiall affayres so fitte for their imbecillitie and the profounde discussing in pleas of right and lawe, doth commonly surmount the capacitie of women, which as by custome they are not so enured and acquainted withall, so are they by nature (for the most part) more wittie than wise, and more pregnant in inuention of delightfull matters, than deliberate in iudgemēt of grane and doubtfull controuerfies. Howbeit, wee speake not now of the ordinarie sorte of women, but onely of those that are supreme gouernours of a kingdome, which also falleth out verie seldom: no; yet ascribe we the habilitie of these functions to all those that are such women Princes. So more than it can be sayde also, of all those Princes that are men, though it be no sufficient debarre to the right of either of their estate, which is a farre higher point in lawe, than is the personall administration of their functions.

functi-
ons.

Though a Prince can not decide controuerfies yet he cealeth not to be a Prince.

How a woman Prince may do these actions.

And yet, well may we iustifie this, that as God hath so giuen the administration euen of both these functions to some singular women princes, without any staine at all vnto their shamefastnes: so vpon especiall occasion or necessitie thereunto, why may we not conclude, when God calleth a woman prince to the supreme gouernment of a kingdome, that she may in god order do these things, without any touch of blemish to the decencie & honoꝛ of her shamefastnes? I speak not of personal fighting in the wars, like the Amazones & the french pucell: and yet in some necessitie, women haue put to their handes sometimes extraordinarily, to the defence of themselves, & striking of their enemies, & that without reproch. As Iael that killed Sisera, & got thereby great honoꝛ. Iud. 4. and the woman that cast a piece of a millstone on Abimelech's head, & brake his braine pan. Iud. 9. And Iudith that cut off Holofernes head, & by her prudence and valour ouerthrew all his mightie armie, and directed her people how to set forth their armies. But these were yet no gouernors of armies. And inuade it

Iael.

Iudith.

an armie. is one thing to strike the enemy, or to defende themselves, and another thing to governe an armie. But haue not we recited a number of those women that haue gouerned armies, & some of the without any discommendation, but rather to their high praise, besides the great benefite of their subiects? But to conteyne vs in the bounds of the Canonickall scripture; did not Debora, as well as Barak, goe forth with the armie, yea & chiefly governe it, both what number they should be, & who should be their Captaine, and when they should giue the onsette; & of al this she toke no shame but glory? And when the Queene of Sabza, came to Salomon with so great a traine that Peter Martyr sayth thereon, *habuit multitudinem secū instar exercitus*, she had a multitude with her as it were an armie: did not she chiefly gouerne then? And why did not Salomon lay that in her dish, & tell her, that she could not be a Queene, because she could not with that shamefastnesse which becommeth womenkinde, governe an armie? No, no; Christ debarreth her of the title of a Queene, or of her due commendation, for all that matter. Neither Philip founde this fault in the Eunuches Ladie and Pistresse, Candace the Queene of Ethiopia, that gouerned such an armie, as we heard already out of Plinie & Strabo. Neither (besides the scripture) Iosephus findes this fault in Alexandra. And yet al these had, & must needs haue had, armies and defences against their enemies, yea though they had peace with them. Therefore, notwithstanding this exception of Danus for the governing or being ouer an armie, whether by their deputies (as Peter Martyr sayth, the Queene of Sabza might appoint her some, or some other in her absence,) or in case, by themselves, as her selfe conducted the troupe that came with her to Salomon: Queenes are not to be sequestred from all supreme gouernement of a kingdome. Yea, they may so orderly gouern ouer all their armies also, that they may still with honour and without shame, reteyne the decencie and shamefastnes of their calling.

The other function, though it pertaine moze to peace and quietnesse: yet because it hath the hearing and debating of quarels and bzailes: the contentious pleading of titles & doubtles: the finding out and determining of right and law: seemeth to be as farre from womens modest shamefastnesse and milder capacitie, as the other in the broyles of warres. And yet if wee shall thoroughly consider this function; hauing graunted the one, which is the harder, for the gouernement ouer an armie in the warre: women will hope the better and plead in peace the harder, not to be cleane debarred from the barre, nor yet from sitting in the iudgement seat, if the importance of necessitie or speciall occasion, and much moze title of right, do call them to it, and they haue able giftes to answer it.

The wife woman of Abele.

What authority in her Citie the wife woman of Abele had, 2. Sam. 20 (though she pleaded so wisely euen in the warres with Ioab, and in giuing coun-

counsell to her people for their peace,) I will not examine because she was
vnder God no supreme gouernour, nor sate in any publike iudgement,
that we reade of. But for Debora it is expressely set downe in the scrip-
ture that she iudged Israel. Iudg. 4. ver. 4. and that the children of Israel came
vp to her for iudgement. ver. 5. If it be replied, this was a specialtie, and
therefore can not be drawen into anie ordinarie rule or example: although
it may be well answered, that God did not drawe such specialties from
such persons, as otherwise in them the function had bene monstrous and
more against nature: so that anie person whome God calleth to authori-
tie, and furnisheth with his spirite of iudgement, enhabling their inha-
bilitie, may take it on them, and looke on Debora for a president: yea, were
the Prince a child, and had the gift of iudgement beyonde his age, (as had
Daniel, or Salomon :) for all their rare and singular gites, yet might he
well set them before him for a patterne. But howsoever we exempt the ex-
ample of Debora: what shall we say to these two foresayde Queenes
of Sabza and Ethiopia, mentioned without touch of ignominie, if not ra-
ther of prayse, both in the olde and in the newe Testament, at leastwise,
approued to be lawfull Queenes? For, either the Princes personall ex-
ecution in the administration, of this function pertayning to the go-
uernement of a kingdome, is not so necessarie, but that they might do it,
& did it by their deputies: or else these queenes did sit their selues in pub-
like iudgement, & yet no reproch or vncomelines vnto their shamfastnes.

But whatsoener they did then, Danæus will proue that this should not
now be done. And why not now?

From hence (to wit, that it is vtterly vnseemely for the shamefastnes
of a woman, sayth he) by the ciuill lawe of the Romanes *L. mulieres D. de
regul. iuris*, women are rightly repelled from administring the functions
and offices belonging to mē, such as also are those that ought to be ex-
ercised in publike. And the same is the saying of Augustine, *L. de nuptiis.
cap. 9.* Neither can it be doubted, that men ought rather to be princi-
pall vnto women, than women to men.

Here is both the autority of the ciuill law, & of this most famous Doctor
of the Church S. Aug. alleaged, against womens sitting in publike iudg-
ment & their supreme gouernment ouer mē. To S. Aug. after warde in
his order. Let vs first consider the ciuill law hereon. Not that I wil take
vpon me lawyerlike, to answer this rule of the law of mā, in such learned
& full manner, as the professoꝝ thereof would do: it sufficeth me, that I find
sufficient warrant for womens supreme gouernment, out of Gods lawe.
Notwithstanding I deny not this law ciuill, so far as it contrarieth not the
law diuine, which we & all Christendom are more bound vnto, thā to any
ciuill law of the Romanes. Io. Ramus in his Inchiridion (or manuel) *de reg.
iuris, li. 2. axiom. 50. de Fam.* mentions this rule, & frō whō Danæus taketh it:

Vlpian.

Vlpian (sayth he) doth say, that women are removed fro al ciuill or publike offices, both because it is not commendable for the shamefastnes of the feminine sexe, to be prouoked to do those things which appertain to men: & also because the counsell of women is feeble, fraile, and without the experience of matters. Vlpian alleageth examples, & therfore womē can be no iudges, nor demaunde (right) nor appeare for other, nor bee procurators.

Of what women & matters Vlpian speaketh.

Of the motives that induced hereunto this famous lawyer Vlpian, (and yet but an heathen Idolater, not knowing Gods law, nor seeing such measure of his giftes among the heathen Romanes in those daies:) we shal after (God willing) see further, Danęus leading vs to the enquire, what women haue also gouerned the Romaine Empire. As for this law, both properly is understood of the personall actions of such offices or functions, as appertaine onely to pleas, for hereunto hee sheweth all his examples: and so, no more restrayneth the principalitie of a womans supreme gouernement ouer a kingdome, than if both of a childes: neither is it further to be stretched, than serueth to the reasons here alleaged, which only take place in the ordinarie sort of women. But when as we haue shewed so many laudable examples to the contrarie, and shall see further in the practise of the greatest states in Christendome: yea, Danęus also himselfe hath specified some such examples, as in all points are answerable to all the vertues here required, and to many farre more excellent, besides as firme, as constant, and as expert counsell of most twaighty matters, as in the most & best Counsellers: among men, not only such as Holda, to whom Iosias, the high Priest, and the grauest Counsellers resorted for counsell: nor as Iudith, that gaue most godly, stout, and prudent counsell to the Priestes, the Elders, and all the people: but (God be prayes) by Danęus otone confession, we are not unfurnished in this behalfe. And therfore such excellent women, are to be excluded from this rule of the ciuill lawe, but not from the rule of the ciuill gouernment.

Holda.

Judith.

*Montholoni-
us in promp-
tuario diuini
& variisque
iuris huius.*

But for our better pꝛofe hereof, to shew how this rule of the ciuill law, debarreth not simply all women, especially not Princes, no, not from publike sitting and pronouncing law in iudgement, the promptuarie of the three lawes, to wit, the diuine lawe of God, the Cannon lawe of the Bishops, and the Ciuill lawe of the Emperours, collected by Montholoni-
us, as conning next to hande, may suffice (mee thinkes) both for the matter it self, and for the lawes reaching to or restrayning of this rule. Upon this sentence Iudg. 4. *Debra the wife of Lapidoth, was the Prophetesse which iudged the people, at that time (of Iabin king of Chanaan) and shee sate vnder a date tree, that was called by her name, betweene Rama and Bethell in mount Ephraim, and the children of Israel came vp to her for all iudgement, &c.* Upon the woordes shee iudged (sayth Montholoni-
us)

By

By the lawe of man it is not permitted for women to iudge or to exercise the office of a partie that iudgeth. The text is open, in *L. famina. in princ. ff. de reg. iuris. & in c. cum Prætor. §. 1. ff. de iudi. in C. 1. §. tria sunt. 3. quest. 7. & in c. mulierem militem. in fi. 33. quest. 5.* which notwithstanding proceedeth not in the case that is put in *c. dilecti. de arbi.* where it is sayde: *Dilecti filii, Abbas &c.* Our beloued sonnes, the Abbot and Conuent of Sardinia of the Cistercien order, haue by complaint declared vnto vs, that whereas among them of the one partie, and the hospitalers (he meaneth those of the order of S. Iohn, whome wee called the Knightes of the Rhodes, or nowe, of Malta) of the other partie, a question was mooued in sute of lawe, about the vsage of a certaine woode, it was by both parties compromitted to the Frenche Queene: who vnderstanding the merites (or rightes) of the cause, thought good the definitiue sentence to bee promulgated or published by arbitrimēt. But, although according to the rule of the Ciuil lawe, women are remooued from publike offices: and in an other place it bee sayde, that albeit they be of most highe estimation, if they take vpon them an arbitrimēt, or else beeing Patroneesses, they interpose themselues in the hearing of matters among their Tenauntes manumised (or made free) they are to bee separated from all iudiciall examining, so that no penaltie nor any exception of couenaunt may bee taken against the contemners of them, by reason of their prolation: (or sentence that they haue giuen forth) neuerthelesse, because of the custome approoued, which in the partes of France is holden for lawe, women preexcelling are known to haue an ordinarie iurisdiction ouer their subiectes: we therefore commande, that by the penaltie decreed in the compromise, the hospitalers obserue the same arbitrimēt, euen as it is prouidently set foorth and receaued of either partie, especially sithe it hath beene ratified with the presence and counsell of the Bishops. These wordes hath the text. Which well proueth that those which are preexcellent women (or of great nobilitie) may giue iudgement. Hereupon sayth Angelus in his Counsell, *Consil. 270.* that he sawe Queene Ioane sitting in the throne made for the iudgement seate. And although this, to witt, that a preexcellent woman may iudge, bee vnderstoode by the glosse in the worde, *Regina. in c. cum deuotissimam. 12. quest. 2. & in §. 1. in the worde mulieres, 15. quest. 3.* that it proceedeth onely of custome, according as the fore-sayde chapter *dilecti* speaketh: notwithstanding this also proceedeth euen by the common lawe, because although a woman can not iudge, in that she is a woman, notwithstanding if any dignitie be delated (or brought) vnto her, by reason whereof there belongeth withall a iurisdiction, she may exercise the iurisdiction. So doth Panormitane notably say by that text in *c. dilecta.*

The frenche
Queenes
iudgement.

The custome
& the french
lawe for wo-
men hauing
iurisdiction.

In what re-
spect a wo-
man may be
a Iudge.

Debora.

Custome
the ouerru-
ler of this
question.

in 1. no. de arbi. & in c. significauit. de rescript. And so peraduenture may it be vnderstood, that is here spoken of the Prophetesse Delbora. Howbeit, if it were the custome that women should iudge, that custome ought to be kept, not only in womē that were preexcellēt; but also in others. For the cause that women can not iudge, is brought in by custome only, euen as it is proued in the sayd lawe, *cum Prator. §. 1. in verbo moribus ff. de iudi.* And in the sayd chapter. 1. §. in verbo moribus. 3. quast. 7. therefore, by the contrarie custome, the contrarie may be induced. So holdeth, after other by him alleaged, *Dominus meus Decius, in dicta lege. 2. Colum. 1. ff. de regu. iuris.* Thus we see, both the ciuill lawe of the Romanes aunswere the ciuill lawe of the Romanes, and that not onely in other regions, but especially in Fraunce, where the ciuill lawe is most in force, to the moze full satisfaction of this obiection, and rule of the ciuill lawe that Danæus here alleageth.

As for that which Danæus annexeth out of Augustine, *Lib. 1. de nuptijs cap. 9.* saying: neither can it be doubted, that men shoulde rather haue principalitie ouer women, than women ouer men.

S. Aug. wrote
sted by Da-
næus.

I muse much that so excellent a man (as I gladly acknowledge Danæus to be) could be thus farre carried with affection, to cite a testimonie of any Father, or any other in this manner, both cleane besides the authors matter, which he was in hande withall, that should haue fully declared his meaning: and euen in that litle sentence which he taketh, to leane out those especiall wordes, that should haue bounded all the sentence. Albeit, he ought to haue taken notice, (at least wise, some inkling) where about S. Augustine went, euen by the verie title of the booke that here he quoteth, *de nuptijs*, of mariages. So that the principall drift here of Augustine is not to proue the principalitie of ciuill gouernment, that it is not competible to a woman ouer men, but onely to men ouer women: but he driueth all to that naturall principalitie, which appertayneth to the sexe, and to the state of mariage, for the propagation of man and woman-kinde. And in that ninthe chapter, Saint Augustines purpose was, to proue, that although for propagation of children, one man was then permitted to haue mo wiues: yet could it not be permitted to one woman, to haue moe husbandes. For that would not encrease, but rather hinder the propagation of children. For sayth S. Augustine, If the multitude of wiues had not therefore displeased the God of our Fathers (and which is our God also) that wanton lust should vaunt it self more abundantly: then estoones had the holy womē likewise ech one of the obeyed diuerse men. Which if any had done, what had cōpelled her, but euen the vncleannes of vnlawfull lust, that she would haue mo husbandes: sith this licentiousnesse should not haue had the mo children? Howbeit, that not one man and many women, but one man and one woman, appertayneth

Why one
man was ra-
ther for that
time permit-
ted to haue
mo wiues,
than one
woman to
haue moe
husbands.

rayneth rather to the goodnes of marriages: euen the very first coniun-
 ction of matrimonie made by God, doth sufficiently declare, that mari-
 ages should fetch their beginnings frō thence, where the example should
 be marked with more honestie. But the race of mankinde proceeding
 foorth, good women were ioyned to certaine good men, the mo womē
 to particular men. Whereupon it appeareth, that the modestie of the dig-
 nitie rather desired that: & the nature of frutefulnes permitted this. For
 principalitie also can be more naturally of one ouer many, than of ma-
 nie ouer one. (And here comineth in the sentence that Danęus citeth) nei-
 ther can it be doubted, by naturall order, that men should rather haue
 principalitie ouer women, than women ouer men. Which thing the A-
 postle keeping sayth, *The man is the head of the woman. And, women be ye sub-*
iect to your husbandes. And the Apostle Peter sayth, *euen as Sara obeyed Abra-*
ham & called him Lord. Which although it be so, that the nature of the be-
 ginnings loueth singularitie, and we shall more easily see a pluralitie in
 the subiectes: notwithstanding, many women should neuer be lawfull-
 ly ioyned to one man, except from thence manie children should haue
 beene borne. Whereupon if she ioyne her selfe with moe men: because
 that frō thence she hath not the multiplication of her children, but the
 frequenting of wanton lust, she can not be a wife but an harlotte.

Mans prin-
 cipalitie in
 mariage o-
 uer the wo-
 man.

1. Cor. 11.

This is all S. Augustines whole chapter on this matter. What now is
 here that can be drawen (except it be drawen with violence) against a
 womans principalitie ouer men, in respecte of Ciuill gouernement?
 True it is, that by way of comparison, hee speaketh also here of ciuill
 principalitie. But both he say, a woman can not be suche a Prince, as in
 that respect of ciuill principalitie shee can not be principall ouer manie
 men that are her subiectes? No, he hath no such words nor meaning: but
 only by the similitude of a Prince in the state ciuill, he pzooueth the order
 of the naturall & æconomicall state. What lieth in naturall order, the mā
 by his sexe, is the womans head: and the woman also in the law & order
 of matrimonie, which followeth the law and order of nature is subiect to
 the mā that is her husband: both which he pzooueth out of S. Paules testimo-
 nie in the new Testament, & by Abrahams & Saraes example in the olde:
 before he concludeth, that in this naturall & æconomicall principalitie
 of the sex & of matrimony, it can not by any means be admitted, that the
 husband being the head & natural prince, should be mo thā one: & the wo-
 mā being the subiect in this lawe naturall & æconomicall, should be but
 one: & so one woman to haue mo husbands. Whereas, if the law of God
 had not ben against it, it had ben moze orderly of the twaine, for one man
 to haue had moe wiues, (as it was a while permitted for propagation of
 mankinde,) because this commeth nērer to the order of the ciuill state,
 where one Prince may haue moe subiectes. But yet, he sheweth in this

The plaine
 meaning of
 S. Aug.

meaning. Similitude, how the lawe of the naturall and æconomicall gouernement in matrimonie, differeth also in this comparison, from the lawe of the ciuill gouernement. For all marriages must chiefly be leueled to the proportion of their first institution, the law whereof was, that they should be but two. Though procelle of time bredde a permission to the contrarie, for the respect of that, whereof nowe sithe there is no neede: therefore in all mariages there ought to be but one man and hee the principall, and one woman and she the subiect. Whereas in the politicall or ciuill principallitie, there is one prince and many subiects. And therefore the comparison of these two kindes of principalities doe not simply resemble nor imitate the one the other. This I take to be S. Augustines plaine meaning. And this sentence cited by Danæus, had bene plaine inough, if he had but set downe the whole wordes thereof. Neither can it be doubted, that by naturall order, men should rather be principall to women, than women to men. Who may not easily perceauie here, that he speaketh not simply of all principallitie: but such principallitie onely as ariseth, by naturall order? And who denieth that? Or what is that to this purpose, of politicall order? And yet we denie not, but when these two orders, naturall and politicall, can be orderly ioyned together; it is all the better. But there is a naturall order also of inheritance, by which a woman may be nearer to ciuill principallitie than a man. Whereunto whē by the ciuill law, yea by the law of God, there accreth withall this ciuill or political principallitie. When by that natural order of inheritance, the womans gouernment ouer the mā, is not to be debarred, for any naturall prerogatiue of the mans sexe or mariage ouer the womā. And so whē all is done, this sentence of S. Augustine is no absolute prohibition to a womans principallitie ouer men, if it rather in some cases do not allowe it. When he saith, it is not to be doubted, that by natural order, men should rather be principall to womē than women to men. But as we speake not now, so much of naturall order: so neither speake we of that, that were of twaine the rather, if men might haue their choise. But they that can not haue Princes as they would, must be glad, at least wise, content with thē, as they may. And where God, & law, & nature, calleth women to this ciuill principallitie: we must not there stande descanting, what we had rather haue them, but obey thē as the higher powers of God, whether they be mē or womē. And sithe S. Augustine, in the sentence before this cited by Danæus, & as the ground thereof, doth say: for principallitie also is more naturally of one ouer many, than it can be of many ouer one: and the same S. Aug. in other places clearely alloweth a ciuill principallitie vnto women: then must it needes fall out, that either hee must admitte such a state of womens gouernment as was among the Amazons, where no men were: or else, that this woman gouernour might haue principallitie ouer men.

Danæus striketh out the verie words that shew S. Aug. meaning.

S. Aug. alloweth womens principallitie ouer men.

But

But if now we, this place be too weak, to inferre any thing against womens principallitie: if any heere in searching further S. Augustines meaning, woulde corroborate the same, with that sentence which is contained in the 45. Question out of the old testament. Tom. 4. For howe can it bee sayde of a woman, that she is the Image of God: sith that it is euident, shee is subiect to the gouernment of the man, and hath no authority, for shee can not teach, nor bee a witnesse, nor giue faith (or take an othe) or Iudge: how much lesse is she able to gouerne. These wordes in-deede, come both a little neerer to the purpose, than doth the sentence that Danaus alleageth, and also specify the particulars mentioned in the rule of the ciuill Lawe aforesaide. Albeit that the former aunswere may satisfy well ynough, likewise, all that here is saide: yet I hope our Brethren will not iustify this worke to be S. Augustines: no; yet this sentence, if it were his. The Question is this. *Quomodo homo ad imaginem Dei factus sit, & utrum ad dominationem, & an mulier quoque.* How man shoulde be made to the Image of God, & whether vnto gouernment, and whether also a woman? It seemeth notwithstanding to some (sayth this suborned Augustine) that man was made to the Image of God in gouernment: and because he saith, let him rule ouer the fishes of the sea, and ouer the Fowles of the heauen, and ouer the whole earth: sith that these thinges are seene to be subiect not onely to man, but also to Woman, who it is euident hath not the Image of God. Which thing verily wanteth reason, two wayes. For by this it is auouched, that neither God spake to his Sonne, Let vs make man vnto our Image and likenesse: but vnto the celestiall gouernours, which the Apostle reherbeth, if that man haue the image of God in Gouernment: and it is giuen to the woman, that she also shold be the image of God, which is absurd. And so followeth this sentence aboue cited. Nowe, as we hold not this opinion, that the Image of God, consisteth wholly or cheefely in dominion, but withall, and much moze, in that integrity of holinesse and righteousness, wherunto S. Paul exhorteth vs, & declareth that Christe hath reformed vs, which appertaineth as well to women as to men: so, howe can this author then, maintaine this to be absurde, and demaund howe it can bee spoken of a woman that she is the image of God, sith there are moze, and moze excellent respectes of Gods Image in vs, then Dominion? But rather, howe doe his owne wordes hang together, in saying, the woman hath no authority? and yet he goeth about to proue, that this Image of God cannot bee understood of gouernment, because shee hath gouernment with the man, according to the wordes of God. Which wordes are not, as he cites them, Let him rule, but, let them rule, referring the authoritie of rule, both to Man and woman. But as S. Augustine him selfe in this point of Gods Image, is so curious about the powers of the soule, to resemble the mystery

womens government.

Another objection. Tom. 4. Aug. 45. Quest. ex vetrest.

Whether man & woman were both made to the image of God and to gouernment.

Wherin the Image of God consisteth.

**womens go-
uernment.** **ffery** of the Trinity, and so variable thereon in manie places, that our
Brethren their selues, dare not rest vpon him: so, can they presse vs the
lesse, by his opinion heerein. Not but that we accorde to the sense heereof,
whereunto Saint Paule (as we haue shewed applieth it) 1. Cor. 11. verse
7. The man ought not to couer his head, forasmuch as he is the image
and glory of God: but the Woman is the glory of the man. Whereupon
(saith Caluine,) The same question may nowe be mooued of the Image,
that was before of the heade. For, either sexe is created to Gods image,
neither doth Paul bid the womē lesse than the men, to be reformed vnto
that Image. But the Image whereof nowe hee speaketh, is referred vnto
the order belonging to Mariage. In which sense, and in all other prero-
gatiues, that God by nature hath giuen to Man, yea, & that in al ciuil prin-
cipalities, we euermoze so graunt the preferment to the Man: that they be
not absolutely denied from the Woman. For that was so little the mean-
ing of S. Augustine to affirme that Women can not possibly and lawfully
haue any ciuil principality ouer men: that in his 253. sermon, *de tempo-
re*, he acknowledgeth so farre forth the Queene of the South, that he ma-
keth her not onely a good and lawfull Queene: but to be a notable figure
of Christes Church. And anoucheth also (as do the other hystoriographers)
that Semiramis raigned ouer the Assyrian Monarchy. Li. de Ciuit. Dei.
18. cap. 2. and that Ino came out of Ethiopia into Egypt, and that bee-
ing a Queene, *longe iustequē in praeauerit*, she raigned farre at large, and
righteously. And therefore after her death, they worshipped her for a
Goddesse. Whereby we may easily see, that S. Augustine doth not utter-
ly condemne the ciuil principality of a woman ouer men.

In what re-
spect womā
is Gods I-
mage, and
in what, the
mans.

S. Aug. al-
lowe not
only of the
Q. of Sa-
bees go-
uernment.
but also of
Semiramis-
les reigne.

Dancus nowe thinking that this was the resolution both of the ciuil
Lawe, and also of this famous diuine: concluding hereupon with the prac-
tise of the cheefest state in Christendome, would cleane cary away all the
matter.

Danaw.

Whereupon (saith he) a Woman can not bee Empresse of the Ro-
manes and Queene. And when Athalia in Iudea, & Irene the Mother of
Constantine the third, would take vpon her the Empire of Constanti-
nople, either of them ouerthrewe all thinges, brought in the worship of
Idoles into the Church of God, and this Woman (to wit Irene) layde o-
pen the Empire of Rome to be torne of the Saracens. Whereupon also
Charles the great was at that time to be chosen into the Romaine Em-
pire in the West, and Nicephorus in the East.

Bridges.

The pra-
ctise of wo-
mens go-
uernment.

It is an old saying, she we me not the meate, but she we me the man. And
therefore I like this order of Dancus wel, to examine the practise of this
thing. But he saith the woman can not be shewed in this practise. For, a
woman cannot be the Romain Empresse & Queene. Although these spee-
ches seeme so ambiguously spoken, y the meaning may be construed diuers
wayes:

wayes: since that (as these termes are now in vse) one may be called King of the Romaines, and another Emperour of Rome: for example, Charles the fift, being Emperour of Rome, his Brother Ferdinand was King of the Romaines, (which title is vsed rather for security of succession, than present possession of the state) and so peradventure it may be true, a Woman can not be Empresse of Rome and Queene also: notwithstanding, I take Danæus in no such sense, nor yet, to be as Empresses and Queenes vnder their husbands gouernment, and without all rule, saue onely bearing these Titles and names, in the honour of their husbandes, and no further: but (I take) that hee meaneth, no Woman hath had the cheefe gouernance and administration of the common-weale in the Romaine Monarchie. Which saying if it were true, albeit it were the lesse to be regarded, though a woman could not be there the Empresse and Queene, sith in so many places else (as wee haue sufficiently declared, and Danæus hath also clereely graunted) a Woman might well be either Queene or Empresse, that is to say, the principall or supreme gouernor of a Monarchie: yet how can this be true, enen for that state, by Danæus owne confession, when he streight wayes acknowledgeth, that Irene was the Romaine Empresse: If it can not be, how then was it: except he vnderstand it, that she could not be by Lawe, and therefore, he compareth her with Arhalia: But we shal examine that, anon in order. Let vs first (enen from the shet) behold that state, but cheefely, after this title and authority of the Emperours, and so shal we fully be resolved for the practise.

A woman hath bin Empresse & Q. of Rome as cheef gouernor.

Functius citeth out of Berofus, Tab. 15. that Europs the second K. of the Sicionians sent his daughter Crana Helerna into Italie with certain colonies of people, Vvhich woman was by voices chosen and exalted to be their Q. vnto whom he gaue a white scepter. And that this was about 20. year before the birth of Abraham, & about 50. before the death of Noah. Moreover he alleageth out of Berofus, tab. 28. that Kitim, who for the excellency of his mind, was of the progeny of Ianus, called the Italian Atlas, gaue in mariage his daughter Eleära vnto Cöbus Blascö Prince of the progeny of Ianus. Who for this mariage sent certain colonies beyonde the Alpes nere to Italie, & Italus doth consecrate his daughter Roma to be vnder him the queen of the anciēt inhabitants of that country. This Roma laid the first foundations of the city of Rome, which were afterward so beautified by Romulus, that it was worthily called a City. As he also confirmeth it out of Quint. fab. pictor. & Sempronius, *In diuis.*

A viewe of the women go uernors in Italy and the Roman state.

But as Danæus heere tuffeth vs off, from searching all the Antiquities of Rome, to the time of the Romaine Emperours: so this his assertion cannot stand: & that enen in diuerse of the Emperours themselves also lining and reigning, not of the worst, but of the best Emperours that haue bene. I stand not on this, that all the Empresses in generall, were

Empresses of Rome.

aduanced

The occasi-
on of Vlpian
lawe against
women iud-
ging.

Dominica
Augusta.

Eudoxia.

Pulcheria in
the nonage
of her bro-
ther Theo-
dosius.

aduanced to the participation of this honour, that they are called Augu-
sta, and haue their coynes of mony with their names and pictures, so well
as the men: sithe this might be bee rather ascribed to the participation of
honoꝝ, than to the administration of government. Neither will I cite
(as any argument to inferre the practise of Womens gouernement) the
most dissolute and voluptuous time of Heliogabalus, when the Emperor
him-selfe was so effeminate, as is not to be written, & the insolency of his
wicked mother Semiamira which ruled all the state, had a Senate of Wo-
men by themselves, which caused the Romans afterwarde, specially that
famous lawer Vlpianus to make that foresayde Law, that Women should
not sitte in Iudgement, nor gouerne in the common weale. And yet not-
withstanding, this Lawe was kept so small a while, that euen in the dayes
of Alexander Seuerus the next and immediate emperor (which also among
the heathen is accounted one of the best Emperours) both his grandmo-
ther Moesia and after her his mother Mammea, being excellent Women,
had the publike administration and government of the common weale
together with him, all the whole continuance of his Empire, euen in the
life of Vlpian, that was (as Chytreus calleth him) Chancelor to Alexan-
der Seuerus. And although the Emperor Valens were both a rash goner,
noꝝ and an Arian, and thereby came to a miserable end: yet his wife Do-
minica Augusta is greatly commended foꝝ her vertue, and among other
things, foꝝ her publike government of the Romane Empyre, whyle tho-
rough her noble and politike conduct, she ouercame the Hunnes, the Al-
anes, and the Gothes, when they besieged Constantinople, and thereby
she preserved the Empire. Eudoxia also the wife of the Emperour Arca-
dius had all oꝝ the chief administration of the Empire, wherein although
she were to insolent, in causing Chrysostome to be banished: yet argueth
it, that women were not then thought vncapable, of the publike admini-
stration of the Empire. But howsoever the mother did some what misgo-
uerne the state: her daughter Pulcheria is greatly of all the writers recom-
mended, foꝝ when her father Arcadius died, and committed the tutelship
of his yong sonne Theodosius to Isigerdis King of Persia, but especially
to his daughter Pulcheria: shee so politikely gouerned the Empire, and
brought vp her yong Brother in so godly education: that he pꝛooued one
of the moste excellent Emperors. Neither ceased her government euen
of the Princes Court and all the affayres, euen when Theodosius came
to his full yeares, and that she had pꝛocured him a wife, and in the time of
his best government. And when as by subtile subornation of her euill wil-
lers she was remoued from the government, and Eudocia the Emperesse
had all the administration of the common weale, vnder her husbando
Theodosius foꝝ seuen yeres space: Pulcheria was not onely afterwarde
restored, and so continued all Theodosius reigne: but also shee aduanced
Martianus

Martianus to the empire, another most noble Prince, and set the crown on his head, and with him governed the Empire of Rome, not married unto him, but continuing all her life a most renowned virgin, and in that sense, as not holding the empire under Martianus, but jointly with him, is of Zonaras called *Empresse*. Theodora the wife of Iustinian, while her husband was not wel in his wittes, had the most part of the government of the Empire in her hands, and imprisoned Vigilus the Bishop of Rome. After Iustinian, Iustinus succeeded, who when hee died left Tiberius his successor, giving him in charge for his Widowe Sophia, *ut eam* (sayth Cuspinian) *veluti Dominam ac reginam obseruaret*, that he should hold her in reuerence as his Lady and Queene. Whereafter Martina the wife of Heraclius, after her husbands death reigned ioyntly with her sonne about two yeares. After whome, about the space of seuen score yeares, came this Irene whome here Danæus onely, of all the Romaine *Empresses*, doth mention, saying:

Theodora
in the lunacy
of Iustini-
an.

Sophia wi-
dowe of Iu-
stinus.

Irene.

Danæus.

And when Athalia in Iurye, and Irene the Mother of Constantine, the third, would beare the rule at Constantinople: either of them ouerturned all things, brought the worship of Idols into the Church, and this woman (Irene) layde open the romaine Empire to bee torne in peeces by the Saracens. Whereupon Charles the greate was to bee chosen into the Romaine Empire in the VVest, and Nicephorus in the East.

Bridges

Of the usurpation of Athalia we haue heard sufficiently before. The *Empresse* Irene, notwithstanding she maintained the worship of Images, and called by her supreme authority the second Nicene Idolatrous council: the histories neuertheless accoꝝ, that she was then lawfull *Empresse* of Rome, yea she doing it selfe declareth, that she had the cheefe stouke in the government. And so reigned together with her sonne, ten yeeres. And when he had deposed her, she againe deposed him, and caused his eyes to be put out. Wherein although she shewed her selfe not so naturall a go-ther, yet (were she good or bad,) this infringeth Danæus rule, that a woman cannot be the Romaine *Empresse* and Queene. But Danæus chargeth her that she ouerturned all thinges, brought in Idolatry, and layd open the Empire to bee torne of the Saracens. If she had done all this: yet argueth it the stronger, that she had the cheefe government, or else she could neuer haue done it. Neither doe I defend, but utterlie mislike her doing, both against the true worship of God, in setting up Images: and against the course of nature, in putting downe her sonne. But in that superstitious age, were not many Kings as farre to blame for Images as was Irene? and yet for all that, they were lawfull Kings. Neither is it mete, how superstitious or vnaturall to her sonne soeuer she were, to charge her (for the more reproche to womens government) more then with matter of trueth.

Irenes go-
uernment
lawfull not-
withstanding
her faulces.

The prayse
of Irenees
administra-
tion.

trueth, and in trueth she so little layde open the Romaine Empire to the Saracens, waisting at that time the East parts, or any part of the Empire, that not only she once stopped all their great army, by intercepting their victuals: but also another time in playne battel ouercame them. By which noble doings, she bought her peace with them farre moze honozable, than many Emperors befoze had done, or did after her. Volaterrane saith, shee gouerned all things with great prudence. Zonaras saith, she sent also Legions to repress the incursions of the Arabians: the Agarens therefore going forth to seeke their prayes, when they chanced on the Romaynes army, were put to flight, many of them being ouerthrowne. Cuspinian with Volaterrane affirmeth this of her, *Mulier vna rebus administrandis aptissima, & omnino nata*. That she was the onely Woman that was most fitte and altogether borne for the affayres to bee administred. Neither was there any neede to chose Nicephorus, but violently and with craft while Irene was sick, he gat the Empire from her, and ruled it farre worse than shee did.

Irene the
meanes to
haue the
Empire re-
united.

Theodora.

The Greci-
ans willing
admission
of Womens
Gouerna-
ment.

Eudochia.

Theophania
the Mother
of Otto.

And as for Charles the greates chosen Emperour in the West, it came nothing by the occasion of this Emperesse, but by the falsehood of Leo the Bishop of Rome and his predecessors, that vnder pretence of Images, had rebelled in the time of Leo Isaurus her father in lawe, and vltierly revolted from the Empire of the Grecians, and fledde to the French. Nevertheless the Emperesse Irene by her prudence so laboured the matter, that by the marriage of Charles the greates and her, the West and the East Empire had been re-united into one state, but that by the treason of Nicephorus she was hindred and despoiled. Not long after, succeeded Theodora with her sonne Theophilus. For (saith Cuspinian) hee being a childe was not able to order the reines of the Empire, and the administration of Irene the mother of Constantine, made that the Gretians not vnwillingly receiued the Empire of a woman. This Emperesse was no lesse superstitious for the worship of Images then was Irene, and yet other wise for her politike gouernment eleuen yeares space, she is greatly praised, and her deposition was her sonnes onerthrow. Besides these, not onely Zoe alone, but her sister Theodora after ward together with her, were both Emperres, and had the cheefe gouernment of the Empire. Eudochia also with her sonnes, and after with Diogenes, three yeares. Nowe, if that after the Empire was deuided, Danaus account not these for Emperres of Rome: (albeit the Chronicles doe still so call the East Empire) notwithstanding what shall we say of Theophania the Emperesse, that subdued Rome, and all the coastes about it vnto her sonne Otto? And did not the mother also of Henry the fourth Gouverne the Empire, while her sonne for his youth was not yet able? And howe then, hauing so many examples of Womens Gouernment in that state, while it was entire, & being se-
uered

nered in eyther part thereof: can this saying of Danæus be upholden, that a Woman can-not bee Empresse of the Romaynes? As for that he addeth, that a Woman likewise can-not bee queene: If he referre it to the Romaynes, call her Empresse, or queene, or any other Title of cheefe Souerainty vnder God, so she haue the supreme Government of that Monarchie, either in her owne name, or the cheefe administration of the Common-weale, in the name of another, as we see in the diuersity of these examples, it comes all to one reckoning and sufficiently satisfieth the question of Womens publike Government. And as it was thus of the Romayne Empire, so for other Kingdomes in Chrystendome, of the Lombardes, of Cicilia, Polonia, Suetia, Demnarke, Boemia, &c. Because also we finde that euery one of these haue bene gouerned by Women, since the time they haue receiued the faith of Christe: I referre then ouer to those diuers Regions, which Danæus saith, doe admit the right of Womens cheefe Government, so well as England Spaine and Scotland doe, as appeareth by their particuler histories.

Empresse or Queene.

The gouernment of women in their states.

Nowe when Danæus hath thus farre discoursed of Womens supreme Government ouer empires and Kingdomes: descending downe, hee graunteth Womens supreme Government in inferiour states, and sayth:

But where inferior Iurisdicions, such as are Dukes, earles, Barons, Castellanes, are patrimoniall (or succeeding by inheritance) as in Fraunce: they verily in my iudgement, may be holden and possessed by Women, because these dignities & offices are not cheefe empires.

DANÆUS.

And in my iudgement, this is but a mere shift, and frivolous deuise (if I may be so bolde so to call it) to elude the matter. For although I might shewe, how diuerse Dukedomes haue bene turned into Kingdomes, as Boemia, Polonia, Muscouia, Croatia, Dalmatia, &c. And Kingdomes turned into Dukedomes, as Austriche, Burgundy, Lombardie, Gascoine, Britannie, &c: And some Dukedomes holde the mere royalties, save the bare Title of kinges, acknowledging no superiour Prince, as Venice or perhaps Florence. &c. And in some respect of vassalship, they be feudatories, inferiour to Emperours and Kinges, as Saxonie, Bauier, Prussia, Cleueland, Gelderland, &c. Besides manie that be vntied vnto kingdoms as Nomandie, Guen, Britannie, Lancaster, Cornwall, &c. And holden of kinges in respect of other Titles, as Millaine, Brabande, Holland, Zeelande, Friselande, &c. Besides many Earledomes and Baronies also vnder Emperours and kinges: yet, like in Danæus Iudgement, all these Dukedomes, Earledomes and Baronies, or the moste of these be patrimoniall, that is to say, may passe in the right of succession and enheritance, and so be holden and possessed of Women: then is the Question clearly euicted, that a Woman may be a publike gouernor.

If other states that haue royalties be competent to women: that Danæus hath assayed al his owne arguments.

which

cie patri-
moniall.

Which being graunted it is not the greatnesse or smalnesse nor the quality of superiourity, nor yet the supremacy, any more than the inferiority, & can be a sufficient debarre vnto them. But if any thing be, it must be the nature it selfe of publike gouernment, or else, if she may haue the iurisdiction of a Duchie, Earledome or Barony, she may haue it of a kingdom also. Yea, and in my iudgement, against his iudgement, she may haue the higher dignities much better than the inferiour dignities: because the higher, require the lesse personall exercise of those functions and actions that the inferior dignities & offices do require. And therefore where he sayth:

Danau.

But neuerthelesse these iurisdctions neither can neither ought to be exercised of the same women.

Bridges.

I gladly graunt hereunto, [so] some of these iurisdctions, and [so] the ordinary exercise of them. But this also is against Danæus him-selfe. For if in these inferiour dignities, the iurisdctions may be exercised by another, and yet they may be helde and possessed, and that by patrimony, as wel of women as of men: then what letteth, but that it may be so, and that much more easily, in the supreme gouernment of a kingdom? And withall, this answereth all Canalis and Danæus former argumentes, that a woman can not gouerne an army, nor sitte in publike iudgement, nor can doe those thinges that belong to men. May not these thinges be done in Dukedomes, Earledomes, and Baronies, so wel as in kingdoms? and if they hinder not a womans possession of the one: why hinder they her possession of the other? but here againe Danæus groweth into a mistaking, and sayth:

Danau.

Although this be vtterly euil, and most naughtily receiued any where, that Iurisdiction should be any part of patrimony, and of our rent (or reuenue) and dominion. But so largely stretcheth and rageth couetousnesse ouer all, that it hath made the thinges that are moste holy, as is magistracy, to be patrimoniall, and numbred it in a rent, but attributeth it not to the vertue and doctrine of them, that are capable of the same functions.

Bridges.

This is a moste dangerous conclusion that Danæus heere maketh of this matter. For by this rule, that Magistracy shoulde not be patrimoniall, or that it is vtterly euill and naughtily any where receiued, that iurisdiction should be any part of patrimony: he quite condemneth not only all the auncient birth-right of the Patriarkes, but also the prophery of Iacob, Gen. 49. ver. 10. The scepter shall not be taken from Iuda, and a gouernor from his Loynes, vntill he come with vs to be sent, and hee shall be the expectation of the Gentiles. And was not this promise renewed to Dauid, 2. Sam. 7. ver. 12. And to Solomon 1. Reg. 9. vers. 5. Which promises so continued, vntill their accomplishment in Iesus Chryste, that

This position toucheth too neere the grounds of our faith, besides the spoyle of all princes and kingdomes

cie patri-
moniall.

Verie flande-
rous & dan-
gerous spee-
ches.

How Christs
kingdō was
patrimonial

alwaies either in the supream iurisdiction of the kings, or at the least in some iurisdiction, and that in matters capitall pertaining to the Sanedrin, the Tribe of Iuda, the roote of Iesse, the stocke of David, and Salomon, or Nathan, had patrimoniall iurisdiction. Yea, the high Priest and all the Priests and all the Levites in that time before Christ, had also their iuridictions patrimoniall. And therefore patrimoniall iurisdiction is not a thing vtterly naught anie where, and brought in by the rage of couetousnesse, for it was then brought in by God himselfe. And though that sacrificing Priesthood be ceased in Christ, and the Ecclesiasticall iurisdiction of our ministerie now be not patrimoniall: yet can we not so saie of the Ciuill magistracie, for though Christ be both the King and Priest, prefigured by both their estates: yet sith he would not meddle with the external ciuill state of the magistracie, in such real manner as he medled with the Ecclesiasticall, wherein he both taught personally, and personallie also offered by himselfe, for a full and perfect sacrifice, to translate that Priesthood, and to rest it for ever in his owne person, and founded (in that respect) a newe ministerie vnto vs: but in the ciuill dominion he would not take vpon him the kindome due to him, but all in spirituall manner, confessing himselfe, though to be a King, yet that his kindome was not of this worlde: therefore the ciuill iurisdiction of magistracie and dominion, being allowed of God to be patrimoniall before, (though the Iewes pollicie and ciuill iurisdiction be extinguished,) remaineth entire throughout all Christendome, and ouer all the worlde wher soeuer it be, in the same nature, for this respect of patrimonie, that it did before, as a matter that Christ neyther translated, altered, nor medled withall.

These speeches therefore of Danzus, are most dangerous speeches, and not true. For hereby he vtterly condemneth all Princes titles of inheritance, as wel of men as of women. Yea, hee cleane contrarieth all, that his selfe hereby hath sayd before, and almost euen his owne last words. Did he not saie, that inferiour iuridictions, such as are of Dukes, Earles, Barons, Castellanes, are patrimoniall? And how then saith he heere, It is vtterly naught wher soeuer it be, that iurisdiction should bee any parte of patrimonie? May this serue (trow ye) for a sufficient excuse, to salue this most perillous assertion, because that through couetousnesse, vertue and learning is not alwaies preferred: Where election is to be bled, there (I graunt) vertue and learning is to be preferred. Yea, ther oftentimes, patrimonie is of purpose excluded, although there be both sufficient vertue and learning in the persons. But that the iurisdiction of all magistracie & dominion should goe by election, and none by patrimonie, would not onelie abrogate all that hetherto both in the Scripture, and in all Realmes Christi-
an and Heathen, vniuersallie haue beene approued for good, lawefull, expedient, and necessarie: but would call in question all estates: yea,

Danzus still
confutes his
own posi-
tions.

The dangers
of turning
out patri-
moniall ma-
gistracie &
bringing in
election.

it would turquise and set all the world together by the eares.

I knowe also what Caluine saith on the 17. of Deut. vpon this point. But in reuerence I forbear him, and rather construe his wordes (in the gentlest sense I can) onelie vnto such offices, as may or should still passe by election. Neuerthelesse I wish, that those so excellent men had not measured all states by theirs, but remembred the olde Proverbe, *Major est er- bis vrbe*: and that they had bled in those so important matters, more circum- spect and aduised speeches. For some of our Brethren (I thinke) on theyr credite (if I may not rather call it credulitie) and imitation of such notable men, haue aduentured further ouer the shewes, than standeth with the due obedience of Christian (speciallie Protestant) subjects. Neither haue the disobedient Papists herein the advantage of vs, we beeing so farre from anie of their accustomed rebellious practises, that wee suffer not so much as anie of these incommodious speeches, to haue escaped anie of our dearest brethren, howsoeuer otherwise in Christ we honoꝝ them, and in the Gospel agree with them.

As for that Danæus referreth lastly vs to see the Canon, Mulierem. 33 Quest. 5. of this argument: it sufficeth to refer him also, vnto that we haue already seene, for the lawes full resolution of the same.

Now although on this foresayde occasion, I haue thus farre withdra- wen the, not vnwilling I hope to follow me (gentle Reader) from our Bre- threns Learned discourse, vpon the occasion of their citing Saint Paule, for the vncomlinesse that he reprobued among the Corinthians. 1. Corin. 14. 28. That Women shoulde preach in the Church: Wherevpon, in perusing the iudgement of these excellent men, Caluine and Danæus, they straight lead vs from Womens æconomicall or domesticall and matri- moniall obedience, and gouernment of man, to this question of Womens publike and ciuill gouernment; which they impugne by these arguments and contumelies aforesayd: following with Canalis the French faction, a- gainst the title and right of Womens gouernment: which hath carried me also into so whole a Discourse, that I woulde gladlie haue here stayde the course thereof, with desire of pardon, both of Danæus, (which is, GOD be praised, yet aline, and other wise an excellent ornament in Gods church) that I haue thus opposed my selfe against his opinion, for the danger of letting these things goe clære a waie vnaunswèred (which I mervail be- therto none hath looked vnto) and therefore I thought it not amisse, thus by the waie, to satisfie the scrupulous Reader somewhat in this point, and hope of the easier pardon for this long digression, though not im- pertinent, but much important: yet now, being euen readie to returne to our Brethrens Learned discourse: see how another couple (though an vn- euen paire) of famous writers as were before, Canalis and Danæus: so now Bodinus and Hotomannus, the one (whatsoeuer the other is) pro- fessing

The occasi-
on of this di-
gression frõ
womens go-
uernment.

selling the Gospell, but both, excellentlie learned and of greates estimation. are a-fresh come forth, and renew this question of Womens government: I am therefore for the closing vp of this matter, to crave even a little further patience of the reader, to giue but one turne moze to epyther of them, for the short hearing of a few their chiefest argumentes, and then with all my heart againe haue with our Brethren.

Hottomannus in his 19. Chap. of his Franco gallia, maketh modestlie and wiselie befoze hand, his open protestation, saying: *Primum autem, &c.* But first wee will haue that to be openlie testified, that we dispute not of the ordinances of the Romanes, nor of the right of other Nations, but alonely of our Franco gallia. And he toucheth there but the womens procuration of that Kingdome in the name & right of their sons or husbands, and though hee prie moze narrowlie into their faultes, or laie such faultes vnto them as they deserued not, by the testimonie of other Chroniclers: yet we haue the lesse to regard those quarels, hauing seene inough already euen in France, for the confirmation of our principall question. And if hee start out of the bounds of his Franco gallia, he is to be reclaimed to his own protestation.

Hottoman-
nus & Bodinus
against
womens go-
uernment.

Hottomannus
in Francogal-
lia, cap. 19.

Bodinus de
Repub. lib. 6.
cap. 5.

How much
Bodinus is
blame wor-
thy.

How much
Bodinus is
worthy
praise.

As for Bodinus, is a great deale moze blame worthy, that twisting in generall of the common weale, not onelie vtterlie excludeth Womens government, but loadeth it after Canalis & the French manner, with heapes of vnttrue reportes & cholerik speeches. Who notwithstanding, hauing ben here in England, and with whom my selfe I haue conferred, and hee with his eyes hath beholden the excellencie of her Maiesties government, and in admiration confessed the same, yea, he hath bene toucht of her Maiesties neerer access and gracious conference: and yet see the vntthankfulnesse of the man, that I saie for the indignitie of the fact, of a man otherwise so learned (yet in his other woorkes not without great escapes) *Ad vomitum canis* How much
et *pro laeta ad volutabrum?* Hee hath since contrarie to his certified conscience, and (as some saie) to his solemne promise, not onelie renned but amplified and aggravated his former follies. And where they were halfe hid befoze among his French, he hath now translated them into Latine, as by a tongue vniuersally moze knowen, to deface the government of women in all nations, but alacke poze, baingloious and intemperate man, in the iudgement of all godlie wise, hee procureth but his owne blemish. And yet, to giue him where hee is praise worthy; his one praise; befoze hee enter into this question, euen in the same Treatise, *libro. 6. de Rep. capitulo. 5.* And in concerning a Princes right of inheritaunce against election. And in discoursing the dangers of the states, that are governed by elected Princes, I must needs confesse, that hee hath many singular and worthy observations, and deserueth no small praise and commendations.

guments.

But when he commeth page 738. to womens gouernment, the sozefayde French toie, in the olde tealousie of the English title, straight takes him in the head, and carries him quite beyond all Gods sozboad, further than anie of his Countrimen, and moze fondlie.

And first he maketh a boistions beginning, *Hec amplius oportet ab imperij maiestate quam longissime faminas arceret: est enim Gynacocrasia natura legibus inimica, &c.*

Bodin^{us}.

Moreouer this, we must driue women furthest off from the maiestie of Empire (or gouernment) for the gouernment of women is an enimie vnto the lawes of nature, which hath giuen prudence, strength, magnanimitie, force of gouerning vnto men, from women hath she bereft the.

Bridges

Nature vnre-
formed, and
reformed.

How vntrue this ground is, we haue heard befoze at large, albeit wee haue not heere to consider simplie, the course and force of nature vncozrected, which is vicious and defectiue in all men: but when nature is with grace reformed and strengthened, in such persons as God aduanceth. ¶ If not, yet the defects of nature are no good barre against right of inheritance by Gods lawe. ¶ Else, the inheritance also of many a man Prince, might be likewise debarred.

Bodin^{us}.

But Bodinus sayde befoze, page. 728. *Nec tamen satis est successione regnum dari, nisi proximo cuiq; tribuatur, &c.* Neither onely is it inough, that the kingdome shoulde bee giuen by succession: except it bee giuen to any which is the neereft, that is, to the first begotten male: for so, not onlie the order of nature & of Gods law, but also of all nations euery where requireth.

Bridges.

This is most true, if in want of the male issue, the female be not excluded, for this is neither the lawe of God, nor the lawe of nature, to exclude the parents naturall issue legitimate, from the parents possessions, nor the lawe nor practise (to which Bodinus appealeth) of all nations: but a peculiar deuise of France contrarie to all these Lawes. But when such deuises take place against the right of succession due by Gods lawe, the lawe of nature, and the lawe of all nations: How how Bodinus confuteth himselfe euen by his owne examples, page. 729. *Nam quoties natura ius illud inter principes violari contigit, &c.* For so often as that lawe of nature shall happen to be violated among Princes, most grieuous warres (such as wee

Bodin^{us} ex-
amples con-
fute himself

Bodin^{us}.

read there were, among the posterities of the progenie of the Ottomans) and most lamentable murthers of their kindred did insue: as when Amulius the younger brother, gate the kingdome of Albania from Numitor, & Aristobulus gate the kingdome of the Iewes fro Hyrcanus, For the ciuill warre: coude euer finde an ende, vntill by the sentence of Pompey the great, the kingdome was restored to Hyrcanus: notwithstanding Aristobulus seemed to bee borne for gouernment, and the other vnfit thereto. Which reason hath oftentimes caused the parents them-

themselves to disturbe the rights of their children.. For when Ptolomeus the sonne of Lagus, breaking the lawe of Nations, gaue the kingdome of Egypt to the younger : hee caused the lawes of nature to bee violated, by the one brothers murthering of the other, Ptolmeus Phisco offended in the same errour. Who (beeing induced by the perswasion of his wife) preferred the younger before the elder. But when the Father was dead, the people expelled the younger, and restored the Scepters to the elder. Anaxandrides also, the king of the Lacædemonians, tooke the kingdome awaie from Cleomenus his eldest sonne, that the younger might raigne, not without great grieve of the people, because that (vnder the shew of vertue) the lawes of nations were broken, as Herodotus writeth. And although Pyrrhus had appointed the most valiant of his sons to bee the king to come : the people for all that preferred the eldest, which was more vnmeet for the warre. For, neither the vertues of the body or of the minde ought to be so esteemed, that for them we should swarue from the common Lawe of all nations.

*Ptolomeus
Lagi filius.
Anaxadrides*

Pyrrhus.

Thus writeth Bodinus, and more at large. *Pea, adding this withall,* page. 730. *Nec tantum propter ignauiam et inertiam primogenitus ab imperio non est repellendus, sed nec propter corporis deformitatem quidem.* Neither one lie ought the eldest to be repulsed from the gouernment, for his slouthfulness and dulnesse : no, nor yet for the verie deformitie (or mishapenesse) of his bodie. Albeit by the lawes of Romulus and Lycurgus, it were lawfull to kill the monstrous births : notwithstanding, the Lawe of God suffereth not the prerogative of the first borne, to bee taken awaie by anie deformitie of the bodie. Which thing the Senate and people of Hungarie adiudged, in an example worthie memorie. For when Ladislaus was childlesse, hee adopted Almus his brothers younger sonne, refusing Coloman whome he commanded to bee entered into holie orders, and to be sent (as it were banished) ynto Parise, to take from him all desire of affecting the kingdome. For all ouer the whole state of his bodie hee was deformed, a stammerer, a buzzard, a limper, a crook back. Neuerthelesse when the king was dead, the Cities and the people had rather call that monster to the gouernment, than suffer the gouernment of the younger, and by their Embassadors obtained of the Bishop of Rome, that hee might be disgraced of his orders, sent home, and marie a wife. And no otherwise did Agefilaus, being a lame dwarfe gette the kingdome of the Lacædemonians (expelling the bastarde Leotichis) his aduersaries in vaine complaining, that they had a halting Kingdome.

*The Inwe of
nations ought
not to be
broken for
the vertues
or defects of
the minde
or bodie,*

*Colomans
deformitie.*

If nowe these reasons of Bodinus doe holde in the weaknesse of such men, doe they not holde in the weaknesse of a Woman? And then howe much lesse debarre is the onelie weaknesse of her sexe, when the Woman

Bridges.

gument. besides the right of her tile)excelleth,not onells in all due proportion & naturall gifts of bodie : but much moze, in all heroicall (at least, in all requisite and princely) vertues of the minde: and perhappes,excelleth most men Princes, yea, few men at all therein comparable?

Bodinusr. But Bodinus goeth further, *At etiam diuina lex, &c.* But the lawe of God also hath not onely bereft them the gouernment of the common weale, but also the gouernment of the familie. When as expressly it subdueth women vnder the gouernment of their husbands. And hereto he quoteth Gen. 3.

Bridges. We haue sufficientlie and at large answered already vnto Canalis and Daneus for this point, concerning the difference of the æconomicall and pollicall gouernments. The lawe of God speaketh expresse of the æconomicall gouernment of the husband. And yet euen in the æconomical gouernment, if the woman be a virgin, hauing no parents, or a widow: may she not then be chiefe Ladie, mistresse, and gouernour of her owne householde gods, and of all the persons in that her family: but that another must be her gouernour in the same? And yet, there are many things in a familie, and in the lawes and administration of an householde, that she in her owne person is as unfit, and perhaps as unable, to doe or exercise, as in a common weale, neuertheless this letteth not by Gods lawe, but that shee not hauing anie husband, is the chiefe gouernour of her householde.

Bodinusr. But for the common weale, Bodinus addeth:
Bodinusr argument for GODS plagues. And almightie God so often as he testifieth, that he will most sharplie reuenge himselfe on the enemies of his name: hee threatneth that they shall be subiect to the gouernments and lawes of women, as though that were the most extreame of all euils and calamities.

Bridges. Bodinus being no great nor sound diuine, may the more be bozne with, in misquoting the Chapter, and perchance that is not his default: but his mistreporting of the holie Scripture, is in him lesse excusable. In the 8. of Esaie God indeed threatneth curses, and most dreadfull reuenge on the enemies of his name: but no such curse of womens gouernment, but a curse of the gouernment of such as were men. If he means the third Chapter of Esaie, we haue answered the same vnto Daneus, and the same answers may serue him, though no Protestant. Yea, I thinke, that when he came in to England, he wished in his heart (if he loued his Countrie) that Fraunce were cursed no worse of God, vnder their king: than England (God be praised for it) is vnder our Queene. The Prophet speaketh indeede not of anie curse, threate, or plague of God to come to the state by heroicall women: but by effeminate men. Yea, he that promised that curse: promised (and that by the same Prophet) this blessing: And Queenes shal be thy Nurses

In the Church of Eng. for Eccl. matters. 10. Booke. 889 Bodinus ar
Nurses. It were better for that state of Gods Church in France, if they felt
the comfort of this blessing.

Moreover (sayth he) the Romane lawes haue withdrawn women
far off from all ciuill offices and publike functions, not onely for that they
want prudence (as Martian thought, when among all women, hee sayde
onely Pallas wanted a mother, beeing begotten of Iupiters braine, that
it might bee vnderstoode wisdome could not follow from women) but
also that mens functions, are contrarie to the sexe and shamefastnesse of
women.

Bodinns.
Bodinns ar-
gument frō
the Romane
lawes, and
the reason
thereof.

If Bodinus had anie shame, or grace, or truth, or wisdome, or wit, but
so meane as might becom such a man, hee woulde neuer haue let these
wordes escape him. Doth he thinke to plaie out the matter thus with this
vnsauouris test that Minerva had no mother, of whom for her wisdome
the Poets sained that she sprang out of Iupiters braines? Was not Bod-
inus brainlesse: or had he more braines than wit, when hee wrote this?
What Martian testeth (whether he meane Martian the Emperour, or Mar-
tianus Mineus, or Martianus Rota) is to little purpose. If Martianus the
Emperour had not found that the Emperesse and virgin Pulcheria had had
both wit, wisdome, and prudence in government of the Empire, hee had
not come to the government of it.

Bridges.

Haue not diuerse women both Audenes & subiects excelled in prudence?
If Bodinus did not leaue delight to alleadge Poets than Scripture, hee
shoulde haue found many commended for their great wisdome and pru-
dence, farre passing Pallas. If the Poets also did not rather giue vs to vn-
derstand, in the person of Pallas, that not onely in man, but also in woman,
wisdome and prudence, namelie of government in peace and warre,
was the onely and speciall gifte of God, comming not by the parents, fa-
ther or mother, but that God of his mere influence, inspired this gifte of
prudent government not onely to man, but vnto woman, euen as he
pleased, and as we reade the examples, and finde the present experience in
our Pallas, such another in deede, as France could neuer shewe the like, and
therefore Bodinus braines did lesse conceiue it.

The excel-
lence of
diuerse wo-
men in pru-
dence.

As for that hee sayth of the Romane lawes, and the practise of their
estates, wee haue verie sufficientlie inough sene the quite contra-
rie. And haue likewise discharged that shifte, that for Women to deale in
mens functions, is contrarie to their sexe and shamefastnesse. The pub-
lik supreme government of a kingdome is no such peculiar function of
a man, but that it is competible both to man and woman, and the calling
and gifte of God, in which estate, they (whosoever) represent God and
his power: in regarde whereof, neither person nor sexe of male or fe-
male is respected, as wee haue sene, not by Poettes fictions, but

gument.

by eliers testimonies and examples of the Scripture. And yet, euen Poets recommende vnto vs some wise women for their gouernment, besides Pallas.

Bodinus.

Bodinus ar-
gument a
minore ad ma-
iur, and his
examples.

But here Bodinus comming to examples, telleth howe nothing troubled the Romane Senate more, than that the Emperour Heliogabalus brought his mother into the Senate, not to giue her sentence, but to beholde that most holie assemblie of the Citie. Which also (sayth hee) seemed newe vnto our auncestours, when Mawd the Countesse of Arthoise was present, while the Councell iudged Robert Arthoise his cause. But, if it seeme absurde and ridiculous for women to intermeddle in the functions and assemblies of men: much more absurde ought it to seeme, that those things which appertaine to the maiestie of the gouernment, should be laide open to the lust of women: but most absurd to beare the Scepters.

Bridges

If Bodinus would tell the truth, I thinke he woulde saie, that the Senate of Rome, although at that time (God wot) not verie holie, was a little moze troubled with the presence of that effeminate and monstrous Emperour, and with his most dissolute gouernment: than with his mothers onellie comming into the Senate house, and there, so much as but looking on them. If neither she no; he had attempted farre worse things than that, neither the Senate no; the state had bene much troubled or hurt by them. Mœsia both the graundmother of him, and of Alexander Seuerus, and Mammea, Alexanders mother, did moze than thus in the state of gouernment, and that without offence vnto the Senate, or detriment vnto the state. But whatsoeuer they did, haue we not heard of many farre better examples, than that wicked mother of the monstrous Heliogabalus? As of Debora, sitting in iudgement: of Iudith, making her oration before all the assemblie of the Elders and people: and of diuerse others. Doth Bodinus come in with such an oueris and amazement, at the onellie comming of a woman into an assemblie, and but beholding, or hearing of the Iudges? Neither Moses in his sitting in iudgement, no; Salomon in all his roialtie, was euer so daintie: but that euen women also might looke vpon them, yea, and priuate Women come themselues, and pleade theyr rightes before them, and heare their inditements. But it was newes in Fraunce, to see a woman but to come into the place onellie, and standing by in silence to heare, how a matter was adiudged. If Bodinus would looke better on his owne Countries olde Chronicles, or but consider those that we haue noted, it would not seeme so new a matter. But whatsoeuer that Mawde made there: our owne Countrie hath a better example, of a moze noble Mawde the Empresse, and that had no small roialties in Fraunce to, besides many other far moze excellent women, that haue spoken many notable publike speeches, both with the praise of God & man, & to the benefit

of

Moses, Da-
uid, Salomō
and other
Princes, per-
mitted wo-
men in the
assembly of
iudgements

of the Church and common weale. So that, it is no such absurd nor ridiculous thing, for such women as haue lust cause, to bee in open assemblie. Neither is this any lapping of themselues in mens peculiar function. And therefore, for anie thing in this argument, which Bodinus on these examples sheweth, *a minore ad maius*: Women may gouerne wel enough, & beare the roiall Scepter, that God putteth into their hands. Not, that the things which appertain to the Maiestie of gouernment shuld be laid open to womens lust: nor to mens lust neither, but not to be locked up frō their right. These are but ouerlustie speeches for so graue a man & so weightie a matter, but more vnseemly for goble Princes Maiesties.

Heretupon he frameth a Dilemma. For first (saith he) there is one of these two. Either the woman shall bee ioyned in mariage, or else she shall gouerne by her selfe. If shee marie: yet notwithstanding it is womens gouernment: because she marieth with that lawe, that the rightes of the Maiestie & gouernment may remaine together, but not to her husband. For that expressly was excepted, when Isabel Queene of Castile was married to Ferdinand king of Aragon. And the same againe was called vpon, in the mariage of Philip Prince of Spaine, and Mary Queene of England. Which also was prouided for, in the mariage couenants of Sigismund the Emperour of the Germanes, & Marie Queene of Hungarie, whome her subiects called King Marie. Which lawes were made with most vnequall conditions, sith that the husband, which by the law of nature is the head of the family, and hath the gouernment domesticall, is compelled publikly to the womans gouernment, because the gouernment domesticall hath nothing common, with the gouernment publike. And hereto he quoteth the ciuill Lawe, *Uxor non agit ad Trebell.*

Bodinus his
Dilemma.

And can Bodinus see this manifest difference: and not see withall, how he fully answers his Dilemma? But we haue seene this also sufficiently answered before, both in the examples of Debora, & the queen of the South, & diuerse others. As for the couenants in these mariages, were verie good & necessary for both estates, & nothing dishonorable to the husbands. So, not that tearme of the Queene of Hungary, that was called king: if we understand it as our Lawiers do, that, be the person raigning, man or woman, yet the law for the dignitie of the sexe, still acknowledgeth all as king. And as the Scripture containeth Eue in the name of Adam, & women & children often, in the generall name of man. And this both Bodinus owne example that he alleadgeth hereunto, confirme.

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For (saith he) when Fabius Maximus, which was called Cunctator, the delaier, riding on horsback, approched neere his sonne being Consul: he was of him comanded to alight, whē as (the father) might by his fatherly authoritie haue killed him, *indicta causa*, without hearing the cause.

Bodinus ex-
ample of Fa-
bius Maxi-
mus and his
sonne.

How vnadvisedly of so famous a lawier, and learned historian was this

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spoken:

gument.

The ciuill
law misalea
ged by Bo-
dinus.

spoken? Could Fabius Maximus at that time being but sent as a Legate vnto his sonne, then Consull, & chiefe magistrate of the common weale, haue put him the chiefe magistrate to death, and that without his cause heard? Was the lawe that he quoteth, *In suis de liberis et posthu* (which is long since abolished & of no force) to be vnderstande so absolutely & in generall, that it admitted no exposition, no, not of the publike and chiefe magistrate? Yea rather, is not the chiefe magistrate (in a higher thā the natural & priuate respect) the Father of the Countrey & common weale, & so, of e- uery particular person or priuate Father? Which thing Fabius Maximus did well consider, that his sonne Fabius Gurges did represent in his magi- stracie & politicall fatherhood, an higher estate and maiestie, than for that time his naturall fatherhood could compare vnto. And therefore he aligh- ted forthwith, as he was commanded, & obeieith his magistrate, not his son, & reioyceth in his sonnes doing, that he could thus wisely discern between the states. Which example (with others in the Scripture, of Iacob and Io- seph: of Salomon and Bethsabée, cleerey confuteth Bodinus dilemma, & euidenth all the cause. For, if this be no blemish to the Father to obey his sonnes commandement & publike authoritie, not in respect he is his na- turall sonne, but his ciuill father, nor any absurditie or inequalitytie in the sonne, to ouer-rule & command his Father, not as his priuate Father, but as his politike subiect: (for the proportions of this rule & obedience, are not here Arithmetical, but Geometrical, & the iustice of the distributue, not comutative:) how is not this absurditie of Bodinus, and these vnequal lawes (as he supposeth) cleerey answered: when the woman obeieith her husband as her husband, & yet, the husband obeieith the wife as his prince as we haue seene before in the example of Debora & her husband, not he, but she being iudge of the people, & so, in that regard, his iudge also: with- out any inequalitytie or absurditie. Yea, much more easie may this be in the state of man and wife, than in the state betwixt the Father and the sonne: the sonne owing far more obedience to his Father, & the Father hauing more authoritie ouer the sonne, as his sonne: thā the husband hath autho- ritie ouer the wife, or the obedience that the wife oweth to her husband. But since these authorities (as Bodinus cannot chouse but confesse) are so distinguished, that the one hath nothing comon with the other, the pub- like with the domestical, the naturall with the ciuill: this iustice that giueth in each proportion *Singula singulis*, wil neuer confound these things, nor be- rene anye partie, sonne or wife, of their honour in the one, for their seruice in the other, but let both stand intier in their states.

Vasthi.

The other part of Bodinus dilemma, if the Queen marrie not: because it is nothing but an heape of contumelies against womenkind, with more impotent inuectiues thā we haue had before in Canalis: both for the hono- & shamefastnes of the sex, & for the verie shame of so learned a mans forget-
getting

getting himself, I passe it over as a fallation *ab accidente*, as was the other part of the argument. The examples of Vasthies arrogancie & disobedience is nothing pertinent. The souerainty of the kingdome was not in the right of her, but of her husband, & so, in all respects she ought obedience. As for the examples of Ioane Queen of Naples, Athalia, Cleopatra, Zenobia, Irene, &c. We haue already heard of many better, & haue seene also what is to be sayd, of the most & worst of these women. But hee ought not, for more obdiousnesse to slander anie, as that Cleopatra (to raigne alone) slue her brother: so many credible stories testifieng the contrarie.

These are the best of the arguments that he maketh. For all the other, (saue that which he hath of the Salik law) are not arguments: but his ouermuch intermedling in matters of estate. As for the byging of the Salike lawe, wee haue seene before many better consultations of it, than he alleageth anie confirmations. First, after he hath set downe the words of the law it self: *De terra vero Salica nulla portio Hereditatis Mulieri veniat sed ad virilem sexum tota terra Hereditas perueniat*: to proue this law, page, 745. he saith. *At etiam Childeberti, &c.* But also by the edict of Childebert king of the French, the which is comprehended in the Salik lawes, wherein the nephues are called to the succession of the grandfathers, the women are remoued a farre off.

Bodinus argument of the Salike lawe.

The Salike lawe.

How doth not this deuise bewray it selfe, ent as the asse in the lions skin, by his ouer long eares? saue that this forgette, by his ouershort reckoning of Childeberts time, sheweth that these Salik lawes are nothing so ancient as they pretend? For if this Edict of Childebert be comprehended in the Salike laws, and the Salike laws were made by Pharamund. There is not a nephew succeeding the grandfather, but rather the grandfather succeeding the nephues nephew. If not the great grandlie, father to these Salike laws, intruding it selfe to exclude womens government.

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But to iustifie this better, saith Bodinus. And verily if there were no Salike lawe, when as for the tipe of the gouernment, there was strife between Philip earle of Valois & king Edward: & Philip maintained the Salik law: *Lege Voconia*, by the law of Voconius: but Edward maintained the protection of his cause by the hereditarie laws of the Romanes: a decree was made by the consent of all the Fathers and Princes, that no man in that disputation, should vse the authoritie of forain laws: but that euery man should study to interpret the Salike lawe for his right. To what purpose should they so doo, if there had bene no Salike lawe?

Bodinus.

What kind of reason shall we call this? Might not Philip and his associates saue such a law: or might they not increase it, or misconfer it, if there had bene anie such an one? Might it not haue ben as well antiquated and altered, as long before that time Voconius lawe was? For if Voconius Lawe had at that time stood in force, howe coulde King Edwards

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Edwards

gument.

Edward haue pleaded his right frō the Hereditarie lawes of the Romanes? Was not Voconius and his law Romane? But such broken stufte as Voconius laue, was good plea for Philips broken title. and for the Salike laws defence. As for king Edwards plea from the Romane hereditarie laws the in force, sheweth that the Romane laws were not against womens titles. And that they wer in force also euen in France, which was a good plea. Albeit King Edward pleaded higher, euen from the law of nations, and from the written lawe of God.

The foule
practises of
Philip for
the vphol-
ding of the
Salike lawe.

Pea, but (saith Bodinus) when Philip made a decree with the consent of all the Fathers & Princes, that none should vse in this disputation the authoritie of foraine lawes: but euerie one studie to interpret the Salike law for his right: why wold they so haue done, if there had ben no Salike lawe? This is a proper prooue of the autentike force and truth of the Salike law, and praise of their upright lawes, that they set out, to vphold their Salike law withall. When Philip saue that king Edward pleaded the law of God, the lawe of Nations, and the ciuill lawe of the Romanes, which law stood then forcible euen in France: by & by he forbade such pleas, and calleth them all foraine lawes. So that, for this Salike lawe, the French nation renounceth the lawe of all nations, yea, maketh Gods lawe a foraine lawe, to bring in this Heathen Salike lawe. Was not this Philip a most Christian king that made this decree? And why the used he Voconius law? Was not this foraine? But in forbidding al foreine laws, did he not forbid the Salike lawe withall? Which was a law (if there were anie such) of the olde Francs, & at that time (as yet now, & long before) of the germanes, bordering on the riuer Sala, & not nere anie part of Gallia. He forbiddeth al men to vse anie so much as disputation, in these other lawes y were not forein. Where learned he this example? of them that forbade the Disciples to speake anie moze in Christs name? But Philip goeth further, charging not onely to vse onlie y Salike law, but to studie also how to interpret it for his right. What meant he by that would he haue them studie to hale and withe with their misconstructions, the interpretation of the lawe for his purpose? What a foule practise was that, and indeed if we confer this with their own Chronicles, we haue heard, how (when he could not stop their mouths thus, that among the French defended king Edwards title) he put them to death.

Bodin^{us} his
sorie conclu-
sion of the
Salike lawe.

Pea, but (saith Bodinus) could they haue done this, had there bene no Salike law. And is this then Bodinus his best conclusion? God wot, this is but a sorie conclusion to proue the truth of this law, or the force of it: when Philip was faine with such vnlawfull lawes, yea, with death it selfe to restrain the that called the credit therof in questiō. But I wold learne, what Philip meant by this law, that they shuld studie to interpret the Salik law for his right? Doth this law the admit diuers interpretations, & y such interpretations, y it may be interpreted other wise than Philip commanded the

to

to studie how they might interpret it for his title: And that they must bee
 fain to studie out such an interpretation of the law? *Dea veritie.* For if we
 shall reade *Hottomans Francogallia*, cap. 8. (although hee also be against
 womens government.) He sheweth, how greatly both the *Hystoriogra-*
phers & also the *Lawiers* haue erred: In so much (saith he) that almost the
 errour hath mede the lawe. To the confutation whereof, after he hath
 shewed, of the second kingdome of the *Francons*, the one in *Gallia*, now
 called *Fraunce*, the other beyond the *Rhene*. at the river of *Sala*, from
 whence those *Francons* were called *Salij*, or *Salikes*, whose both king-
 dome & name is now well neere worne out of vse: he telleth of their four
 peeres and *Indges*, *Wisogast*, *Arbogast*, *Salogast*, *Windogast*, and that fro
 this *Salogast*, they saie, that the law was found, which of him euen to this
 daie is called *Salike*, of his name, whereby theyr errour may bee reponed
 that name the *Lawe Salike* of *Salte*, that is, *prudence*: or that thinke the
 word *Gallica* to be corrupted (into *Salica*) then the which, nothing can
 be spoken more absurd. But farre greater errors haue sprong out of the
 same fountaine. First that by those authors it was beleued, that the *Sal-*
like lawe did appertaine to the publik right of a *Citie* and *Empire* (or go-
 uernmēt) of the hereditarie successiō of a kingdōe. For the *Tables* of the
Salike lawe were found and brought forth to light not many yeres hence.
 By the inscription of which it is knowen, that they were first written and
 set out about the age of *Pharamund*. But in those ther is extant this one
 Chapter. Title. 62. No portion of the inheritance of the *Salike land* pas-
 seth to a woman, but this the mans sexe doth obtaine, that is, the sonnes
 succede in the same inheritance, But where among the nephues & their
 children, after long time contention is raised *De allode terra*, of the own-
 ship (or right) of the land: *Non per stirpes, sed per capita diuidatur*. Let it bee
 diuided not by the stockes for issues, but by the polles. The like *Lawe* is
 extant *apud Ripnaries. Tit. 58.* and also *apud Angliis. Tit. 7.* Where it is so
 far off fro that that it was ordained of the inheritances of kingdōes, that
 those laws appertain not so much to the successions of fees, but onlie of
 ownships, (or the things that are ones owne) although indeed a dowrie
 was assigned vnto the woman out of those ownships. Thus saith *Hotto-*
man of this *Salike lawe*, whereof the *French* erre so foulie, and make such a
 boasting. As for that he addeth, Howsoeuer it be, first this is euident, that
 although there be extant neither anie Chapter of the *lawe Salike*, nor yet
 of the *French lawe* by which women are put backe from the inheritance
 of the kingdome: notwithstanding the institutions and manners of the
 nation, kept with such a consent of ages, holde the force of a *lawe writ-*
 ten. This is vltimum refugium, and the strongest string that *Hottoman*,
 (when all is done) can finde to uphold all that controuersie withall. But
 sith that string hath bene so often crackt (as we haue seene already) by the
 French

Hottoman
 confuting
 the great er-
 ror of the
 French hi-
 storiogra-
 phers & law
 yers in mis-
 interpreting
 the *Salike*
 lawe.

The verie
 wordes of
 the *Salike*
 lawe.

*Feudorum
 *Allodiorū.

A weake
 hold and of-
 ten inter-
 rupted.

Thereason
why, leuing
the learned
discourse, I
haue dis-
coursed thus
farre on this
matter.

French otuie Chronicles:) both Hottoman and Bodinus may be now dis-
missed in good peace for that matter, and likewise Danæus, with all due re-
uerence. By whose & Caluines Questions about womens government,
we haue discoursed out thus far from our Brethrens Learned discourse,
upon occasion to answer our Brethren, for that they note, of S. Pauls re-
proving the vncomly disorder, of womens speaking in the Church of the
Corinthians. By the which, searching after my plaine and ordinarie man-
ner, what Caluine, Beza, and Danæus said on this matter: and at the first
chop, meeting with such their foresaid arguments, I thought it verie neces-
sarie, albeit *Impar congressus Achilli-Troilus*, yet thus farre forth to oppose
my selfe, euen to so famous men in these matters. Which I haue the rather
hazarded my selfe vnto, onely least anie scruples of these inuectiues against
Womens government, might sticke in anie of our Brethrs. mindes, by mi-
stakeing the Apostles words, through ouermuch credit of these most famous
writers, I meane, speciallie Caluine, Beza, and Danæus. If our Brethren
shall saie, that all this was the moze needlesse, sith they which make this
Learned discourse, doe acknowledge her Maiesties publike and supream
government in the Church of England. Would God they did so, as they
ought to do. When indeed we should not need these questions, but ioyne toge-
ther in al dutiful obedience vnder God, to her Maiesties lawes in these mat-
ters. But, to our grief we see, yea, to our shame, al the world cries out ther-
on, it is not so. It is but nice daliance. We grant a forme of wordes (as we
saw both in Caluine a Danæus) & we impugne the matter. Howbeit,

because to our greater grieve, we shall yet see this moze &
moze, throughout all this Learned Discourse:

Let vs now returne, & heare againe

our Brethren the Lear-
ned Discourses,

The

The argument of the 10. Booke.

THe 10. Booke concerning the Ceremonies of our Church, for the fruitfulnessse, vse, and vrging of them. Whether confirmation of children by the Bishop, and the churching or solemne thanksgiuing of women after child-birth be utterlie to be reiected. Whether the dead should be buried without anie ceremonie, forme of seruice, or sermon, or presence of the Pastor, &c. For hot contentions in small matters, & of a true pastors dutie about the Churches constitutions. Of the Pastors authoritie in common with the elders. Of the power of order and iurisdiction. Of Timothies authoritie, & of the gouerning Elders authoritie. How vnnecessarie and daungerous to the state and magistrates, the erecting of these supposed Seniors would be. Of the remouing all vsurped authoritie. What kind of mastership and office of being greatest Christ allowed: and of tyrannizing in the Church. Whether all the rules of gouernment and pollicy be set downe and prescribed in Gods worde, as the doctrine of faith, and precepts of morall life are. Whether a Bishop haue any separate authoritie frō others, or the Apostles had any such authoritie, and whether Paul deliuered anie such to Timothie. Whether his rules to Timothie be generall rules to all Bishops of their authoritie and manner of ordaining Ministers, & iudging of them. Of Paul and Barnabas elections and ordainings. Whether separate authoritie inferre sole and absolute Monarchicall authoritie. What regiment Christ left to his church, and of his sentence Matth. 18. ver. 15. for the consent of the household seruants, and whether we should consent vnto our Breth. or our brethren to vs, in these ceremonies. Whether all that consent haue authority & that equal. Of the difference of the churches, and of the Persons authorities in them.

The lear **BY** which it is euident that Saint Paules wordes are wrested of some, *ned disc.* cleane contrarie to his meaning, to make him a patrone of idle, if not hurtfull ceremonies, maintained more vpon will than reason, or graunted, of Gods word, vnder the coulour or order and decencie, not onelie with neglect, but also with great hinderance of Gods building, by spoiling the Church of so many learned pastors.

We vse no wresting of the Apostles wordes.



Dapplie Saint Paules sentence, Let all things bee done according to order, to the patronage of hurtfull or of idle ceremonies; I graunt, were an euident wresting of his wordes. But this would be proued, and not sayd onelie, that we so doe. *Will* haue saene and proued too euidentlie, howe our *Bzethzen* are overbolde to wrest Saint Paules wordes, other wise than either he spake or meant. As for vs,

We haue no maintenāce of idle and hurtfull ceremonies.

we maintaine no idle Ceremonies, & much lesse hurtful. If anie such shall be shewed, we are as readie as anie our *Bzethzen* in all humble and dutiful manner, to desire the abolishing of them. But we hope all such are by law and order already removed. Would God our *Bz.* would remeber by whose indeauour they are taken a waie, and in thankfulness be contented. For what ceremonies can they proue, are by anie authoritie commaunded to be vsed, that are idle and hurtfull? Haue we anie at al, erept those that either God himselfe hath prescribed, or we haue ground and graunt of the lawfull vse of them, out of Gods word? or that, being of their nature mere indifferent, haue as much reason as will for them to be vsed, not vnder the coulour, but in verie deede, onely for order and decencie, & so consequentlie for edification, and not other wise. And may not indifferent ceremonies be so vsed? And both the Ministers and the people, so farre forth bee bound without scruple of conscience, and matter of Religion, but onelie for obedience sake, as matters of decent comelinesse, and the edification of quiet order, to vse them: and yet neuer (vnder the coulour of preiudice to the libertie of Christianitie) to disturbe the peace of the Church, the course of the Gospell, the obedience of the Prince, for the resisting of them? Verily, if anie here by doe hinder the building of Gods Church: our *bzethzen* herein haue to take great heede, that make so great, and so vnnessearie troubles in the Church, for these Ceremonies, with great hinderance of Gods building. As for our partes, if anie such Ceremonies as these, indifferent in their owne nature (saue that by order they bee appointed) were also removed: we doate not on them, but could well trowgh bee content, so that by order and lawe they were removed, and some other as comelie and decent ceremonies, by her *Maestties* authoritie, and by our whole Churches consent, were orderly ordained in their places. But thus
cere-

What ceremonies, & how we vse them

disorderlie to take these a waie, and that with such reproches, both of these ceremonies & of all those that only in this manner, for externall order, and obedience sake, doe submit the to leaue it free to euery congregation, to call all our ceremonies off, or to take what other new they shal like better, & to alter them also as they list, either euery man, or euery congregation, at their pleasure: or though they would ty themselves moze strictly to them, yet lining al vnder one state, to innouate or abrogate any authorized, without the licence & authority of that state: this were (me thinks) not onely an vndecent & disorderly thing, & nothing furthering, yea, greatly hindring the building of the church: but very dangerous both to the higher powers & to the whol realm. And as for the hinderers of Gods building, by spoiling the church of so many learned pastors: we know not any church, or learned pastor therein, that need so to be spoiled, except that any, moze vpb will than reason or learning (be they other wise neuer so well learned) doe wilfully withhold themselves from doing their moze important & necessary duty, in yelding vnto (though not necessary nor waighty ceremonies, in their owne nature: yet) so necessary & waightie in y manner as they are ordained and prescribed: that at leastwise, they ought to tollerate them, for feare of great dangers in these perillous daies, (although they wished them away) & not to spoil the Church of themselves, & of their ministry, nor to make such troubles and diuisions in the Church, for the removing of them. Which is nothing according to the duty eyther of faithfull ministers, or of loiall subiects, as they ought to be, and (these controuersies set aside) I trust they are.

There are besides these thinges, certain other matters: as confirmation, churching of women, buriall of the deade, thought to belong to the office of a B. or pastor. Whereof the first two are meere deuises of men, and ought to haue no place in the Church of Christe. The other, albeit it be to bee retained with a certain honesty, yet it is not to be tied to the proper office of a pastor.

There are now 3. other matters, confirmation of those y are baptised, Churching or publique thanksgining of women, after their deliuerance from child-birth, and lastly the buriall of the dead, which our brethren find first this fault withall: that they should be thought to belong to the office of a B. or Pastor. This goeth very hard, that none of all these thinges, may not only not be tied to a B. or a Pastors office: but that they may not bee so much as thought to belong vnto them. Their reason is, that the first two are meere deuises of men, and ought to haue no place in the Church of Christ. And is confirmation to be thus symple condemned, and that as a meere deuise of men? If they said, such confirmation, as the apertaries of the gospel bled, as, to make it a sacrament, or to tie it to necessity of salvation: or to vse it with any of the superstitious trinkets that they prophaned

The learned disc.

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Bridges.

Whether
confirmatio
Churching
of Women,
and buriall
may bee
thought to
belong to a
Pastor.

What confirmation we vse & to what purpose.

it withall, or to hold any of the errors that they maintained about it: then indeede this speeches should haue had good pretence. But we vse none of all these things, but such a reuerend order, as in all pointes is agreeable to the manner of the very Apostles: to understande in what sort the parties were baptized, to see that the parties which were baptized (because they are included in the covenant, that God would also be the God of our seeds) should not beeing growne to understanding, openly before that pastor, which hath the superiority of Episcopall dignity which we haue proued, that from, and in the very Apostles times, some pastor had, among & ouer some other (his fellow pastors) declare the summe of their faith, and he especially lay his handes on them, and pray for them, that God would more and more confirme them in that faith, in which they were baptized and haue professed: as the Apostles used to lay their hands, and to pray for the confirmation of such, as by other pastors had bin baptized and shall we call this order, a meere deuise of men? and say, that it ought to haue no place in the Church of Christ? True it is, that at the so doing of the Apostles, they receiued commonly withall the miraculous giftes of the holy ghost, according to the dispensation of that time. Neuerthelesse, that was not their onely ende: nor the order of laying on of handes vpon them, which were to be confirmed by him that was the foresayde apostle, vnto whom the superiour Episcopall dignity among the Pastors was committed, did so cease: but was continued, both in the Apostles times, while any one of them James, Iude or Iohn were liuing without any contradiction of them: and so, simply was used, according to the Apostles maner, til the other additions after ward, as that of Chrisme, &c, were ioined vnto it. Which addition Chrisme, though it be very ancient, yet we reiecting it as a meere deuise herein of men, & reducing confirmation to the first simplicity of prayer & to the ceremony only of laying on of handes, especially by those that haue the foresaid episcopall superiority: why should our brethren here asfirm, that it ought to haue no place in the Church of Christ?

Chrysost.

Melancthon

But this so hard censure of theirs, neither agreeth with those our Brethren of the German and Saxon Churches: nor yet with Caluine in Geneva. Melancthon in Analif. Locorum com. saith, Confirmation among the auncients, was a triall of doctrine, in which they that were to be confirmed, did recite the sum of the Christian doctrine. Whereunto was added publike praier for them. But of the Apostles was added also, imposition of hands, which the manifest giftes of the holy ghost followed. As for that popish confirmation, is altogether a voide and idle ceremony. Neuertheles in the meane time, it should bee profitable for the triall of doctrine, to be made with the publike prayer for them. Which certainly should not be in vaine. Herbrandus in compendio theologiae, following Melancthon, and writing of confirmation, sayth: What doost thou think of

of Confirmation? properly it is not a sacrament, But in the ancient time it was a triall of the Doctrine, made in the Institution of Christian religion, (as the Catechisme is among vs) in the which, they that were Catechised, did render a reason of their faith, and did testify, that they embraced this onely religion, and to dissent from Ethniks and from heretikes. Which being publicly done of the B. the prayers of the Church were added, with the imposition of hands. At which imposition, in the time of the Apostles, they were manifestly endued with the holy ghost. As it is manifest in the Acts, the 19. chap. Afterward by successe of time, when myracles ceased in the Church, the ceremony of the Imposition of handes was neuerthelesse retained. Whereby those that were baptised, were prepared to the Christian conflict, & by the prayers of the Church and solemn blessing, were confirmed. But the age that came after, thrust vnto the Church a certaine feigned confirmation for a sacrament. &c.

Thus toucheth also Herbandus of this matter.

Helhusius in *examine theologicis*. loc. 18. de sacram. What thinkest thou of Confirmation? the answer. Confirmation is not a Sacrament. For it is not an externall action peculiarly commaunded of God, neither is it a seale of the promise of grace. The auncients searched the profiting of Children in the doctrine of the Catechisme, and those that were rightly instituted, they admitted to the holy Communion. This is a laudable discipline in the Church, if superstition be absent.

Kemnitius after he hath confuted the Papists errors of Confirmation These thinges (saith he) being thus vnfolded, the examination of the canons of confirmation shall bee easy and playne. For, whereas that the first canon condemneth such a confirmation as consisteth in a Catechisme, and childrens profession of the faith: it hath this meaning and reason. Our men haue often shewed that the rite of confirmation, (the traditions vnprofitable, superstitions & repugnāt to the scripture being remoued) both it may be vsed godly and to the churches edification, according to the consent of the scripture, after this maner: to wit, that they which are baptised in their infancy (for such is nowe the state of the church) when they came to the yeares of discretion, shoulde be diligently instructed in a certaine & simple catechism of the churches doctrine: and when they seemed to haue meetely well perceiued the beginnings: they shoulde afterwarde be presented to the Bishop and to the church. And there heare the child that was baptised in his infancie, which shold first with a short & simple warning bee admonished of his baptism: to witte, that he was baptized: howe and why: & into what hee was baptized: what the whole trinity gaue & sealed vp vnto him in that baptism the contract of peace, the couenant of grace: how the renouncing Satan the professio of faith, the promise of obediēce was there made. Secondly,

the childe him-selfe should before the Church declare, his owne and the publike profession of this doctrine and faith. Thirdly, he should be asked of the principal points of the Christian religion: he should answer to euery one of them: if he did not so wel vnderstand them, he should be better instructed. Fourthly, he should be admonished, and this he should declare in his profession, that he dissenteth frō all heathē, hereticall, phanaticall, and prophane opinions. Fifthly, a graue and serious exhortation out of the worde of God, should be added, that hee should perseuer in the couenant of baptisme, and in that doctrine & faith, and with often profiting be confirmed. Sixtly, a publike prayer should be made, for those children, that God with his holy spirite woulde vouchsafe to gouerne, keepe, and confirme them, in this profession. To the which prayer, the laying on of handes may bee adhibited without superstition. Neither should that prayer be vaine, for it relieth on the promises of the gift of perseuerance, and on the grace of confirmation.

Such a rite of confirmation shal bring with it very much profit, to the edification of youth & of the whole Church. For it were agreeable both to the Scripture, and to the more pure antiquitie. For in the Apostles laying on of their hands, that there was a triall of doctrine, & profession of faith, the history, Acts. 19. manifestly doth witnesse. Of the exhortation also vnto perseuerance, of the confirming them by the worde, in the doctrine & faith which once they had receiued: the examples of the apostolicall Church are extant, Acts. 14. 15. & 18. And that publike prayer was adhibited, the history witnesseth, Acts. 8. Thus speaketh the 7. Canon of the Council of Laodicea & the 8. of the Council of Arles, concerning the triall and profession of doctrine, & faith in confirmation as we haue before noted. And therefore the Canon of the Council of Orleance, requireth a perfect age in confirming. Neither agreeth this euill hereunto, that Dionisius in the end of his ecclesiasticall Hierarchie, writeth of the Master of the catechisinges, when the children baptized in their infancy, were deliuered to be instructed, that they might with doctrine and exhortations be trayned vp to persourme & keepe the profession of the faith the renouncing of Sathan and the promise of the obedience of God made in their baptism. These things were proposed in the conference at Ratisbone in the yeare. 1541. And so hee telleth howe Eccius in the name of the papists did vtterly & proudly reiect all these thinges, affirming that in confirmation the vse of reason must not be tarried for.

Thus notably and at large, both Kernarius also declare and approue, this good order and rite of confirming children, and howe contumeliously the Papistes doe reiect it. This therefore sauezeth nothing of popery, nor of any other error, or superstition but is Godly, reuerend, and very beneficiall to youths, and to the whole Churches edification.

And

And what doth Caluine in his Institutions, differ from these, concerning the auncient custome of Confirmation? In the ancient time (saith he) this was the manner, that the children of the Christians, after they were growne vp, were presented before the Bishop, to fulfill that office (or duty) which was exacted of them, that being of ripe yeares, offered themselves to baptisme. For these sat among them that were catechized, vntill such time as being orderly instructed in the mysteries of the fayth, they were able to declare the confession of the fayth, before the B. and the people. Those infantes therefore which were initiated by baptisme, because they had not made confession of the faith before the church, at the end of their Childhood, or in the entry of their springallship, were again presented of their Parents, were examined of the Bishoppe, according to the forme of a Catechisme, which they had then certaine and common. But to the end that this action, which otherwise ought worthily to haue bin graue and holy, shoulde haue the more reuerence and dignitie, the ceremony also of the imposition of handes was adhibited. Thus was the childe (his faith being approued) dismissed with a solemne blessing. The ancients do often make mention of this maner. Pope Leo saith: if any returne from Heretikes, let him not be baptised againe: but for that which wanted vnto him, let the vertue of the spirite bee conferred vnto him, by the Bishops imposition of handes. Here our aduersaries wil cry, that it may be rightly called a sacrament, wherein the holy ghost is conferred. But Leo him-selfe elsewhere expoundeth what hee meaneth by these words. He that is baprised (saith he) among heretikes, let him not be rebaptized, but by the inuocation of the holy Ghoste, let him by imposition of handes be confirmed: because he receiued on- ly the forme of baptisme, without the sanctification. And Hierome against the Luciferians mentioneth it. Albeit I deny not that Hierome was somewhat overshoot therein, that he saith it was the Apostles obser- uation, notwithstanding, he is moſte farre from the toyes of these men. And he mitigateth the selfe same thing, when hee addeth that this blessing was giuen to the only Bishops, rather for the honor of their priest- hooſe, than of the necessity of the Lawe. Such an imposition of handes therefore which may bee done simply in the place of blessing. I doe commend, and woulde that it were restored at this day into his pure vse. But the late age hauing almost blotted out the matter, haue placed for a sacrament of God, I knowe not what feigned confirmation. &c.

So the therefore Caluine him-selfe thus farre sothe, acknowledgeth this to be the auncient order of confirmation in the Church, and com- mending the same, wisheth that it were restored and euen as hee wished, we haue restored it, and abolished all the Popish superstitions and errors that succeeded: how intemperately doe our brethren here say, that it ought

Cap. 19. sect
4. de confir.

Epist. 39.

Epist. 77.

to haue no place in the Church of Christ? But what reasons more than Caluine had, haue our Brethren utterly to displace it?

The learned disc.
pag. 73. And as for confirmation (say they) it ought therefore to be shut out, and haue no place in the Church of God, as well because it displaced catechizing, and brought in steede thereof vaine toyes, and childishe ceremonies to the great hurt of the Church, as for that also it derogateth much from the dignity of Baptizme, the Sacrament of the Lorde, and is extolled aboue it, beeing a deuise of man, and is pretended to be a sign to certifie the Children of the fauour and gracious goodnesse of God, towards them, falsely grounded vpon the example of the Apostles. Whereas the ministracion of baptism, is permitted to euery hedgepreest Minister and Deacon.

Bridges The confirmation that we do vse, as it bringeth no vaine toyes, nor childish ceremonies into the Church of God, nor is vsed to the great hurt nor to any hurt of the Church at all: so is it, so farre from displacing Catechizing, that (as we haue shewed out of Caluine and other) it was both vsed with catechizing in the ancient Churches, and with vs it is one of the principall means for the maintenance of it. And therefore, if there were no other reason for the holding of it, but euen this (so long as it maintaines no euil besides) sith this good at the least commeth by it, that our children are the rather endued to be catechized: it ought not to bee displaced and shut out of the church of God, since Catechizing is not onely not displaced, but so greatly furthered by it.

Our confirmation displaceth not but maintaineth catechizing.

And whereas our brethren say, also it derogateth much from the dignity of Baptizme, the sacrament of the Lord, and is extolled aboue it, being a deuise of man: If they meane the popish sacrament of confirmation, that is another matter: they impugn one thing & wee maintaine another.

Wee prefer not nor make equal confirmation with baptizme. For, we neither account confirmation to be any sacrament at all, nor extoll it aboue, nor yet make it equal vnto baptizme. But vse it onely as a good & conuenient ceremony, order, or rite, helping more and more to the confirming of them that are baptized, in the profession of their faith, which they make before the B. being now more strengthened & confirmed therein, by his approbation in solenne laying of his hands vpon them and and praying together with the Church, that God would confirm them.

And where they say, it is pretended to be a sign, to certify the children of the fauor & gracious goodnes of God towards them, falsly grounded vpon the example of the apostles: We say not confirmation is a sign, though the imposition of hands be a signe. If they mean by these wordes a signe, that we pretend such a sign as sacraments be, that are appointed of God to be visible signs of some inuisible grace: we make in confirmation no such sign. And yet we deny not, but the B. imposition of hands is a signe, as giuen euen to certify the fauor and gracious goodnesse of God towards them.

But

But will our Brethren thrust this signe also of Imposition of handes cleane out of the Church of God? If it be a signe that hath bene, and is, and may be well retained, wil they deny, it may certify the parties vpon whom the hands are layd, of Gods fauour and gracious goodnesse towards them? What error or superstition is in this: except it were made such a signe hercof, as we vse to call a Sacrament?

But say they, it is falsly grounded on the example of the Apostles. If the Apostles did vse the imposition of handes vpon them that were baptized, to confirme them: and vse with prayer for them, that they might receiue greater grace of God, in the confirmation of their faith, besides the extraordinary graces than of working miracles & the gift of tongues: and we vse the imposition of handes, without any of the popish or any other ceremonies: nor tye it to this, or to that, or to any grace to be necessarily giuen thereby: nor make any precise necessity at all thereof: but vse it onely as an ancient, reuerende, and conuenient order, for the foresaide reasons, and in such manner as Caluine him-selfe prayeth, and wisheth that it were restored: why may it not be truly sayde, that the vse thereof (if there bee any good vse of it at all) is grounded vpon the example of the Apostles, although they commanded it not to be vsed, as we haue heard Kemnitius alleage for examples. Act. 8. 14. 15. & 18.

Confirmation maybe well said to be grounded on the Apostles example since the apostles gaue such example though they prescribed it not.

But, say our Brethren: Whereas the Ministracion of Baptisme, is permitted to euery hedge-preeft, minister and deacon.

Our Brethren when they enueighed against the superiority of Bishops made them and all priests or pastors all elders in dignitie equall. And now in dignitie they are so vnequall, that they terme some hedge-preefts. What they meane by this contemptuous terme, let them selues expounde, but they here seeme to excuse vs prettily well, for committing the administration of Baptisme vnto Women: when they name (though in contempt) these three, Hedge-preeft, Minister, and Deacon, to whom the ministracion of baptisme is permitted. So, we permit it not to euery Deacon.

We permit not women to baptise.

But doth this argue, that confirmation is extolled aboue baptisme, because the B. doth onely confirme and euery Minister may baptize? Doe they measure the dignitie of the Sacrament by the minister? what cal they this? is not this a manifest error? or do we maintain any such opinion of confirmation: yea how doth not this the more recommend the dignitie of baptism, that it may be administred by euery neuer so meane a minister, & yet not lese his dignitie, being a sacrament. The dignitie whereof depedeth not on man, but on God. Whereas confirmation being no sacrament (which if it were, were appertaining to euery minister) is reserved to the B. not for any higher dignitie of the action compared with any Sac. but vsed for the trial of the baptised parties profession of the truth, by another higher person than the minister that baptised him. The apostles that were sent to confirme

Why the B. confirmeth.

churching. them that were baptised by Philip, took not vpon them to extoll their confirmation, aboue the baptisme that Philip had administred, and yet were they higher than he in office and dignity. For any of these reasons therfore here alleaged, against our order of Confirmation, as it had place befoze the errors and superstitious of the papistes did defile it, so may it wel haue place still amongst vs in Gods Church.

The lear And as for churching of Women, (say our Bzethzen) because it sa-
ned Dis. uoureth of the Iewish purification, and of popish Institution, it ought al-
Pag. 74. together to bee omitted, for it breedeth and nourisheth many supersti-
tious opinions in the simple peoples heartes: as, that the woman which

1. Tim. 2. 15. hath born a child is vncleane or vnholý: whereas the Apostle pronoun-
ceth, that Godly women are sanctified & saued by bearing of children.
1. Tim. 2. 15. that it is vnlawful for her, for any necessity to go out of her
dores, before she be churched: that this churching is a necessary part of
the pastors office: that she must weare a white rayle ouer her head, when
she goeth to Church by the Mid-wife, waighted home with the parishe
Clarke, with diuers such like Bables, which in a well reformed Church
are not to be suffered.

Bridges The first reason here alleaged against Womens publique thank-
giving in the Church for their deliuerance, after the birth of their chil-
dren, commonly called Churching, is because it saouureth of the Iewish
purification, and of popish institution. In dede for the Iewish purifica-
tion, I thinke it hath some saueur of it, so farre forth onely, as the Wo-
man then gaue God thanks, for his speciall benefite of her deliuerance,
and for her childe. For, so farre it saouureth of the mozáll Lawe. Euen as
our Sabaoth also saouureth of the Iewishe Sabaoth, onely in respect of the
mozáll part thereof, though not with any like bonde or necessity of the time.
Other Iewish sauoꝝ it hath none, to any whose smell or taste is not distem-
pered.

As for popish Institution, (meaning for any popish error, or supersti-
tious ceremony) much lesse hath it any saueur at all thereof. Our bzethzen
affirme it hath. And why? For it breedeth and nourisheth many supersti-
tious opinions, in the simple peoples hearts: as that the Woman which
hath borne a childe, is vncleane or vnholý. There is no occasiõ at all, in
the order prescribed by the booke, to giue the least suspitiõ in the woꝝlde,
to any neuer so simple a person, that the Woman which hath borne a
childe, shoulde therfore bee accounted the moze vncleane or vnholý.
What one woꝝde or sillable tendeth thereunto? If the simple people will
take or nourish such an opinion on no occasiõ giuen, but onely for that
the aduersaries of the Gospell held such an opinion, and therefore it ought
altogether to bee omitted: we might altogether omit the solemnizing
of marriage by the Minister in the Church, because the simple people
might

It saouureth
nothing at
all of any
popish error
or supersti-
tion.

might thereby, nourish many erronious and superstitious opinions, which churching. the aduersaries of the Gospell before taught them, and confirmed them in, at the administration of mariages. True it is, that S. Paule, pronounceth of the woman 1. Tim. 2. 15. *That she shall be saved by bearing of children, adding this caution thereunto, if she shall abide in faith, and loue, and sanctification, with sobrietie.* But what doth this hinder, or not rather muche more inferre, that she ought so much the more for her child-byrth, to giue the more solenne and publike thanks to God, both for her children, and for her deliuerance from her trauell, and that he hath vouchsafed the same to be among other his especiall graces, a meanes also to wardes her saluation; and to beseech him, that as he hath preserved her in the one, so he would strengthen her to abide also in the other, to witte, in faith, and loue, and sanctification with sobrietie. So that (me thinkes) this sentence is a better inducement, to haue such a solenne forme of thankesgiuing, as our booke prescribeth vnto women in such a case; than to say, it ought altogether to be omitted.

The woman for so special a benefit and preseruatiō bound to make a speciall thankesgiuing.

But they alleage also, that it breedeth and nourisheth another superstitious opinions in the simple peoples heartes: that it is vnlawefull for her, for anie necessitie, to goe out of her doores, before shee bee Churched.

Not going abroad before shee goe to the Church.

Our Wethzen seeme to haue enquired more curiously of womens demeanour in such a time, than euer I heard of, or than (I thinke) was vsed among any neuer so simple or superstitious people. I beleaue, none haue now a dayes among vs, any such opinion, or so strict vsage. And yet a reuerend order herein, is to be retained, which though our learned Wethzen would denie, yet our sober sisters (I hope) would enen for the modestie and commendation of woman-hood, haue respect vnto. And not so soone as God shall haue strengthened them againe, rather goe forth (vnlesse any great necessitie vge them, which, as it is sayd, hath no law) to other vn-necessarie worldly affayres, or companie; than before all other thinges, to repayre in solenne and reuerend manner to the house of God, and there present themselves before the congregation, to giue God publike thanks for his great goodnes extended vnto them. Which order doth much recom-mende their deuotion, and is a good example to all other.

How commendable an vse this is

Besides this, our Wethzen note another superstitious opinion which it breedeth, that this Chnrching is a necessarie part of the Pastors office.

For such conuenient necessitie, as by lawe and order he is bound to do, as likewise, to ioyne in the celebration of mariage the man and the woman; whose office should it rather be, than the Pastors? As for any absolute necessitie of saluation, the thing it selfe is not so vrged, nor necessarie as any particular expresse commaundement of God, pertayning to his office; otherwise than in generall, and as he is the publike minister of the

The Pastors office in this Churching of women.

churching. the worde. And this order being admitted, & by law prescribed, it may be well auouched in this foresaid necessity, that this churching, that is to say, the pronouncing of the publike prayers in the Church, at the womans thanksgiuing, is a necessarie part of the Pastors office. As for that which followeth :

A white rayle on her head. That she must weare a white rayle ouer her head, when she goeth to Church by the midwife, waighted home with the parishe Clerke, with diuerse such like bables, which in a well reformed Church are not to be suffered :

The ancient matrones attyres. I thinke our Brethren, that talke thus of rayles and bables, were rather disposed disorderly to babble, on womens matters, than they would want matter to rayle on our Churches orders. Doth our booke or any law prescribe, the woman to weare a white rayle ouer her head, when shee goeth to Church? Or to be accompanied by the midwife? Or to be waighted home with the parish Clerke? Is not this a clerkely & Learned Disc. to note these matters? And why may not euē these things be done also, as well as not done? So that there be no superstition in the, as (me thinkes) there is none. For, what is the whit rayle or keuerchief, but such an anciēt couer of the womans head, as representeth the simplicitie & antiquity of womens attyre, such as the auncient matrones of Asia, Grece & Rome, are noted to haue woꝛne. And as yet in the East partes, & in Grecia, & Affrica, the sober & chaste womē go with such white linnē couerture on their heads, whē they go abroad, euen to this day. Which argueth that this attyre arose not of any superstitiō at all, but in the old time was the vsuall attyre of honest matrones. And not vnlikly, but that as other parts of Grece did vse it, so the attyre that S. Paule mentioneth of womens couering their heads, 1. Cor. 11. when they prayed in the congregation, (though he mention neither matter of linnen, wollen, silke or cotten : nor couler of white, black, or any other,) was not much different from the same.

The mid-wifes attendance & the Clerkes. And as for her companie: who sitte, among all her neighbours, for diuerse considerations, than her midwife. And if the poore Clerke would not leaue his se accustomed or his dinner, but would waight on her home, or rather waight (poore soule) to fill his belly, (without hope wherof he would giue but soꝛy attendāce) aske him, whether he minded moꝛe a bable, or the table? And must this also, as a part of this Learned discourse of Eccl. gouernment, be solemnly registred, for a matter breeding and nourishing superstitious opinions in the simple peoples hearts : which in a well reformed Church, is not to be suffred? These then are the great & waigh-tie matters, wherfoꝛe our Brethren find fault with this order of womē's churching (or cōming to the Church) to yeeld their publike thanksgiuing to God, for their childe and safe deliuerance, after their child-birth, for which causes (they say) it ought altogether to bee omitted. But who

ſeeth not that theſe quarels had bene better omitted, and are altogether if not bables, yet bubbles of mere babbling (if I may haue leane to ſuch termes) rather than any cauſes of importance, to omitte or take away this reuerend matronlike and comely order. And that although any were ſo ſimple to conceaue ſuperſtitious opinions hereupon: and though this white rayle alſo were left cleane off, and that the midwife kept her ſelfe at home: and that the Clerke loſt his dinner too: yet might this order of womens Churching, beeing nothing but publike thanksgiuing in the Church, after their deliuerance, continue in neuer ſo well reformed Churches, and bee ſuffered with-out iuſt offence giuen, well-enough.

The third quarell of our Brethren is at the maner of Buriall, of which as they ſayde befoze, pag. 73. The other, albeit it be to be retayned with a certaine honeſtie, yet is it not to be tyed to the proper office of a Paſtor: ſo proceeding page. 75. they ſay:

As for the buriall of the dead, becauſe Sathan tooke occaſion vpo Ceremonies appointed thereunto, to ſow the ſeede of many hereſies in the Church, as praiers for the dead, Oblations for the dead, Purgatorie, &c. alſo many ſuperſtitious as hallowing of Church-yar-des, diſtinctions of Burials, as ſome in the Chauncell, ſome in the Church, and ſome in the Churchyards: ſome with more pompe, as ſinging, ringing, &c. ſome with leſſe, burying towards the Eaſt, lightes and holy water beſtowed on the dead, &c. it is thought good to the beſt and right reformed Churches, to burie their dead reuerently without any ceremonies of praying or preaching at them, becauſe experience hath taught them, what inconuenience may growe thereof, by example of that which hath bene before.

Our Brethren, hauing ſo peremptorily condemned the other twain, confirmation of children, & churching of womē: as though they could be reteyned with no honeſtie: ſo buriall, they are ſomewhat yet more fauourable, in ſaying it may be reteyned with a certaine honeſtie. Whereas if at the leaſt, we ſhould not aſcribe the dead thus much: we ſhould eyther let them rotte aboue the ground, or caſt them to the beaſtes or fiſhes, as did the Capſians: or let the birds eate the, as did the Hyrcans: or the dogges eate the, as did the Baſtrians: or eate them our ſelues, as did the Meſſagetians and the Derbites: or hang them vpon gybbets, as did the Tibarenes: all which were no honeſtie at all, but horrible & vnnaturall ſauagenesse: or elſe we ſhould burne the to aſhes as did the Affricans, the Romanes, & diuers other people as was the Ethnike maner amōg the Gentils: or els why may we not be bold ſimply to ſay, It is an honeſt thing to burie the dead? But that the buriall of the dead may be reteyned, albeit with a certaine honeſty. If our Brethren meane not ſimply heere the buriall of the dead, but our

The learned Diſ.
Pag. 75.

Buriall of
the dead.

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not the Pa-
stors part.

our manner of buriall which the booke prescribeth, that it may be reteyned with a certaine honestie: howe speake they not then against themselves, in speaking against our manner of their buriall, if with a certaine honestie, or any honestie at all it may be reteyned? But they say: yet it is not to be tyed to the proper office of a Pastor. So that they will stande to this, that it may be reteyned with a certaine honestie, and will not vse heere precisely these wordes, proper office, and the manner of tying: I graunt them also, vpon necessitie or occasion, both that other may burie the dead, and that the dead also may be buried amongst vs otherwise, and that properly of it selfe, it is no part at all of his proper office, no more than is the solemnizing of mariage. Whatbeit, it is such an action, as may be well abioyned to his office, without any blemish thereunto. Yea, if the publike ministracion of the word, be a proper part of his office, which our Brethren do not denie: if there be any publike vse and ministerie of the word at the time of the buriall of the dead: then, howe hath not the Pastor his part herein? And other partes he is not put vnto. as to digge the graue, to beare the corpe to the graue, to lay it in the graue, or to fill vp the graue againe with earth, or any such action: but only to pronounce the sentences of Scripture, that concerne the state of the dead, the information, and consolation of the liuing; the giuing thanks to God for the partis departed, and praying for our selues that are aliue: except a sermon be also preached at the funerall. If these thinges may be reteyned with a certaine honestie: to whom then are these thinges more tyed, than to the proper office of a Pastor.

But our Brethren goe further in the buriall of the dead and say: because Sathan tooke occasion vpon ceremonies appointed thereunto, to sowe the seede of many heresies in the Church, as &c. also many superstitions, &c. that therefore, it is thought good to the best and right reformed Churches, to burie their dead reuerently, without any ceremonies of praying or preaching at them.

I graunt, some heresies in the Church might be the more strengthened, by the superstitious maner of burying the dead: but I rather suppose, a euerse, that the corrupt maner of burying the dead: took occasion vpon the seede of those heresies. But here among the superstitions which our Brethren recite, of burying the dead: Howe came in these thre, vnder the name of distinction of burialles, as some in the Chauncell, some in the Church, and some in the Churchyardes: some with more pompe, as singing ringing, &c. some with lesse: burying towardes the East?

Distinction
of buriall.]

Is all distinction of burialles, absolutely and without all distinction, superstitious? Would our Brethren haue a confusion of burialles, and no distinction but all persons, Iudices, Magistrates, priuate and common people, rich and poore, to be buried all a liker. Are they offended that some

should

should be buried in the Chauncell, some in the bodie of the Church, and some in the Churchyardes? What means they hereby? Would they haue none buried, in any of all these places: but euerie bodie to burie their dead in their owne proper groundes, or in some other common ground appointed properlie therunto? Neither do we contend with them, against this last mentioned ground of buriall: neither ought they to contend with vs, for the buriall of the dead, so farre as conveniently may be done, neither in Churchyearde, Church, or Chauncell. If they respect health or contagion, as diuers do: those are Physicall causes, and not superstitious.

The grounds to burie in.

If they respect the superstitions, into the which the Papistes did degenerate: we reiect them as much, as any of our Brethren, or any other doe. And howsoeuer any did abuse the buriall of the dead, with superstition, by occasion of the place: yet at the first they did not so. But as Aretius on the title of buriall sayth: the Christians when thinges were at the length sette in order, did burie the dead at the Martyrs Churches, which thing may be thought to be done therefore, because that at the Martyrs Churches, the prayers and the sermons were made. And if so be that any persecution should light vpon them by the example and constancie of the Martyrs, they were stirred vp among themselves, to constancie in the faith, and in the profession of it, to the which thing, the present sepulchers of the Martyrs did incite them.

Aretius in problems de sepult.

The originals of burying in churches.

But howsoeuer the posteritie abused this after wards with superstition (from the which, God be praised wee are free) neither are there many that are buried in the Chauncell, or in the Church, and it is a thing done not for any opinion of more holinesse in the place, but only for more stull honour of the partie, in a place counted more worshipfull. As Christ speaketh in his parable, Luk. 14. of the higher and of the lower place at the table, to be reserved for a more honorable man. And so here, the Chauncell being counted the higher place in dignitie, then the bodie of the Church: and the bodie of the Church, than the Churchyeard: if now, the dead be buried according to his higher degree, when he liued in a place of higher estimation, so there arise no daunger of superstition to the health of the soules, no daunger of contagion to the health of the bodies of the people liuing: what great matter is to be made of the distinction of these places? And if they stand so much on the distinction of these places: will they disallowe all these without distinction? If they count the buriall in the highest place, to be but pompe: why should they mislike the buriall in the Church-yearde, which is the common place of buriall for the base? If they should not be buried in the Church-yearde, neither. Where would they haue them burie them? In the open field, to be digged vp of stowes, or in mens private groundes, gardens, or orcheyards, as the worshipfull among the Iewes were, or the common sort in some common plot of ground

(as

Any place of
buriall may
be subiect
to supersti-
tion.

(as I sayde before) dedicated to that purpose? But what is that ground, other than a Church-yearde, or a yearde of many Churches or Parishes, for their burialles? Which, stande it nere or rounde about the Church, or further from it, or within the Citie, Towne or Village, or without, except some consideration be had of narrowe places in a populous Citie, and of contagious times and diseases, onely to auoyde contagion for the bodie, which consideration we holde well with. but let that place, or any other, be once made the ordinarie place of buriall: admitting withall anie ministerie of the woorde at the buriall: may not that place also be subiect to as much superstition as the other? Yea, if no ministerie of the woorde at all be there vsed: may not that also, euen for lacke of good instruction, be as much, if not more, and that more dangerous superstition?

The Church-
yeard.

Why should our Wethen therefore stretch their quarell thus farre, & uen to the buriall in the Church-yeard? For although the Chauncell and Church, be not properly dedicated vnto burials, saue that extraordinarily, some burials may be in them: yet the Churchyard is the proper place allotted thereunto, which the auncient Greeke Church called *νεκροταφειον*, a place to sleepe in, as the Spoken termed their Dortoir or Dormitorie, likening our death to our sleepe, and our buriall to our bedd, for the hope of our waking, at the last and generall resurrection. And yet the Hebrewes much better, call it *בית החיים* *beth chaym*, the house of the liuing: because though the bodie only be there lodged, as in a house, yet their soules sleepe not, but are liuing. The Germanes call it *Gottes acker*, or *ager dei*, the acker or field of God. And we terme it, the Churchyearde, as the measure of yeareth pertaining to the Church, deriued of the old worde, kyrke-gerth, yet vsed in the south, as the yeareth that is dedicated vnto the Lord, not vnaptly fetched from, *ter de uelann*. And what place sifter (all superstition being disclaimed) than is this ground, if not of the Church: yet of this Churchyard, for our burials?

Pompe in
Burials.

But as our Wethen finde fault, with this distinction of places: so they finde fault with this distinctio of our manner of burying the dead: that we burie some with more pompe, as singing, ringing, &c. some with lesse.

If our Wethen take pompe in the better sense: would they haue all persons buried with like pompe? Or if in the worst sense: would they haue no pompe nor solemnitie vsed at al, at any persons buriall? but what this pompe should be, except that they mention only, singing & ringing: I can not certainly tel. For they suppress the residue, with an &c. but that singing or ringing is utterly or then vnlawfull: or any to be buried with more solemnitie than other, according to the decencie of their state & calling, me thinks our Wethen herein should not be so hard, to condemne the distinction of that also, as in it selfe merely superstitious. We read in the

olde

old Testament of great distinction, about the buriall of the dead, euen of the holy Patriarkes. Who were all buried in such solemne place & manner, as Abraham buried his wife Gen. 23. And was himselfe buried, Gen. 25. and as Isaac was buried, and Rachael Jacobs wife, Gen. 35. and as Iacob & Ioseph Gen. 50. and diuerse others, that were buried more solemnly than other were. Neither was the greater pompe of their funerall, esteemed of the holy fathers, befoze the coming of christ, a superstitious, but a decent & an honozable thing. Neither was it any such figure of Christes more honozable buriall (as Zegedinus thinketh) that it should cease after the buriall of Christ, and that we should now be buried all alike; no, it rather argueth (as Selneckerus therein thinketh much better in my opinion) that a Christian man according to his higher estate, or to the excellencie of his life in his calling, may haue without superstition, a more honozable buriall. And as it appeareth how Stephen was buried, Act. 8. with greater mourning, than were the common sort of Christians in those daies.

Distinction
of buriall,
some with
more solem-
nity than o-
ther both in
the olde and
new Testa-
ment.

As so; the offence which our Bzethzen take, with burying towards the East: I thinke it not a matter so worth, as to haue bin once noted in their Learned Disc. Indeepe it is a common order among Christians, so to burie the dead; as wel to differ from Turkes & Iewes: as also (making no necessity of the matter, nor matter of religion) to be the more signe, that they haue the better hope of the resurrection; in laying the corps of the dead Christians, in such manner, as though they respected the readier rising up of them selues, when they shall all be raysed to life againe; to beholde the coming of our Saviour Christe, which to be warde ascended in the East. Not to tie him to descende here or there, or that they doubted, but y wher soeuer they be, & howsoeuer they lie, or shalbe consumed, he will at the glorious appearance of his coming, gather the all vnto him, as he saith: Luc. 13. 29. Then shall many come from the East, & from the West, & sit at the North, and from the South, & shal sit at the table in the kingdome of God. And I take that our auncestors in these west parts in so laying the dead, had this especiall respect. If any did it superstitiously, or made any matter of religion in so doing; I excuse him not, and thinke, so it be done without offence, or contempt of the common order, that they may vse it other wise, without any danger or impediment, so; any thing I know to the contrary.

Burying to-
wardes the
East.

As so; the other things mentioned here by our Bzeth; as they were proper to the aduersaries of the Gospell: so (God be praised) they are remoued. Neither doth our prescribed forme of Buriall allow them, or giue any the least occasion to any of all these heresies, errors, or superstitions.

But now, to auoide all occasion of heresies, errors, and superstitions: what forme of buriall would our Bzethzen haue? Forasmuch they say: It is thought good to the best & right reformed churches, to bury their dead reuerently, without any ceremonies of praying or preaching at them.

Here

There is a short manner indebe of burying the dead, and agreeth herein with the booke of the formes of Common prayer, which our Brethren haue of late set out. Wherein vpon the title of buriall, they say:

The corps is reuerently to be brought to the graue, accompanied with the neighbours in comely manner, without any further ceremonie. And this is all that they say there, of the forme of buriall. But if this be the forme of the best and right reformed Churches: what shall we then say (to goe no further, than euen to the Church of Geneua it selfe) to the booke called, The forme of prayers and ministrations of the sacramentes, &c. vsed in the English congregation at Geneua, and approued by the famous and godly learned man Iohn Caluine? Which booke on the title of buriall, pag. 88. sayth on this wise: The corps is reuerently brought to the graue, accompanied with the congregation, without any further ceremonies, which being buried, the minister goeth to the Church, if it be not farre off, and maketh some comfortable exhortation to the people, touching death, and resurrection. Here is yet a Sermon to be preached at least wise some comfortable exhortation to be made by the Minister, at the buriall of the dead, though not at the very place (for neither doe we so tie it, to the place) of buriall. The dead may be buried in the Church-yard, or any other place assigned thereunto, and the sermon be in the Church, and neuertheless be well saide, to be at the buriall, because it is made for that especiall purpose, and for that commonly, the congregation is not dismissed all in a doombe and silent action, but that some wordes of consolation are vttered by the Minister ere they depart.

Bucer in Epitome Eccl. Argenti. cap. 27.

Bucer in his *Epitome Eccl. Argenti* cap. 27. sayth on this wise: We teach concerning those whom the Lord in the confession of his name hath receaued to himselfe out of this life: that they are withal feare of God and honestly to be committed to the earth, and there the people out of the worde of God to be admonished, of the heauie iudgement of God against sinne, and also of the redemption of Christe who hath redeemed vs from death, and of the eternall life which he hath purchased to all his faithfull. After which men are to be exhorted also to the repentance of their sinnes and to a firme hope of the blessed resurrection and heauenly life, and also to the earnest studie and care of the life to come. Which verily is placed in the mortification of the old Adam and restoring the new. Whereunto also prayers are to be ioyned for true repentance, and confirmation of faith, and also for the blessed resurrection, both of the dead and of them that be present. To conclude, almes also are to be giuen.

Yea, Caluine himselfe in his *Epistle to the Monsbelgardians* Epist. 1 (wherein he telleth them what he himselfe would doe, if he suffred their person)

person) when he cometh to buriall wisteth thus. In the buriall of the dead I would haue this moderatiō to be adhibited, that the corps shold not be caried into the Church, but straight vnto the Church-yard, there also would I haue an exhortation to be made, that the companie should acknowledge that which should be spoken in the present matter of the funerall. This manner were not much to be disallowed. As for the ringing of the bell, I would not haue you stifiy reclaime against it, if it may not be obtrayned that the Prince would remitte it. Not that I allow it, but that I thinke it not a matter worthie of contention. Thus wisteth Caluine, what he would, and what he would not haue, to chuse, about the buriall of the dead. Pea enen of ringing also, though hee mislike it, yet would he haue no contention for it, but modestly referreth it to the Princes order. Neither disalloweth he the buriall in the Church-yarde. As for an exhortation to be made, it is the speciall thing that he would haue obserued at a buriall. Which exhortation, if it be a sermon (as the English Church in Geneva allowed by Caluine both also prescribe the same: then may that part of prayer, which is thankesgiuing, be vsed at the buriall of the dead. Pea and the other part of petition, though not for the dead, yet for the liuing & for the resurrection of liuing & dead, both may wel be, & are alwaies vsed in sermons, and a good part of our Bishops sermons are most what spent in the conceauing of prayers and petitions.

Caluini
Epist. 5 v.

No conten-
tion for rin-
ging at bu-
rials.

Caluine pre-
scribeth an
exhortation
or sermon at
funerals.

Now if either exhortations or sermons be to be made at the funeralls of the dead: who should rather pronounce or make them, than the Pastor? And if this be the order of the Church of England in Geneva approved by Caluine: who also wisteth it in other Churches: haue our Bishops here in Englande any iust cause now to mislike it? If they thinke Geneva the best, or any right reformed Church (for I presse them not here with the Protestantes Churches in Germanie, who haue set forth diuerse funerall sermons, and Spangelberges booke is of the same matter; nor with the Churches in Heluetia: and Brandmillerus booke, composed of 180. funerall sermons) how can our Bishops say, as here they doe, that it is thought good to the best and right reformed Churches, to burie their dead reuerently, without any ceremonies of praying or preaching at them? He thinke yet of twaine, the English order in Geneva approved by Caluine, is farre better, than this new English order of our Bishops.

Protestantes
bookes of
funerall ser-
mons.

Zanchius in his confession of Christian religion, cap. 25. de Eccl. militantis gubernatione. Aphorif. 33. treating of the buriall of the dead, wisteth on this wise. As for their bodies we doubt not, but that they are to be brought with honour to the sepulcher: euen as our Churches both in wordes and in verie deede doe teach: openly testifying, that they were the temples of the holy Ghost, now indeede destroyed, but in their

Zanchius of
the buriall
of the dead.

Singing
Psalmes at
burials.

A sermon
after the
buriall.

time to be againe restored, and to be raysed vp to life and that eternally. In the meane season the very sepulchers and the Church-yards are to be kept holily and reuerently, as among vs it is done. As for the children, or parentes, the kindred and alliance of the dead, are to be comforted. And both we studie, to yeelde all the duties of humanitie, that can be yeilded: and we teach, that they ought to be yeilded. And if any thing out of the Psalmes, concerning the resurrection of the dead, be anie where soong, while the corps is borne, or if any sermon, after the corps is enterred, be made to the people, wherein honest mention be made, of other also which holily haue slept in the Lorde: we do neuer a whitte disallowe the same. Sith that, it is not made for the sauing health of the partie, or parties that are dead; but for the consolation and vtilitie of the liuing, and to the ædification of the whole Church. For we doe beleue, that the soules of the faithfull being loosed from their bodies, do passe forthwith to Christe into heauen, and thereby haue no neede of our suffragies. Howbeit, the ædification of the Church, is alwayes vpon any occasion giuen, to be furthered. Thus reuerently writteth Zanchius of the manner of burying the dead not onely allowing a sermon after the buriall: but the buriall to be in the Church-yard. Pra, not imposing singing of the Psalmes: as Caluine befoze referred ringing to the authoritie and order of the Prince.

And therefore our publike order of buriall appointed in the Communion booke, as no whit inferiour to any of these, (if not much better) may stande well enough in state as it doth, for any reason here alleaged to the contrarie. Our Brethrens only reason is this.

Because experience hath taught, what inconuenience may grow thereof, by example of that which hath bene before.

It is a good saying, Happie is he whom other mens harmes do make to beware. But both our Brethren and we must againe be as warie, least that while we feare to stumbe at that which might be occasiõ of like inconuenience, we both of vs should mistake our causam prouisa, that to be a cause or occasion of heresies, errors, and superstition, which is no cause nor occasion of them: and so to shurne the one, runne on the other side into as grosse or grosser inconueniences, for lacke altogether of preaching or exhortation, and that part of prayer, which is thanksgiuing at the buriall of the dead, as other heretofore haue done by erroneous and superstitious abusing of the same. But our Brethren drawing now to the con-

The lear clauson of these matters, say. And as they are not to be excused, if any for small trifles onely, rayse vp hote contentions: so they haue much to aunswere before God, that suffer the people of God to lacke the only foode of their soules for such humane Constitutions.

pag. 75.
¶ 76.

whether

Whether any of these things afore-saide, for the which our Brethren raise vp these hote contentions, as the burying in the Chauncell, Church, or Church-yarde, the buriall with more pompe or lesse, the laying of the corpse towards the East: the womans white rayle the mid-wiues going with her to Church, and the Clerkes attedance on her home, be trifles and small trifles, yea, in comparison herie nylles. or no: let other Judge. And yet must these be added to the residue, that the Churching or thanksgiving of women after their child-birth, might altogether be omitted: and that among the superstitions vsed in buriall, no kinde of praying nor preaching should be vsed. If preaching be the soules foode: who did last forbide it? And besides these things, what sturre and hote contentions haue bene rayfed vp, for a number of other things, which in regarde of preaching (though otherwise in their kindes and degrees they be comely and decent, yet in that respect) may be accounted for small trifles? And therefore I would wish our Brethren to take good heede, what here they say, that they are not to be excused, if any for small trifles only raise vp hote contentions: sith this toucheth themselves nearer than they wane.

What maketh them to cast forth these speeches? But that they thinke, eyther these matters, for which they thus contende, are matters of great importance: or else, that not they, but we raise vp suche hote contentions for them. And indeede, though in their owne nature many of them be indifferent: yet, being by lawfull authoritie ordeyned to be vsed, for publike order, and for comelinesse: they are become hereby more important, than that it may be lawfull to any private man, at his owne voluntarie to shake them off, except by the like lawfull authoritie, whereby they were brought in, they shall be remooued. Yea, in this case we are bounde to be hoate for defence of them also (so we exceede not the boundes of Christian charitie) both for obedience to the lawfull authoritie that made them, and also for the order and comelinesse sake, for which they were authorized, not to see them impugned, sith that in the impugning of them, not onely the obeyer yielding to them is defaced: but the lawes and Magistrates authoritie in making them, is violated and endangered. Wherein, although the defenders be hoate, yet properly not the defenders, but the impugnors are indeede the verie rayfers of these hoate contentions. And therefore by this their owne saying, our Brethren are not (in this behalfs) to be excused, but rather (with grieve, and in charitie be it spoken) to be accused, yea they accuse in these wordes their owne selues, as disturbers of the Churches quiet.

Neither can they shelter themselves vnder this worde, onely, saying: they raise not vp this hote contentions for small trifles onely: but that a-

contentions.
Bridges
How vnexcusable they are that contend for small trifles.

How farre things indifferent being authorized, are to be contended for.

Not the defendants but oppugners, the raisers of these hote contentions.

Humane
constituti-
ons.

mong their quarells, there are some of great importance: For, let any of the be of what importance soever they shalbe found to be: ought they (only or not only) to raise such hote contentions for any such small trifles? Now as in this point, they plainly make themselves not excusable: & much more, in adding these wordes:

So haue they much to answer before God, that suffer the people of God to lacke the only food of their soules, for such humane constitutions.

The vnexcusable-
ness of
our Brethr.
in with-
drawing al-
together of
themselves
from the mi-
nisterie of
the word for
these consti-
tutions.

Verily, this goeth nearer to the quicke. For howsoeuer we may shinde out answers one to another: when we shall come to answer before God, we can not so answer before him. For if none should suffer the people of God to lacke the only foode of their soules for such humane constitutions: shall our Brethren be excusable, that being lawfully called to the office of distributing this only foode of our soules, do altogether with drawe themselves, and that onely (if they will ascribe them no better title) for such humane constitutions? But they say, the fault is not in them: for they would gladly continue in feeding the people of God, if they might be suffered.

Yet doth this their owne saying, still make them vnexcusable. For seeing they be but such humane constitutions, as should be rather suffered, than that they should suffer the people of God to lacke the only foode of their soules; they suffering this, for not suffering the other; do intincibly re-charge themselves, that herein they haue much to answer before God.

Whether
our humane
constituti-
ons be such as
our Brethr.
can not re-
ceiue with
reteyning
their functi-
ons

If our Brethren reply, that these humane constitutions, for which they suffer the people of God (as farre as in them lyeth) utterly to lacke the onely foode of their soules, be such as by no meanes are sufferable; and can not be topped with the defierie of the word of God: this requireth to be better proued, than yet it is. Which if they can proue, then wee must needs yelde the fault to be in vs, and that we haue much therein to answer before God, and to crise God heartily merce, and ioyne them. And also (I hope) vpon such proue, every good man will do. But (for my part) I could neuer yet see this proued. As for any humane constitution, that our comunion booke, and the Eccl. gouernment of our Church of England both require of them: hath bin further by others & I also (I trust) haue evidently & sufficiently proued, for those that as yet we haue seene, that they are none other humane constitutions, but such as may well stande with the Pastors feeding the people of God, with the onely foode of their soules, to wit, the word of God. And therefore, they haue much to answer, who (by their not yielding to them, but rather cleane forsaking the Pastorship committed to them, and ministerie of the word and sacraments) are the cause their selues, that they be not suffered to preach; and so suffer the people to lacke the only foode of their soules, for thinges, which are in comparison farre inferiour matters.

But

But to conclude (say our Brethren) it is the dutie of euerie true Pa-
stor to obserue those things that are concluded by the lawfull authoritie
of the Church, concerning ceremonial matters for order and comelines
sake, and for edification, and not to controll publike order, by his pri-
uate iudgement but vpon great and waightie causes.

*of the chur-
ches conclu-
sions.
The lear-
ned disc.*

This is a good conclusion, that our Brethren do here make of all these
matters. But do they not yet see, how flatly withall they conclude against
themselves? For we are now in hand with ceremoniall matters: And the
whole Church of England hath fully concluded long since, & that by law-
full authority, that these things are to be obserued, concerning ceremoni-
all matters, for order and comelines sake & for edification. What solow
eth then? But as our Brethren here do say, it is the dutie of euerie true Pa-
stor to obserue those things, and not to controll publike order, by his
priuate iudgement.

Pag. 76.

Bridges.

*what things
a true Pa-
stor must
obserue and
not control.*

How then doe our Brethren in controlling and not
obseruing those things, obserue the dutie of true Pastors? Do they think
that their iudgement is not priuate iudgment? But what is it else? For
although they were some greater number of Pastors than they be: yet being
compared to the lawfull authority of the whole Church of Englande, they
are but priuate Pastors, and their iudgement priuate, especially beeing
deprived (by lawfull authoritie) of their Pastorship, or rather, exauthora-
ting themselves of the ministry. Do they think this exception, which they
reserve for the last case, (and place it as a reward in the end of this con-
clusion, but vpon great and waightie causes,) will be a sufficient starting
hole to saue all vpight, & themselves from pronouncing the definitive sen-
tence against themselves, that their doing is not the dutie of true Pastors?
No, that will not helpe them. For, these matters beeing but ceremoniall
matters (as they call them) and so not great and waightie: what great &
waightie causes should moue a true Pastor, by his priuate iudgement, to
controll publike order, in those things that are concluded by lawfull
authoritie of the Church, concerning ceremonial matters for order and
comelines sake & for edification? Shal any priuate man thinke (if he think
them to be indeede the Church of God) that the Churches concluding of
those things by lawfull authoritie, proceeded not of greater and waigh-
tier causes, than his controllment? And therefore, except men shall make
so litle & light account of the true Church of God, and of her conclusions
and orders by lawfull authoritie, as to preferre euerie priuate mans or
Pastors priuate iudgement before hers: our Brethren by this their owne
conclusion, must either needs yield to the Church of Englandes publike
conclusion and lawfull authoritie, concerning these ceremoniall mat-
ters, that they are to be obserued for order and comelines sake and for e-
dification, as the Church of England hath decreed them, and not to con-
troll publike order by priuate iudgement: or else let our Brethren hearken

*Our Brethr.
their selues
and their
iudgement
priuate.*

*Cont: mpt
of the chur-
ches conclu-
sions & law-
full autho-
ritie.*

of order &
iurisdic-
tion.

The lear-
ned disc.

Pag. 76.

to their owne conclusiue sentence and determination, that they do not the dutie of true Pastors. And thus much also for these ceremonies.

We haue hetherto intreated of the proper dutie of a Pastor himselfe: now it followeth, that we likewise set foorth his authoritie in common gouernement with the Elders. But least any man should mistake that, which we purpose to say of his authoritie, we haue need to expresse what we meane by this worde authoritie. For euen those things that we haue shewed before to be the dutie of a Pastor, may also be called his authoritie, as to preach and teach, wherein is included his authoritie to forgiue and reteine sinnes. Also his authoritie to minister the sacraments, and to doe other thinges in the Church, which none may doe but he. But in this place we vnderstande authoritie, for power of gouernement in the Church. Whereof the Apostle speaketh, that it is one of the graces and giftes of God necessarie for the building of his Church. This authority of regiment we haue declared that it ought not to be a Lordly ruling, neither ouer their flocke: nor yet ouer their fellow seruants and brethren: and least of all, that they ought to haue dominion or Lordship ouer the faith of the Church.

1. Cor. 12. 28.

1. Pet. 5. 3.

Luke. 23. 26.

2. Cor. 1. 14.

Bridges.

The Pastors
authoritie
in common
gouernemēt
with the El-
ders.

Our Brethren here promise to sette foorth that part of the Pastors authoritie, which they say, he hath, not of the proper dutie of a Pastor himselfe, but in common gouernement with the Elders. But because these wordes, as they are grounded on the presuppofall of that Eldershippe, which they make one part of their Ecclesiasticall Tetrarchie, not dealing with the woorde: so promising to treat of the authoritie of the Pastor in common gouernement; they seeme their selues to doubt, that (except they should expounde what they meane thereby) it might easily bee mistaken what they meant. Neither doubt they this mistaking without a cause, which of purpose shunne the plaine and vsuall approued distinction, of the authoritie or power of the order, and of the iurisdiction. But what-so-euer authoritie of the Pastor they will not sette foorth, and make playne what they meane thereby: when as they say, For euen those thinges which wee haue shewed before to be the dutie of a Pastor, may also bee called his authoritie, as to preache and teach, wherein is included his authoritie to forgiue and retaine sinnes: if this authoritie of the Pastor to forgiue and retayne sinnes, bee included in his authoritie of preaching and teaching: and withall, this bee a thing appertaining to the proper dutie of a Pastor himselfe, as also is his authoritie to minister the Sacramentes, and to doe other thinges in the Church which none may doe but hee: then haue not the Elders to deale in the authoritie of forgiuing and retaying sinnes. For if they shoulde; they shoulde intermeddle with the worde. For this is included in preaching and teaching. But our Bre-

How our
Brethren be-
ginning to
include the
Elders in the
power of
binding and
loosing do
excludeth
from it.

thren

then exclude the governing Elders from preaching and teaching: there-
 fore withall they exclude them from the authoritie of forgiuing and re-
 taining sinnes. And this by the way is not vnneccessarie to bee here
 obserued, because afterwarde they giue authoritie of forgiuing and re-
 taining sinnes, vnto the governing Elders, which they confesse are not
 Teachers, nor Preachers, nor dealers at all with the worde. But doeth
 not this authoritie of the Pastor belong to iurisdiction? And therefore
 not onely the authoritie of his order, to which properly preaching and
 teaching, and ministring the Sacramentes doe appertayne: but the
 authoritie also of iurisdiction, to which the power of forgiuing and re-
 taining sinnes appertaineth, is the proper dutie of the Pastor himselfe,
 which none may doe but he, and is an authoritie separate from that his
 authoritie which is in common gouernment with the Elders, or with any
 other which are not Pastors in the Church.

And as for that power of gouernment in the Church, whereof the A-
 postle speaketh, 1. Cor. 12. 28. *That it is one of the graces and gifte, of God,*
necessary for the building of his Church: S. Paule maketh not all the gra-
 ces and giftes of God, which there he speaketh of, necessarie for the buil-
 ding of his Church, if we speake of such perpetuall necessitie, as that the
 Church can neuer be without them. For S. Paul reckoneth by there great
 offices, graces and giftes of God, that are not necessarie in that sense. As
 euen the first office that he beginneth there withall, of Apostles, besides
 the giftes of healinges, the giftes of powers or of working mightie my-
 racles, and the gifts of diuerse kinds of languages. All which are not now
 so necessary in our dayes, (nor many hundred yeres sithence) to the buil-
 ding of Gods Church. Neither is it agreed vpon by the best interpre-
 ters, what manner of grace and gift of God, this power of gouernment
 in the Church was, which S. Paule in that place speaketh of. For albe-
 it Beza say: he declareth the order of Elders that were keepers of the
 Discipline and policie Ecclesiasticall: yet sayth Aretius, it is a politicall
 facultie of administring the common weale, and of ruling others com-
 modiouslie, and of conseruing them in order, which gift is necessarie in
 Magistrates. And while the Church wanted a politique Magistracie,
 certaine choosen Elders gouerned the assemblies of the faithfull, as
 it were an ordinarie Magistracie. Here in deede hee sayeth, this gifte
 is necessarie, but he addeth in whome, to witte, in Magistrates: and yet
 he specieth in what kinde of Magistrates, to witte, politicall, and in
 the administring of the common wealth, not the Ecclesiastical discipline.
 And withall, he limiteth a time, how long this gift of gouernment in these
 Elders continued in the Church, to wit, while the Church wanted a po-
 litike Magistracie. As who say the gift of this gouernement in the Elders
 is ceased long since, and not now necessarie, the Church hauing a politike

What that
 power of go-
 uernment
 was whereof
 S. Paule spea-
 keth, 1. Cor.
 12. 28.

Aretius in
 1. Cor. 12.
 Elders go-
 uerning till
 publike Ma-
 gistrates
 came.

Gouernors. Magistracie, in whom the gift of government is still necessarie, and not in such Elders.

Caluine in
1. Cor. 12.

And in this sense I denie not Caluines interpretation. Gouernours, I interpret Seniors, which were the Presidentes of Discipline. For the first Church had her Senate, that helde the people in the honestie of manners, which thing Paule declareth otherwhere, whe as he setteth downe a double order of Elders, the gouernment therfore consisted of Elders, which excelled others in grauitie, experience and authoritie. So that, although Caluine distinguish the order of these Elders into two sortes, as doe our Bzethren, (which yet no necessitie doth enforce:) neuerthelesse, he both restrayneth this their gift of government, to the honestie of manners, not to any Ecclesiasticall orders: and he maketh this office and Senate not to be perpetuall, but as a thing that ceased, he sayth, *prima Ecclesia habuit*, the first Church had her Senate, as who say, it went no further. And so wee may say, The first Church had Apostles, Prophets, Euangelistes, and diuerse giftes of healings, miracles, tongues, &c. The ordinarie offices of which giftes haue long since ceased. And therefore we can nowe make no ordinarie nor necessarie plea vpon them, nor the gouerning Ecclesiasticall Elders that our Bzethren would erect are such Elders.

Gualter in
1. Cor. 12.

To the larger and better manifestation whereof, Gualter (expounding this worde, Gouernmentes sayth: The seuenth place in this order setteth downe gouernmentes, by whom is comprehended politicall men, which in matters of this world helped any bodie, and tooke intelligence of their causes, if any shoulde arise among the Christians. For as it is sayde in the sixt chapter, the Apostles would not that those which professed Christe, should contende for their goods, or for other matters pertayning to this life, before the tribunall seates of the Ethnikes. Prudent men therefore and exercised in the vse of matters, were appointed to the ouersight of such causes. By whose authoritie and Councell the contentions were decided. The same also were publikly present with the Church, if any thing were to be done before the Proconsuls or the presidentes. Which thing there is no doubt, but that it hapned oftentimes. To conclude, they with their Counsels and prudence (euen as it were certaine shipmasters gouerned the Churches being then tossed among the diuerse daungers of matters. At this day there is not in publike, such neede of such persons, sith that (as we haue aboue-sayd) the Magistrates are Christian, by whose authoritie all these thinges may more happily be dispatched. And we ought to acknowledge the singular benefite of God, which in these last dayes, vouchsafeth to giue vnto his Church, both politike and Eccl. Gouernours, euen as in the olde time hee promised by Esaias. Let none therefore lightly disturbe the order instituted of God, that

No neede
of such go-
uernors in
these daies.

that (trampling downe the authority of Princes and of Magistrates) he should institute a newe senate, that should challenge to themselves a right and Empire, (or authority) of commaunding ouer them. This thing in the olde time did certaine Bishops, perhaps of a good zeale. Howbeit that matter turned at the length into a Pontificall tyranny, & for the ambition of a fewe, did vtterly ouerturne the Christian state. Let the Princes knowe againe, that they are the members, not the Lords of the Church. And therefore let them vse their Empire to the defence thereof, and direct all their counsailes to this scope, that the order and safety thereof may be preferued.

The abuse
of the po-
pish.

Thus, euen where Gwalter speaketh against the abuses of Princes, & of the Popish Bishops: yet both hee acknowledge both their lawfull authorities: and sheweth what the authority of this seniory was, to wit, a mere publike gouernment all in seculer, and not in ecclesiasticall matters: and how long it continued: how vnecessary nowe it is: howe it is not the order instituted by God for vs, but the very disturbance of it: and that this senate can not be nowe brought in a new, without the trampling downe of the very Princes & Magistrates authority. To conclude, these gouernmentes that S. Paule here nameth, are nothing that grace, gift or office, which our Bishops here pretende, for their senate of gouerning Elders, which Gwalter rather likeneth vnto the gift of powers, which S. Paule befoze in that place did mention.

In the fourth place (saith Gwalter) proceeding these gifts are reckoned vp, powers for those that exercise lawfull power in the Church. These were seniors, which beeinge set ouer the Discipline, corrected them that had done any thing contrary to the duty of a Christian man. As for the wicked and obstinate they corrected them with a greater power of the spirite. For they were armed with a singuler gift, that they might also deliuer vnto the deuill to be afflicted, those that could not with admonitions and reproofinges bee corrected. Examples of this power were shewed from Elias and Elizeus in the olde time. Of whome he (to witte, Elias) burned vp with flames sent downe from heauen, the souldiers that were sent to take him. But this man (to witte, Elizeus) called forth the Beares, which tore in peeces the Children that more saucily mocked him. By the same vertue (or power) Peter slue Ananias and Saphira, which presumed to lye vnto the holy Ghoste. He deliuered also Simon Magus to destruction. Paule also vsed this power against Elymas the sorceror, whome he depriued of his sight, for that he proceeded to deceiue the proconsul of Cyprus with his lies. The same (Paule) writeth, that he deliuered to Sathan Himeneus and Alexander, that being stricken with some punishment, they might learne from thence forth not to blaspheme. And hereto also ought to bee referred, that which in threat-

What was
the gift of
powers and
who had it.

Elias.

Elizeas.

Peter.

Paule.

072.

**Why there
was need of
these offices
then & not
now.**

The friu-
lous imita-
tion of the
primitive
Church in
the erecting
vp of their
senate.

threatning manner he sayth to certaine obstinate persons, in the second Epistle to the Corinthians: but if I shall come again I will not spare you: sithe that ye seeke the experiment of Christe speaking in me. For in these wordes hee insinuateth not obscurely that with his wordes hee had a vertue ioyned, of perfourming that which hee spake, and of correcting his contemners. And in the olde time there was altogether neede of this faculty of the spirite, when as the Churches had not a Magistrate, & therefore could not vse the right of the sworde. There is no necessity to require the same at this day, when as the gift of this spirite hath ceased. And the Princes and Magistrates are Christians, who with lawes and publike authority, restraîne any whosoeuer in their office, and as for the stubborne and frowarde, they punish them. Some in-deede there are, which after the example of the auncient and primitiue Church, will institute seniors or a Senate Ecclesiasticall, which may haue Empire (or commaundement) euen also ouer the Magistrates them-selues, if they at any time shall not doe their duety. But those men ought first to haue made demonstration, that their seniors haue this power, whereof in present Paul speaketh. Which thing when as by no argumēt it appeareth: and neuerthelesse they deliuer to Sathan whome they will: they do alike, as if any would attempt to cleanse the lepers, to rayse the dead, & to worke such other myraculous worke. For because that in the olde time, suche thinges were commonlye doone in the primitiue Church.

Thus againe, Gualter : and on these graces and giftes' of God, grounding this Ecclesiasticall Seniory, not of the Worde ^{in Capitulo}, Governementes : but on the former worde ^{and power}, Powers : betokening such power as is myraculous , which although some Seniors in the Church than had it yet he alleageth the examples heereof, that such onely exercised the same in Ecclesiasticall matters, as were Ministers of the Word. But howsoever these Seniors were, or what power soener they had: he maketh them and their power, not to bee perpetuall, but abiding a while, onely for the state of that time, and so to haue ceased, after that the publike state of Christendome was setled, and gouerned by such princes and Magistrates as openly professed Christianity: and that from thence forth, the Churches were not tyed to such Seniors, but that wee (after thus many ages of Christian princes) be free from them. So that, where our Brethren say, they will not now set forth the pastors authority, in common Government with the Elders : If there bee no neede of such Elders to ioyne in commons with him in his government : then as the other authority was proper to him-selfe, so may this authority for power of government in the Church, (for any thing here to the contrary) bee as proper also to him-selfe, as the other. For, if these graces and giftes where-

of

of the Apostle 1. Cor. 12. 28. speaketh, were such distinct offices, as our
brethren say can not be, but in distinct officers, without confusion of the:
then epyther these giftes pertain to the Pastors, so well as to these El-
ders (as here our Brethren say they doe:) or else, if the Pastors haue au-
thority in them: than haue not Elders to deale with them, except wee
shoulde inferre this confession, that they woulde haue vs thumne.

Our brethr.
confusion
by their el-
der enter-
comming
in the pe-
stors iuril-
diction.

But now we, our brethren giuing this authority in common with the
Elders: procede to the limitation of the same, and say: This authority of
regiment we haue declared, that it ought not to bee a Lordly ruling,
neither ouer their flocke: nor yet ouer their fellow-seruants and bret.
and least of all, that they ought to haue dominion & Lordship ouer the
faith of the Church. Dominion and Lordship ouer the faith of the
Church, we graunt none hath but almighty God, and Iesus Christe on-
ly, that is both God and Man. As so: the other authority, which they cal-
Lordly ruling ouer their flocke, or ouer their fellow-seruantes and
Brethren: as they referre vs to that they haue declared: so I referre them
to that we haue declared. And among other (I hope) I haue sufficiently
declared, what manner of ruling they may haue, both ouer their flocke,
and ouer their fellow-seruants and brethren, both by the worde of
God, by the practise of the Primitive Church, and by the approbation of
diuerse the best learned protestants, in the reformed Churches of our age.
But how this authoritie of Gouvernment, which here they giue in com-
mon to the pastors with the Elders, shall be parted among them: is not
yet determined. For, albeit our Brethren acknowledge, that the Pastors
haue rule and authority herein, yet the forme of prayers in the English
congregation at Geneva, doth deny it, and say: Pag. 43. Because the
charge of the Worde of God, is of greater importaunce than that any
man is able to dispencc therewith: and S. Paul exhorteth to esteem them
as Ministers of Christe, and disposers of Gods mysteries: not Lordes or
rulers as Peter saith ouer the flocke: therefore the Pastors or Ministers
cheef office, standeth in preaching the word of God and Ministring the
sacraments. So that in consultations, iudgements, elections, and other
politicall affayres, his counsell rather then authority taketh place. So
by this rule, he is so far from al lordly ruling: that he hath no rule nor au-
thority at all, in Common with the Elders in these matters. But of the
twaine, our Brethren here say better, that hee hath authority, under-
standing it so: power of gouernment in the Church.

Dominion
and Lord-
ship.

Our brethr.
disagree-
met about
the pastors
iurisdiction

But say our Brethren: In all these, the man of sinne hath exalted him
selfe, contrary to the worde of God: so that hee woulde bee heade of
all the Church, Bishop of all Bishops, and haue authority to make newe
articles of Fayth. Whose intollerable presumption, as wee haue long
since banished out of this land, so wee wish that no steppes of suche

The lear-
ned Dis.
Pag. 77.

pride

authority. Pride and arrogancy, might be left beyond him : namely, that no elder or Minister of the Church shoulde challenge vnto him-selfe, or accept it, if it were offered vnto him, any other authority, than that is allowed by the spirite of God, but cheefely to beware, that he vsurpe no authoritie which is forbidden by the word of God. For wherefore doe we detest the Pope and his vsurped supremacy, but because he arrogateth the same vnto him-selfe, not onely without the warrant of Gods word, but also cleane contrary to the same?

Bridges All this section we confesse with our Brethren, and gladly subscribe vnto it, saue that we wish it not, as though it were onely to be done, and is not done: but we trust it is perfourmed already. If it bee not, let our Brethren proue the contrary.

The learned disc. Nowe if the reasons and authorities that haue banished the Pope, doe serue to condemne all other vsurped authority, that is practized in the Church: why shoulde not all such authority be banished as well as the Pope?

Bridges And good reason too, that all other vsurped authority, that is practized in the Church, shoulde bee as well banished as the Pope. But doe our brethren meane by these speeches, of all other vsurped authoritie, that is practized in the Church, that there is any such practised in the Church, meaning the church of England? For, these words are uttered so couertly, that we might saeme in granting the consequence, that such shoulde be banished: to graunt withall, that there is some such in the church of England, remaining and practised yet among vs. But we deny that there is any such, to our knowledge, or by the Lawes approoued in this Realme. And if there bee any steppes thereof: I doubt they will rather bee founde in the trake of our Brethren themselves, sooner than in any part of that authoritie which is allowed to our prelates.

The learned Disc. We can alleage against the Pope, and rightly, that which S. Iohn baptist did aunswere to his Disciples. No man can take vnto him-selfe any thing, except it be giuen him from heauen. Iohn. 3. 27. And that saying of the Apostle to the Hebrewes : No man may take vpon him any honoure (in the Church of God) but hee that is called of God, as was Aaron. Infomuch that Christe him-selfe did not giue him-selfe to be an high Priest, but he that said vnto him : Thou art my sonne, this day haue I begotten thee. Hee saith in another place, Thou art a preest for euer after the order of Melchizedech. Nowe seeing these rules are so general, that the Sonne of God him-selfe was not exempted from them, but shewed foorth the decree wherein he was authorized: by what rule can any man retaine that authority in the church of God, which is not called thereto by the word of God?

Bridges. All this againe being graunted vnto, beateth more our Brethren the Learned

No such authority nor steps thereof except in these new deuises.

Heb. 5. 4.

Phil. 2. 6.

Iohn. 3. 27.

Learned Diſcourſers that it doth our Biſhops. Our Brethren take upon them more in theſe their pretended reſormations, than eyther they haue hitherto done, or I think euer wil be able, to ſhew their warrant and calling; authorizing them thereunto, by the worde of God.

Likewiſe we can alleage againe, againſt the ſupremacy of the Pope, *The learned diſc*
to proue that Peter was not ſuperior to the other Apoſtles, that which our ſauour Chriſte ſaith to his Apoſtles, Luke. 22. 26. And Math. 20. 25. *pag. 79.*
Marke. 10. 42. It ſhall not bee ſo among you, but hee that is greateſt amongſt you, ſhal be as the yongest, and he that ruleth as he that ſerueth. *80.*
And Mat. 23. 8. You haue but one Maſter, which is Chriſt, and all you are *Luke. 12. 26*
all brethren. If theſe places prouue, that the Pope ought not to bee a- *Math. 20. 25*
bone other Miniſters of the Church: why doe they not likewiſe prouue *Mar. 10. 42.*
that the Miniſters are equall among themſelues? And for the moſte *Math. 23. 8.*
part, all thoſe arguments and authorities of Scripture, that are vſed to confute the vſurped authority of the Pope, are of as great force againſt all other vſurped authorities of one paſtor ouer another.

Bridges

Theſe ſentences of our ſauour Chriſte, hauing bene beſore alleaged by our Brethren, page 28. & 29. haue bene already ſufficiently anſwered, that they neither forbid the titles, nor the authority, that we acknowledge in our Biſhops, by the confeſſion of the beſt writers euen among our Brethren themſelues. Which ſentences as they are rightly alleaged againſt the ſupremacy of the Pope, to prouue that Peter was not (ſuch) a ſuperior to the other Apoſtles, as the Papiſtes doe pretend: ſo are they not rightly alleaged, to prouue that he had neuer any kinde of ſuperiority, but no ſuch kinde of ſuperiority, as the pope falſely claimeth in the name of Peter. For, not onely all the auncient Fathers, and all the beſt writers, acknowledge, (as we haue ſeene) ſome ſuperiority in Peter, ſuch as contrariety not theſe ſentences: but alſo S. Paule is moſte plaine herein, that S. Peter had a kinde of ſuperiority, if not to all, yet to many of the other Apoſtles. And ſo theſe ſentences, as we haue already at large conſidered the people of them: ſo the firſt ſentence heere cited, alloweth in playne wordes, both a Ruler among them, and a greateſt: ſo that hee bee in humilitie and ſeruiteableneſſe, as courteous and diligent as if he were yongest, or as hee that ſerueth. The other place here cited: You haue but one Maſter, which is Chriſte, and al you are Brethren: proueth clearely, that the Pope ought not to claime that maſterſhip which he requireth: but it proueth not, that (were he other wiſe a true a true faithfull Biſhop) hee might haue no Maſterſhip at all: for than our Brethren might not be called Maſters, neither as we (and that worthily) call M. Caluine, M. Beza, &c. Maſters. But this ſentence is againſt the Pope, not againſt them: becauſe the pope, not they, woulde intrude himſelfe into that abſolute and ſupreme Maſterſhip, and Lordſhip. Which properly and onely belongeth to our Lorde and

Luke 12. 26.

Math. 23. 8.

All maſterſhip not forbidden in the miniſtery nor the title thereof.

and Maſter, Ieſus Chriſt.

But our brethren demaund: why doe they not likewise prooue, that the Miniſters are equall among themſelues?

Viſurped au-
thority.

And ſo they do, in reſpect of the ſupreme Maſterſhip of Chriſte, and in reſpect ſimply of their Miniſtery: but, the reaſon why they proue not ſuch an equality, as our brethren ſurmiſe, is, becauſe they are ſpoken abſolute-ly, againſt all kinde of ſuperiority and Maſterſhip among them. And therefore, where they ſay, that, for the moſt part, al thoſe arguments and authorities of ſcripture, that are vſed to confute the viſurped authoritie of the pope, are of as great force againſt all other viſurped authorities of one paſtor ouer another: Although this be but a looſe conſequent: yet we may well graunt this concluſion, for viſurped authorities. But till our Brethren can prooue ſome ſuch among vs, as are viſurped: al theſe ſenten-ces, arguments, and authorities, are but viſurped, and wreſted againſt their authority which is lawfull.

The lear-
ned diſc.
Pag. 80.

Therefore while we entreate of the authority of the Paſtors, we muſt take heede that we open not a Windowe to popiſh tyranny, in ſteede of Paſtorall authority, and that wee enlarge not the boundes of authority, without the boundes of the ſcripture.

Bridges

Our brethren
good caueat
againſt the
felues.

We alſo like well the caueat of this concluſion. Woulde God our brethren would in-deede take heede vnto it. For if it be not taken heede vnto in time: their Paſtorall authority will ſo enlarge the boundes thereof, that it will not onely tyrannize ouer the authority of the Doctours, whom they cleane debarre from all publike exhortation, reprehention, conſolation, and application, and ouer all their Seniors of newe Gouernors as wee ſhall (God willing) ſee in this Diſcourſe: but ouer all the Church. And it beginneth pretily well, to abridge the Chriſtian Princes and ciuill Magiſtrates ſupreme authority in eccleſiaſticall cauſes, (as in part wee haue already ſcene) and al without the boundes of the ſcripture. But this their Paſtorall authority, by that time their gouerning Seniors were euery where ſetled and eſtabliſhed, and had enlarged her boundes in euery Congregation, would be moſtely well reſſeſſed, as we haue ſene in the forme of prayers printed at Geneua. And thus would one enlarge it ſelf ouer another, which might open, not a windowe, but the broad gates, to a worſe than Popiſh tyrannie, and ſtill al without the boundes of the ſcripture.

The lear-
ned diſc
pag. 80.
81.

Wherefore while we ſearch the ſcripture, the onely rule whereby the Church of God ought to be gouerned: we finde that in regiment & gouernance of the Church, the paſtor, B. or elder, hath none authority by himſelfe, ſeperated from other. For in the Church there ought to be no Monarchie or ſole abſolute gouernment, but that is referred particularly to our ſauour Chriſte onely, 2. Tim. 6. 7. Iude. 4.

Chriſte

Christe sayth search the scriptures; for in them ye reckon vnto your selues that ye haue eternall life, and they bear witnesse of me. Iohn. 5. 39. In searching the scripture we finde this rule, where the Apostle warneth Timothy: But abide thou in those things which thou hast learned, and which are of trust committed vnto thee. Knowing of whome thou hast learned them, and that thou hast from a childe knowne the holy scriptures, which are able to make thee skilfull, concerning the saluation by the fayth which is in Christe Iesu. The whole scripture inspired from God, is profitable to Doctrine, to reprehension, to correction, to institution, which is in righteousness, that the man of God may bee perfect, being perfectly instructed to every good worke. 2. Tim. 3. And this wee confesse against the aduersaries of the scripture, and with our Brethren, that the diuine and Canonically scripture as the onely rule, that containeth all things perfectly, concerning fayth and the saluation which is in Iesus Christ, to make the man of God perfect vnto all good workes: but that the holy scripture is the onely rule, whereby the Church of God ought to bee governed: vnderstanding by these wordes, that the scripture hath set downe a perpetuall and generall rule, of all the onely order of the Churches forme of externall government, as well as it hath of faith, and of the morall part of mans actions and conuersation: if we search the scripture neuer so much, neither we nor our brethren shal euer find it, for the church of God may safely admit, according to the diuersities of the states thereof, diuers formes and orders whereby it may be governed. So that nothing be withall admitted, prejudiciall to the Law, & to the Gospel, that is to say neither against faith, nor good manners, as St. Austen termeth it.

Neither is all the Government of the Church, in the government or authority of the pastor, Bishop or Elder. For the Christian Prince and ciuill Magistrate hath a government of the Church of God also, and there be diuers approued formes. whereby princes and Magistrates gouerne the Church of God, in the diuers parts and states thereof, besides the ecclesiasticall government of pastors.

And as so that heere our Brethren say, the pastor, Bishop or Elder hath no authority by himself separated from other: These speeches are spoken ambigiously. It is true in one sense, that neither pastor nor yet Bishop (for I distinguish these tearmes that here are confusedly clapped together) hath any authority by him selfe separated from other in the regiment of the Church: but that he hath the same in common with all other in the church that bee of his calling: and not like a pope as an A-per-se, as though none other shoulde haue it but hee onely, and all other from him: Neither hath any pastor, or Bishop, or Elder any such authority by himselfe, that can properly be sayd, to be separated from other: for if it be separated from other, the it hath no government of the, nor dealing wth the.

Gods word
the rule of
our faith &
life.

Gods word
hath not set
downe an on-
ly forme of
the Churches
gouernment.

The Princes
gouernment
of the
Church of
God.

How the
authority is
not separate
from other.

Pea,

authority. **Pea,** we graunt, that whatsoener authority any Pastor, or B. or elder hath, it is the Churches authority, because it is giuen vnto them that are the partes and members of the whole Church, and to the Churches vse and profite. As S. Paule sheweth, Ephes. 4. 11. &c. Hee therefore gaue some to be Apostles, other prophets, other Euangelistes, other pastors and Doctors, to the growing together of the saints, to the worke of the Ministry, to the edification of the body of Christe. And the Apostle. 1. Cor. 12. after he hath shewed, how the spirite of God giueth seperately his spirituall giftes, saying, vers. 11. But all these worketh one and the self same spirite, distributing priuately euen as hee will: he addeth: for as the body is one, and hath many members, but all the members of one body, whē as they are many, are one body: so also Christe. For by one spirite we are al baptised into one body, whether Jewes or Grecians, whether seruants or free, and all haue drunke one drinke, into one spirite. For the body is not one member but many. If the foote say, I am not the hande, I am not of the body, is it therefore not of the body? and if the eare saie, I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But nowe hath God placed the members euery one seperately in the body? euen as he would. But if all were one member, where were the body? but nowe there are many members, and yet but one body.

S. Pauls example of the mysticall body compared to the naturall

Thus doth S. Paule reason, from the resemblance and proportion of the naturall body, and the regiment thereof, to the mysticall. So that, although, what gift, facultie, power, or gouernment soener they haue, it is not so seperated from other by themselves, that it hath no Community with the other, nor is pertaining to them. For, it pertaineth to the whole in common, as we say also in the schooles, of the soule or life of man: *anima est tota in toto, & in qualibet parte*. The soule or life is whole in the whole body and in euery part. But yet euery faculty and power of the soule and life, is not in the whole body, nor in euery part thereof, but in the member onely, that is the proper organe to the same. And so hath euery Bishop or pastorall Elder, some authority by him-selfe, in the regiment & gouernment of the Church, so separated from other, that other which haue not the same office, haue not the same authority. So that the community in respect of the benefite, barres not the separation in respect of the exercise of the authority, and therefore saith S. Paule, 1. Cor. 12. 27. You are all of the body of Christe and members in part, And some hath God ordeined in the Church, first Apostles, the Prophetes, thirdly Doctors, then powers, then the giftes of healing, helpings, gouernmentes, kindes of tongues. Are all Apostles? are all prophets? are all Doctors? are all powers? haue all the giftes of healing? Doe all speake with tongues?

There respects of the community and seperation.

doe all interpret? so that, as in the first and second degrees heere mencio-
 ned, the Apostles and Prophets had some power and authoritie in the re-
 giment and gouernance of the Church, by themselves separated from o-
 ther: so may we safelie conclude of the Doctors heere mencioned also (by
 which name our Brethren doe here comprehend both Bishops and Pastors)
 that they had some power and authoritie of regiment and gouernance
 in the Church, by themselves separated from other in lyke man-
 ner.

And this manifestlie appeareth in their practise. The Apostle Saint
 Paule by his Apostolicall authoritie in the Ecclesiasticall regiment and
 gouernance of the Church, setteth downe in diuerse places diuerse rules,
 some temporarie, some perpetuall, concerning orders, rites, and ceremo-
 nies of the Churches, without anie ioynture of those Churches authorities
 to whom he imioyned them. Yea, without so much as asking anie counsell of
 them, or deliberating with them. And 1. Cor. 11. 34. he saith in generall:
other things I will set in order when I come. Yea saith not, you and I together
 in ioynt authoritie: and yet (no doubt) he had the ioynt consent (compromit-
 ted to him before, and declared after) of all good men, in all those ordinances
 that he had made, or should make amongst them. But the authoritie was
 his, not theirs, & by himselfe separated from other, he exercised the same:
I, not wee, (saith he) will dispose them. If our Brethren saie that Paule
 was an Apostle, and they alleage this rule, not for Apostles, but that in
 the regiment and gouernance of the Church, the Pastor, Bishop, or El-
 der, hath none authoritie by himselfe separated from other: although we
 haue shewed already that Saint Paule exercised sometimes the office of a
 pastorall Elder, which hee did also in Corinthus: yet, sith our Brethren
 annere this reason, For in the Church, there ought to bee no Monarchie
 or sole absolute gouernment, but that is referred peculiarly to our Sa-
 uiour Christ onelie: How doth not this reason cut off Saint Paule even
 as an Apostle, and all the Apostles, and all other besides our Sauour
 Christ onely? Did they take vpon them the Monarchie, or sole absolute
 gouernment, that is referred peculiarly to our Sauour Christ onely?

*Our bre. rea-
 son from
 Christ debar-
 reth Apo-
 stles and all
 from anie
 separate au-
 thoritie.*

And what though no ordinarie Bishoppes, Pastors, nor Elders, haue in
 all things like authoritie as the Apostles had? Yet to take vpon them
 this monarchy and sole absolute gouernment peculiar to Christe one-
 ly, they and all the Angelles in heauen were as much debarred as anie o-
 ther. So then, by this our Brethrens reason, the Apostles might haue
 none authoritie by themselves separated from other, in the regiment &
 gouernment of the Church: But we see how they had such separate au-
 thoritie: neither may we thinke, they invaded Christs monarchie, or sole
 absolute gouernment: and therefore Christs monarchie or sole absolute

authoritie.

gouernment may stand intire, & yet may some other Ecclesiasticall person haue from Christ some authority by himselfe separated from other in the regiment and gouernance of the Church. For he that hath some parte of the Monarkes authoritie, (and that not of himselfe, but representing the Monarke) committed to him, and that to him by himselfe, separated from other, doth not forthwith take the Monarchie on him, as that sole absolute gouernment, that is referred peculiarly to our Sauior Christ only, but the Apostles had and exercised so farre forth some authoritie in the regiment of the Church by themselves separated from other: that they appointed other also to take such authoritie vpon them, and giue them rules of the same.

Timothies
authoritie
giuen him
separate to
himselfe
both in tea-
ching and
gouerning.

And as we haue shewd out of our Brethren themselves, that Timothy (whose example they would elude, vnder pretence that hee was an Euangelist) was the Pastor of Ephesus, and the chiefe Pastor there, Antistes, Bishop, and that their first or Archbishop: so Saint Paule that had it and vsed it by himselfe, giueth Timothie likewise authoritie by himselfe, separated (in respect of the authoritie) from other, and that not onelie in the function of teaching, but also in the Ecclesiasticall and publike gouernment of the Church. For teaching, he saith 1. Tim. 1. 3. *As I besought thee to abide still in Ephesus, when I departed into Macedonia, that thou shouldest command some, not to teach other doctrine. And in the 4. Chap. verse. 11. &c. These things command and teach. Let no man despise thy youth, but bee vnto them that beleene, an example in word, in conuersation, in loue, in spirit, in faith, & in purenesse, till I come, giue attendance to reading, to exhortation, and to doctrine. Despise not the gift that is in thee, which was giuen thee by prophesie, with the laying on of handes of the Presbiterie (or Eldership.) These things exercise thou, in these things be thou, that they profiting may be manifest among all. Take heede to thy selfe & to thy doctrine continue these things, For doing the same, thou shalt saue thy selfe, and the hearers of thee. Al which authoritie as it is peculiar to & proper dutie of the pastorall office, and in comon to Saint Paule, to the Apostles, Euangelists, Bishops, Pastors, & to all Elders & Ministers of the word by themselves separated from other: (in which part, neither anie of them, nor all they, nor al the Angels in heauen, can make, nor teach anie other Gospel:) so, for that which followeth in the next Chapter, consisting all as most of that authoritie, which our Brethren saie, they now vnderstand for power of gouernment in the Church, the Apostle ascribeth also many parts, and those the chiefe and principall partes of that authoritie, to the rule and gouernance of Timothie by himselfe, separated from others in that authoritie, euen as he did befoze in the doctrine. And in this respect with much better reason, that in these things both Paule and Timothie had, and the Bishoppes & pastors haue moze authoritie, as in matters that men might make, and some of them also alterable. As for example. Rebuke not an Elder,*

Elder (saith Saint Paule to Timothie, 1. Tim. 5. 17.) but exhorte him as a *separate* father. The rebuking therefore of an Elder appertained to his *authoritie* authority in the government of the Church. But hee might rebuke him by himselfe, and separated from other, that is, as well by his *etone* pastorall authoritie separated from others authoritie, as *pruati*li by himselfe, or separating the Elders from other.

Moreover (saith Paule to Timothie, verse. 11.) reiect the younger widowes. The reiecting therefore of the widowes (to whome Beza ascribes an Ecclesiasticall office) appertained also vnto Timothie. And verse 19. Against an Elder admit no accusation, except vnder 2. or 3. witnesses. Not onelie therefore the hearing, and all the chiefe processe in iudgement, but the berie admitting of the accusation, appertained particularly to his authoritie by himselfe separated from other, though not so separated, that they might not sit with him, but that in the admitting and determining such accusations, even in the Consistorie against an Elder, and the Elder a Pastor also: the authoritie of the negative voice is ascribed here to him, and in his person to a Bishop.

This may also be referred (saith Hemingius) vnto the honour of Priests (or Elders) that the Bishop should not giue care, to the slanderers of the life and fame of them, except they were conuicted before, by lawful witnesses. For if he would hearken to tale tellers, without euident knowledge of the cause, it cannot bee but that oftentimes hee should giue ouerhastie iudgement, and should be carried rashly against the innocent. Wherein he plainlie ascribeth the authoritie of iudgement (ouer a Pastor accused) to the Bishop.

The proposition of this place is (saith Aretius) that a Bishop must endeavour himselfe, that the Ecclesiasticall iudgements may most holilie be administred. He appointeth the partes from the diuision: For sinne either is hidden, and therefore by witnesses to bee conuicted: or is notorious, neither hath the sinner neede of witnesse, because the sinne is euident, or else also hee doth confesse it. Of either of this kinde hee brieflie treateth, but he beginneth with that that is hidden. As it is wont in great men, such as are the Presidents of the Common weale and of the Church, whose sinne is not euident, for because of their authoritie. These if they bee complained vpon, inquirie must bee made by witnesses. Signifieng, that the complainers must not easilie bee beleued.

Moreover, that the fame and name of those that are good, must bee fauoured, that they bee not openlie defaced with euerie small rumour. First, heere I take Priest or Elder, by office and age, that is, the Ministers must not bee condemned, except diligent inquisition be had.

*separate
authoritie.* Neither onely the Ministers, but all persons of graue yeeres. For vnto whome God hath giuen a good name and grauitie of age, it behoueth to worshipspe them in the place of parents. Therefore diligent heede is to be had, that the defamers bee not rashlye beleueed against such persons.

Moreouer, because such Priests or Elders were Iudges and Senatours Ecclesiasticall, that corrected other for their sinne, according to the reason of their fault: it is credible that they incurred the offence of many, insomuch that they shoulde not want backbiters. It was therefore a matter worthy of admonition, that nothing shoulde rashly bee credited against them. Neither followeth it therevpon, that witnesses shoulde bee had onely in these, and in other they must proceede without witnesses: yea rather, because in these grauitie is required: he teacheth that the same must be had in euery Ecclesiasticall iudgement. In the meane time there are many light and childish matters, in which neither the integritie of the same nor name is touched, wherein there is no neede of like rigour. Let vs therefore establish this for a common rule, that in all Ecclesiasticall iudgement the president or gouernour must haue care, that in a godly and holy sorte inquisition may be made of mens sinnes.

The rule gi-
uen to Ti-
mothie, is
generall to
all present
gouernours
and Bishops

Thus doth likewise Aretius shew this precept of Paule to Timothie, to a generall rule; that in the consistorie & in criminall causes, euen against a Minister, to whom he calleth also a President ouer the people the hearing, that the Bishop is a higher President aboue him, and hath the admittance, and his iudging of the matter.

Beza in 1.
Tim. 5.

And what differeth Beza herein from these? Against an Elder (saith he) *quod magis scriptum* The Greekes referre this to men of more auncient yeeres, which to mee seemeth verie absurde. For although somewhat ought to be giuen to the hoare head, yet I see no cause why in this point the condition ought not to be alike. But in a Priest there is a farre other reason, because it is certaine that Sathan layeth his snare chieflie against this sort of men. And for that cause none are so much thrall to slaunders and backbitings. In hearing therefore the accusations of them, there is most neede of great heedfulnessse. But thou wilt saie, what is that? Heere mee thinkes some haue stumbled, while they thinke that nothing is heere prescribed of Paule, which in all iudgements is to bee observed. And therefore they sweate much in vntying this knotte, and doo manifestlie wrest the wordes of the Apostle, insomuch verily that some (which thing Erasmus out of a certayne Epistle written by Saint Ierome to Marcella rehearseth) doo cleane blotte out all that member following, and then expounde it: receiue not, that is; receiue not easilie. Howbeit I doo not suppose anie difficultie to bee heere,

heere, for it is one thing to admit the accusation, and another thing to *parate and*
 absolue, or condemne the accused. But this is the office of a iudge, to *tharitie,*
 heare anie that will accuse, whom afterward if they shall not throughly *A Iudges*
 prone him guiltie, he may chastise according to their deserts. But for all *office.*
 this, when as a Priest is accused, the Apostle would haue a certaine pecu-
 liar thing to be obserued, that no man shoulde bee admitted, no not so
 much as to accuse him, except before hand, afore two or three witnesses,
 he shall cause his accusation that is to come, to bee beleueed. So that the
 Priest be not straight waie condemned, or the cause heard in his absence,
 But that after it shal appare that it wil not be a friuolous accusatio: That
 then at the length the guiltie partie shall be called, and that it shall bee
 lawfullie determined on the whole matter. But I finde the cause of this
 Apostolicall constitution to be two folde: to wit, because (as I said right
 now) none are alike thrall vnto slander, as are godly Doctors, And then
 because in a manner no priuate iudgement can bee ordained against a
 Priest, sith that it must needes bee ioyned with the publike offence of the
 whole Church. Insomuch, that although hee bee absolved, notwithstanding
 some infamie therevpon shall redound to the whole Church, and
 that there should bee neede of great caution, not onelie in iudging him,
 but also in admitting his accuser. Moreover, we must note out of this
 place, that Timothy in the Ephesine Presbiterie, was then *pastor*, that is,
 (Antistes) the Bishop, as Iustine calleth him, not that he should doe all
 things, as he listeth, but that for his godlinesse and wisdom hee shoulde
 moderate all things, that all things in the assemblie should bee well done
 and in order.

By Priest
 or Elder, he
 meaneth
 Doctor or
 Teacher.

Thus both euen Beza also not onelie acknowledge Tymothie to haue
 bene the Bishop of the Church of Ephesus: but also that both he had, and e-
 uerie Bishop by this rule ought to haue this authoritie of moderation, whe-
 ther anie accusation, (and how farre forth) shoulde be admitted against a
 Pastoral Elder, and in hearing and determining the cause to be his iudge.
 Which authoritie (in so great a Consistorie as then and there was) beeing
 singled and separated out from other vnto him: how had other anie parte
 with him of the same? And as it was thus in triall of matters pleaded be-
 fore him: so if anie Pastors were found to haue openly offended, Timothy
 againe in the next verse (and in Timothy euerie Bishop) hath authoritie
 given him ouer anie such pastors openly to reprove them. And the reason
 is adde by the Apostle, That the other also (speaking especiallie of the o-
 ther Pastors) may haue feare. From hence (saith Aretius) is this noble ar-
 gument drawen. Feare in the church is to be confirmed, therefore Eccle-
 siastical iudgements are granelly to be administred: so that, sith the Bishops
 authoritie should be such, as shoulde strike feare in the other pastors, it is
 apparant, they had not the same nor equall authoritie with him.

This autho-
 ritie was se-
 parate vnto
 Timothy.

Aretius.

*Separate
authoritie.*

How the
Bishoppe
shoulde
doe these
things.

The office
of a Iudge.

A Iudges of
fice is an of-
fice separate
from all the
bench.

And so Hyperius referreth all this in generall to the authoritie of Bishops, though the matter be brought before the Church, and that the Bishops should seeme to fauour their sinnes, if he deale not thus. And he concludes in these wordes. But of what matter the Priests (or Elders) may be accused and reprov'd before the Bishop, it were long to dispute. And the next verse declares yet further his separate authoritie, I charge thee before God, and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one before another, and do nothing partially. This contestation (saith Hemingius) wherewith as it were with an oathe, Paul bindeth Timothie, declareth howe harde the office of a Bishop is. And it containeth a verie serious admonition, least that in the sight of so great witnesses, God the Father, Christ, and the elect Angels, (he calleth these elect, for the difference of the reprobate) he should doo anie of those things that pertaine to the office of a Bishoppe, of priuate affections. But that he should doo all things lawfully and orderlie, to the glorie of God, and to the edification of the Church, according to the prescribed Canons, preferring none to any thing for priuate causes. And speaking of the diuerse readings of this sentence, he saith: al these readings although they differ in wordes, yet they offer the same sentence, that is to wit, a Bishop according to the Canons prescribed of Paule, shoulde doo and iudge al things, esteeming more the verity of the cause, than the condition of the person. Which thing verilie is in common commended to all Iudges, Exod. 18. Wherein (saith Beza) he is sayd of the Grecians, *οὐκ ἀποφαινεῖ*, to giue preiudicate iudgement, that accounteth anie man as excellent and choise. But a Iudge ought in iudging to laie downe all these opinions, as he that sitteth not to iudge of the persons, but of the cause, &c. For a Iudge ought to weigh the rights of the pleaders, as it were in a ballance, so that he should incline to neither parte. Otherwise it will not be a right iudgement. But a Iudges authoritie in all such iudgements is the chiefeest on the bench, whosoener sit with him as assistant: neither doth he (whosoener he communicate with other in counsell & deliberation) ioyne anie with him in the authoritie of iudgement: the Bishop therefore being such a Iudge, in these matters pertaining to the Ecclesiastical regimēt and gouernance of the Church: we finde by searching of the Scripture, that a Bishop hath authoritie by himselfe separate from other, cleane contrarie to our Brethrens saying.

Neither hath the Bishoppe this authoritie onely, concerning their liues and conuersation. But for their verie entrie and admittance also into the ministerie, al the authoritie of being ordained was to passe (by whom so euer they were elected) by his onely ordeining of them, as appeareth further, verse 23. *Laie handes lightlie on no man*. And although Beza heere doe abidge this his authoritie in ordaining Ministers, and saie: *Laie handes,*

that is, admit not euerie one lightlie to haue anie Ecclesiasticall ^{separate} ~~sum~~ ^{authoritie.} ~~tion~~, to wit, so much as in thee is. For neither all the authoritie laie in ^{Beza restray} ~~Timothie~~ alone, but by election made of the suffragies (or voices or the ^{ning the Bi-} ~~whole~~ Church, as we haue sayd, A^{shops} ~~ct.~~ 14. d. 23. and appeareth by the ele- ^{thops} ~~ction~~ of Matthias, and of the Deacons. And then afterward, the ^{authoritie.} ~~or~~ Bishoppe, in the name of the Presbiterie, did by the imposition of handes consecrate vnto the Lorde the elected partie, as is abouesayde 4. d. 14.

But al this ouer nice minding, serueth not the turne, for, in the elections ^{The electio} ~~which~~ Beza here citeth for example of like manner, there is great diffe- ^{of Matthias} ~~rence.~~ In the example of Matthias, A^{A². 14} ~~ct.~~ 1. his election was by lot, and not by voices, nor anie laying on of hands is there mentioned. In the Deacons, A² ~~ct.~~ 6. the multitude chose them, and the Apostles, not anie of the other Elders, laide their handes on them. And as for the example, A² ~~ct.~~ 14. whereof although we haue seene somwhat already, yet so often as our brethren leade vs to this place, which is one of their principall sanctuaries to which they runne: it shall not be amisse so often to shew, that they claime a wrong priuiledge. And first, that it was done by the peoples voices & holding vp their handes, as a testification of their consentes vnto them, which the wordes of the text doe not inforce. ^{Erasmus.} ~~but~~ ordaining by the hande vnto them, Priests (or Elders) by euerie Church: although Erasmus interpret ^{Caluine.} ~~quum creassent per suffragia~~: and when they had created by voices Elders vnto them: whom Caluine followeth, saying: The word ~~signifieth~~ ^{signifieth} to discerne by holding vp the handes, as is wont to be done in solemnities or assemblies of the people.

And Beza followeth him, saying: This word sprang of the custome of ^{Beza.} ~~the~~ Grecians, which gaue their voices with their hands held out. Wherevpon sprang that decree noted of Cicero for Lucius Flaccus, they stretched out their hands. And diuerse others most excellent learned among our Brethren and vs, followe that translation: and albeit our Geneva translation saith, And when they had ordeined them Elders by election, but adding this note in the margine: The word signifieth to elect by putting vp of hands, which declareth, that Ministers were not made without the consent of the people: yet (with the good leaue and reuerence of all these singular learned men bee it spoken) not onelie no necessitie driueth them to this interpretation: but I see not (though I woulde bee right gladd to learne) howe it can stande with the sense and reason of the Text.

For first the text maketh there no mention at all of their election, whereof we doubt not, but that they were not made without the consent of the people. But the question is, who did make, create, or ordaine them? ^{The wordes} ~~of the text~~ ^{menctio} ~~of~~ ^{electio.}

The worde
χειροτονια
 is referred
 onely to
 Paule and
 Barnabas.

Whether the people together with Paul and Barnabas: or Paul and Barnabas onely? But it is most euident that the word *χειροτονια*, is referred onely to Paule and Barnabas: and therefore whatsoeuer the people did in voice, or hands, in the election, the handes onely of Paule and Barnabas were in the creating and ordaining of them. And although that the Hea-then Grecians had such an vse, that when a lawe or decree was to bee ap- proued of the people, they gaue their consent therunto in their great assem- blies, by holding vp their hands: yet to take the word here in such a pro- phane sense, me thinks Caluine answers himselte sufficientlie: Not- withstanding the Ecclesiasticall writers vse the name *χειρονομια* in another sense. that is to wit, in a solemne custome of ordaining, which in the Scriptures is called the laying on of hands. Moreouer, by this forme of speaking is excellentlie expressed the lawfull manner in creating Pastors. Paule and Barnabas are sayd to choose the Elders. Doe they this alone by their priuate office? Yea rather, they permit the matter to the voices of them all. Therefore in the Pastors that were to bee created, there was a free election of the people. But, that nothing should be done tumultu- ouslie, Paule and Barnabas (as it were moderators) had the government. Thus ought the decree of the Councell of Laodicia to bee vnderstoode, which forbiddeth the election to be permitted to the people.

Paul & Bar-
 nabas mode-
 rators of
 the election

Thus writeth Caluine. Wherein he diueth all to the election. But the worde *χειροτονια*, importeth by his owne interpretation, and by the Ecclesi- call custome in the Scripture, the ordination by laying on of handes. As for the election was another matter, which then in parte pertayned to the people. And yet therein Paule and Barnabas had a generall higher author- itie by themselves, than anie other had ioyntly with them.

As for the decree in the Councell of Laodicia, (which was holden a- bout the yere of our Lord 360.) the words and meaning are plaine, Chap. 13. That it must not be permitted vnto the people, to make election of them, that were to be promoted vnto Priesthood. What tumultes they had found therein, I remit to the Ecclesiasticall histories. So that we can- not (as Caluine doth) vnderstand the words of the Councell so, as that they onely take a waie the moderation of the voices from the people: for that they neuer had so much, as to bee moderators of their owne voices. But the Councels meaning is most apparant, that the people should no lon- ger haue anie voices at all to elect the pastor. And therefore that ancient Councell (in making this decree) declareth, that they take not the peoples election to be anie necessarie and materiall part of creating, ordaining, or consecrating of a Pastor.

The peoples
 election no
 necessary or
 anie materi-
 all part of
 making pa-
 stors.

But whatsoeuer authoritie our Brethren would renne vnto the peo- ple, concerning election: What is that to the ordaining of him? The elec- tion maketh him but ordinable or capable to be ordained. As for that ex- ample

ample which Beza addeth, Act. 4. mentioneth indeede Imposition of hands of the presbiterie or elder ship: Which word if we shoulde heere understand, for a number of Elders, that laide their hands on him, (which Caluine saith we neede not do, and we haue shewed the contrarie:) yet, neither followeth it of necessitie, that they were anie Elders that dealt in the government of the Church and not in the word, as Beza himselfe confesseth: neither that this imposition of hands on him, was at his first creating, minister of the word or pastor, but on some other occasion, and therefore saith Beza, *die impositionis id est, in ministerio, vel in magisterio*. of Prophecie, that is, to prophecie, or in prophecie, as Rom. 4. b. 11, or by prophecie, that is, the holie Ghost by the mouth of the Prophets so commending, as is aboue sayde, Chap. 1. d. 18. howbeit because mention is made of the gifte bestowed vpon him: I prefer the former interpretation. For it is more probable, when as he had alreadye an excellent gift of prophecie, that hee was chosen for a while, to wit, vntill he were of the Lorde called to some other place, for he was an Euangelist. Which laying on of hands out of doubt did confirme the grace of God in him, as 2. Tim. 1. b. 6. But of Prophets, what was their function hath often bene declared of vs. Of the presbiterie *in quocumque loco*, that is, of the order of the Priestles or Elders. In the which name it is probable, that the companie is signified of all them, which laboured in the word, in the Church of Ephesus, as Act. 20. d. 17. and f. 28. For sometimes these names of Bishops and Priestles, yea, and of Deacons also are generall. See, Phil. 1. a. 1, a certaine fellowe translateth it the Senate, as in another place for the Church, hee sayde, the common weale.

Imposition of hands.
The imposition of hands of the presbiterie.

Imposition of hands pertained to pastors.

Thus writeth Beza, of the imposition of hands, and of the presbiterie, both counting the name Senate, to prophane a name of the presbiterie: and ascribing the imposition of hands, to those onelie that were labourers in the word: and that Timothie was a minister of the word before this imposition of their hands.

But if now we shall understand, that in this place 1. Tim. 4. 14. by laying on of hands vpon Timothie, was also meant the ordaining or creating of him a minister of the word, as saint Paule meaneth it in his precept to Timothie, 1 Tim. 5. 22. and as Caluine taketh it: let vs see againe what Caluine saith thereon: He saith that grace was given vnto him by prophecie. How? To wit, because (as we sayde before) the holie Ghost by Oracle appointed Timothie, that hee shoulde be chosen into the order of pastors. For he was not chosen onelie by the iudgement of man, as is wont to be done, but the calling of the spirit went before. He saith it was given him with the imposition of hands. Wherein hee signifieth, that together with the ministry he was also indued with necessary gifts. It was vsuall and solemne to the Apostles to ordaine Ministers, by the

authoritie.

to be
to be
to be

imposition of handes. And verily of this custome, and of the originall and signification thereof, I haue touched somewhat before; and the residue may be gathered out of my Institution: The Presbiterie: they which thinke this worde is colledine; put for the Colledge of the Priests (or Elders) doe in my iudgement thinke well. Notwithstanding (all thinges weighed) I graunt that the other sense, dooth not ill agree thereto, that it should be the name of the office, &c. And because Beza referreth the expounding of this place, to the 1. Tim. 1.6. on these wordes: *Therefore I warne thee that thou stirre up the gifts of God which is in thee by the imposition of my handes.* Let vs see againe withall what Caluine saith thereon: There is no doubt but that Timothie was wished for with the common desire of the Church, and not elected by the priuate will of Paule alone. But it is not absurde, that Paule should ascribe the election prinatlie to himselfe, whereof hee was the chiefest author. Although here he rather treateth of the ordeining of him than of the electing, that is, of the solemne custome of his being instituted.

The separat
authoritie
of one in
imposition
of hands.

Moreouer, it dooth not cleerlie appeare, whether that when any was to be consecrated, all were wont to lay their hande vpon his head, or one onelie in the place and name of all. My coniecture rather inclineth vnto this, that there was one onelie which layde his handes vpon him: Howbeit, it may bee doubted, whether this present imposition of handes bee referred to his ordaining, because at that time the graces of the spirite, whereof Saint Paule treateth to the Romanes Chap. 12. and 1. Corin. 12. were conferred by imposition of handes vnto many also which were not instituted Pastors. But I easilie gather of the former Epistle, that Paule treateth heere of the Pastors office. For this place agreeth with that: Neglect not the grace which is given to thee with the imposition of the handes of the Presbiterie. Whereby it appeareth that the handes of the Presbiterie in the ordaining and consecrating a pastor, might be well inough not the handes of many, but of one alorie, that had principall authoritie about the other in that action.

Caluinus in
1. Tim. 5.

And as Paule testifieth thus of his alone manner of ordaining Timothie: so hee proceeth in his precept to Timothie, 1. Tim. 5. 23. *Let hands lightlie on no man.* Whereon sayth Caluine: There is no doubt but that hee woulde put awaie enuie from Timothie, and meete with many complaintes, that oftentimes arise against the godly seruantes of Christe, which refuse to obey the ambitious praiers of anie who soeuer. For some accuse them of roughnesse, some of enuie, some crie out that they bee cruell, because they doo not by and by admit those that vaunt themselves by anie manner of commendation. Of which thing at this daie wee haue too much experience. Paule there-

fore

fore exhorteth Timothie, not to goe from his granitie, nor suffer him-
 selfe to bee overcome with preposterous studies. Not that Timothie had
 so much neede of such admonition, as that by his authoritie hee might
 repress those, which otherwise might bee troublesome vnto Timothie.
 First the imposition of hands signifieth the ordination, that is, the signe
 is taken for the thing it selfe. For hee forbiddeth that he shoulde of too

The Bishops
 authority in
 set out by
 the authori-
 ritie of Ti-
 mothie.

much facilitie admit anie, which as yet is not so tried a man. For some
 there are which for the studie of noueltie would haue enrit man though
 most vnknown, to bee promoted so soone as euer he hath set forth anie
 one shew or other that liketh them. It becometh a grane & prudent Bi-
 shop to resist this importunate desire, euen as Paul heere commendeth
 Timothie to do.

In which wordes Caluine draweth this especiall rule to Timo-
 thie, to a generall rule to all Bishoppes to see the like. As likewise
 heere vpon both Hemingius. He addeth (saith he) another Counsell, or an
 other Canon concerning those that are to bee ordained to Ecclesiasticall
 offices, that he shoulde not laie handes vpon anie that is not fit or pro-
 ued inough, that is, that hee shoulde ordaine none to an Ecclesiasticall
 functio. For by (the Figure called) Metonimia, the signe is put for the
 thing signified. Hee requireth heere a stoute Bishop which shoulde not
 admit euery one by and by vnto an Ecclesiasticall office, but onely tryed
 euen according to the former Canons.

Hemingius

Aretius like wise draweth this precept to an ordinarie and general rule
 so; Bishops. A Bishop (saith he) must doo his diligence to be heedfull and
 wary in Ministers that are to bee chosen. For heerein also is a fault, euen
 in celerity and rashnesse of indgement, that a man shuld indge him to bee
 fit, which is nothing so.

Aretius.

Thus doe all these, and a number moe of excellent Protestantes a-
 gree, that not onelie Saint Paule giueth this power of gouernement
 in the Church, as a peculiar authoritie to Timothie to ordaine Mini-
 sters, and to repell those that bee thought vnmeet, but also that heere-
 in and in the pointes aforesayde, Timothy is a pattern for all other
 Bishops to follow.

With therefore Saint Paule maketh a rule heereof, and this rule stret-
 cheth to the duetie, and so to the authoritie of all Bishoppes. I mervaille
 how our Brethren can iustifie that which heere they affirme, That while
 wee search the Scripture, the onely rule whereby the Church of God
 ought to be gouerned, we finde that in the regiment and gouernance of
 the Church, the Pastor, Bishop, or Elder, hath no authoritie by himselfe
 separated from other.

As for the reason which our Brethren render: for in the Church there
 ought

regiment. ought to be no monarchie, or sole absolute gouernment, but that is referred peculiarly to our sauour Christ onely, 2. Tim. 6. 7. Iudæ. 4. If their meaning all this while bee, onely of such gouernment, wee gladly graunt the same, that none other than our Sauour Christ, hath such a monarchie, or sole absolute gouernment, neither by himselfe separated from other, nor yet ioyned with other in the Church. For anie (except the Pope onely) that I heare of, takes it vpon him. But this debarreth not, but that there may well be, and is, some monarchie, as in Chyistian Princes, and also of Bishoppes some absolute gouernment of our Sauour Christ also. And therefore these two quotations, 1. Tim. 6. 15. and Iudæ. 4. are cited in

The lear *ned disc.* And that regiment which he hath left vnto his Church is a consent of his householde seruantes, to doo all things according to his prescription, as hee witnesseth Math. 18. 19. If two of you consent vpon earth vpon anie matter, whatsoeuer yee shall aske, it shall bee graunted to you of my Father which is in heauen. For wheresoeuer two or three bee gathered together in my name, there am I in the middest of them. Seeing therefore that our sauour Christ hath neither authorized nor promised to blesse anie other forme of regiment, than that which consisteth of the consent and gathering together of his seruants in his name: wee hold vs content with this simplicitie, and therefore wee are bolde to saie, that the authority of the pastor in publik regiment or discipline, separate from others, is nothing at all.

Pag. 81 *Math. 18. 19* *Bridges* These wordes, that regiment, which he (meaning Christ) hath left vnto his Church, is a consent of his householde seruants, &c. are spoken to generally. If they had sayd that Ecclesiasticall regiment, it had yet ben the moze tollerable. For Christ hath left other politicall and ciuill regiment vnto his Church, besides the Ecclesiasticall regiment of it. True it is, that in that also there is a consent of his householde: but neither so, that it debarreth the ciuill Princes monarchie in the Church, and his gouernment in many things by himselfe: neither hath Christ prescribed all orders and lawes in particular, for the Princes and Magistrates to doe all things according to his prescription of them. And this sentence Math. 18. if it should be thus opposed to the regiment of Princes, is manifestlie weakened, and dangerouslie concluded, That our Sauour Christ hath neither authorized nor promised to blesse any other forme of regiment, than that which consisteth of the consent and gathering together of his seruants in his name.

*The wrealt-
ing of
Christ's sen-
tence.
Mat. 18.*

Neither yet helpeth it the matter, to vnderstande all this, for the onely Ecclesiasticall regiment. For although we denie not, but that those causes which appertaine either to the ciuill or ecclesiasticall regiment of the Church, should not be ordained nor imposed vpon the Church, without any the

fully spoken: and much more that which our Brethren abbe, it is a consent regiment. of his householde seruants to doo all things according to his praescription. For by this rule the Ecclesiasticall regiment of the Church is in no other thing, than Christ hath praescribed.

But our Brethren haue graunted, page 76. euen in their last point of ceremoniall matters, that the Church had lawfull authoritie, to conlude a publike ordinance of them, for order and comelinesse sake, and for edification: and it is euident that many things are of their owne nature indifferent, which may be so ordered and authorized by the Church, as our Brethren already haue confessed. But the Church coulde haue no such authoritie of them, or of anie thing, if it be already by Christ praescribed: and therefore the Churches regiment is not onely a consent (as our Brethren saie) to doo all things according to his praescription. For hee hath made no praescription of these things, whether they shoulde be done or no. Except they vnderstand this to be his praescriptio, & they shal be done for order and comelinesse sake, and for edification. But those pointes concerne the endes wherefore, and the manner how they shoulde be done, & not the things and matters that are done, or consented vpon to be done. And it is one thing to doe, or how to doe the things that are consented vpon to be done, and another thing to consent that such things shoulde be done. For, the Churches regiment in these matters, consisteth most in the consent (as heere is sayde) to authorize them to bee done, and the Bishoppes or the Pastors regiment, in the authoritie of dooing or executing of them.

The difference of the Churches consent, and of the Bishops and Pastors.

But, for the consent of them to be done, what is this that they call here a consent of his householde seruants? Is it requisite, that expresse consent be had of all those that are Christs householde seruants, that is to saie, of euerie particular person in the Church? What if it seeme other wise to some one, or few, that will giue no consent thereto, but dissent? Doth this cut off the Churches regiment? No. For, our Brethren, to proue that all things must be done with the Churches consent, alleadge this sentence: If two of you consent vpon earth vpon anie matter, whatsoever yee shall aske, it shall be graunted you of my Father which is in heauen. And must this consent then, of the regiment of the Church, be contracted to anie two of the householde seruants: though the most part of all the other, that bee no lesse seruants, and faithfull seruants of the Lordes household, doe dissent from them? But wherefore doe our Brethren alleage this sentence to this matter? To confirme their regiment in the Church, being in comparison but two, to two thousand, that haue consented to the orders of the Churches regiment now established: and they dissent from our consent heretofore. Indee, were it matter of faith in doctrine, and substance of religion, or anie thing already praescribed, not onely the consent of two, and the dissent of

of one, is better than the consent of all the rest in error (as wee alleadge Gerson and Panormitane against the Papists, when they boast of consent and Councils, against the manifest truth of Gods word) but when wee all therein agree with full consent, against all the errors and superstitions of the Papists, and yet in some matters of Ceremonies, of their owne nature indifferent: and of those pointes in the Churches regiment, that concerne comelinesse, order, and edification, some seruants of the householde, dissent from other some: whether is it better that many, and almost all, and the most experient, and that in matters of regiment, and counted as learned as anie of the other, and the chiefest also in authoritie, yea, the Prince also hauing the supream authoritie, and that in the publyke regiment of Ecclesiasticall matters, shoulde giue place to two or three, or to a few persons dissenting: or that these few shoulde leaue their dissention, giue place and consent, to the greater and better parte of the companie:

The sentence
of Christ
Mat. 18. 19.
more confir-
meth our
consents than
our breth.

And will God graunt the requests consented vpon by two or three, and not their requestes consented vpon by so manye thousandes, when they are also gathered in the name of Christe, as not onelie the people are in our publik praiers, but also all the estates of the whole realme, and chiefe partes of the Church of England, all which haue often bene assembled, and giuen already their consent, to the establishment of this forme of the Churches regiment that we haue. And therfore this promise of our Sauour Christ, if it may be drawn to matters of publike Ecclesiasticall regiment: both more and more confirme vs in our forme established: that God approoueth it, and was in the midst of them that consented on it, and is still in the midst of our assemblies gathered in his name, when we direct our actions according therunto. And now, seeing that our Sauour Christ hath neither authorized, nor promised to blesse anie other forme of regiment, than that which consisteth of the consent and gathering together of his seruants in his name: we holde vs content with this simplicitie, and therefore we are bolde to saie, that God hath promised to blesse, and (as we haue found the experience, if we haue grace in thankfulnessse to acknowledge his manifold blessings) hath diuerse wayes already blessed our forme of regiment, which with such consent, and gathering together of his seruants in his name, is established. And our brethren haue not to be ouerbolde, but rather to feare & bethinke themselves, how they gather themselves in consent and consoyt, against this authorized form of regiment: least their gathering together breed a banding in factions of themselves, to dissipate the vnitie of the Church, & to make scismes amongst vs.

And now, where our Brethren conclude this Section, saying: And therefore wee are bolde to saie, that the authoritie of a pastor in publike

like regiment or discipline, separate from others, is nothing at all:

I will be bolde also to saie thus much: that it is nothing at all against our pastors authoritie, in publik regiment or discipline. For (as they haue described it) he hath none such giuen him, nor exerciseth anye such (by anye authoritie in this Realme established) that is separate from others, that is to saie (as befoze our Brethren haue expounded their meaning) a Monarchiall authoritie or sole absolute gouernment. But that is referred peculiarie to our Sauior Christ onelie. 1. Tim. 6. v. 7. Iude. 4. Otherwise, if they meane not such authoritie: I dare be bold again to saie thus much, & not onlie this exception of Christs Monarchical or sole absolute authoritie is alleaged here in vaine, & is nothing at all vnto the abridging of the Bishop or Pastors authoritie: but that also in manner and matter afoze rehearsed, a Bishoppe or Pastoz hath a greate authoritie separated by himselfe, as the foresayde examples and preceptes to Timothie haue declared.

Let vs then see, what is his authoritie ioyned with others, & first, who are so ioyned in Commission with him, that without their consent hee can doo nothing. We saie therefore, that the authoritie of Christ is lefte vnto his whole Church, and so to euery Church: that none maye challenge Episcopall or Metropolitall authoritie, as it is with vs at this day ouer other, without great tyrannie and manifest iniurie.

*The learned Dis.
Pag. 81.
¶ 82.*

That the Pastor or the Bishop can doo nothing by his authoritie, in the gouernment of the Church, without the consent of others ioyned in commission with him, soe euery particular act that he must doo: our brethren haue not yet proued. Yea, wee haue shewed the cleane contrarie both in making Ministers, and in admitting, hearing, iudging, and determining of their causes, by their owne authoritie, without anye ioyned in commission with them. Not that they did all thinges alone, but vsed the counsell and consent of others, and perhaps of the whole Churches: but that, they were not ioyned in comission with them, nor were their equals in the authoritie of those doings.

Neither is this conclusion better than the antecedent: We saie therefore that the authoritie of Christ is lefte vnto his whole Church, and so to euery Church: &c. For my parte, I dare not bee thus bolde to affirme thus indefinite and in generall, that the authoritie of Christ is lefte vnto his whole Church, and so to euery Church. But that certayne partes of the authoritie of Christ is lefte, and that in a certayne legall and ministeriall manner, vnto his whole Church, and so to euery Church. And yet not so, that euery Church, that is, euery particular congregation, hath as full authoritie of that part, as the whole Church hath: but

Bridges.

The confu-
sion of our
bre. equality

but that, the whole, or to euerie Church, it is so lefte, that none maie chalenge Episcopall or Metropolitall authoritie, as it is with vs at this day ouer other, without great tyrannie and manifest iniurie: This indeed is a miere, we saie it, not: we proue it. Against this our Brethrens we saie, as though all laie on their bare saying, and that whatsoever they saie, we must holde it by and by for an oracle, or for such a principle, as the Pythagoreans did the saying of their Maister, *autus ipse*, he said it. We haue heard at large what Saint Paule hath said to Timothie, and what a number of most excellent men in the primitive Church, and some immediatlie after the Apostles times, by the clere testimonies of the unsuspected histories, and auuientest fathers, and by the graunt of the best late writers in the reformed Churches, haue had both Episcopall, and also Metropolitall authoritie, as it is with vs at this daie ouer other, without anie tyrannie great or little, & without anie iniurie manifest or hidden, at all. And if they might haue it, they might chalenge it. Yea, to chalenge them for it, much more to take it from them, were rather not onelie the greater tyrannie and more manifest iniurie of the twain: but to saie, the authoritie of Christ is left vnto his whole church, & so to euery church that none in the church hath anie power or exercise thereof ouer other: is the greatest and most manifest confusion y can be. For by this rule we must not saie (as our B^{is}. here doe) Let vs then see what is his authoritie ioyned with others, & first who are so ioyned in commission with him, that without their consent he can doe nothing: but we must rather saie, Let vs then see, what is his authoritie ioyned with others, and first, who are not so ioyned in commission with him, that without their consent he can doo nothing: if the authoritie of Christ be left vnto his whole Church, & so, to euery church, that none may chalenge it ouer other. So that now, there shuld not only be, no Metropolitall authority ouer Bishops, nor Episcopall ouer Pastors: but also no pastorall authoritie ouer the people. For, the people are some bodie (as I take it) both in the whole Church, and in euerie Church also.

Yea, if these words which our Brethren so generally saie, we saie therefore, that the authoritie of the Church is left vnto his whole Church, and so to euerie Church, be not restrained to that parte of his authoritie, that consisteth onelie in the Ecclesiasticall regiment of his Church: it will as much indanger all Magistrates ciuill estates, that they haue no authoritie neither ouer other. For, they hold that also of Iesus Christ, and it is a part of his authoritie ouer his Church. But, howsoeuer that may stande or fall hereby, the Princes supream authoritie in Ecclesiasticall causes, ouer all persons Ecclesiasticall and ciuill in their dominions, is cleane taken awaie from them, euen as wel as the Metropolitall ouer the Bishops, or the Bishops authoritie ouer the Pastors.

How

So we, although this moste absurd, and moste dangerous confusion promise. of all authorities Ecclesiasticall and ciuill might ensewe beereon: Yet *Mat. 18.* our Brethren hauing promised heerein, that they woulde be bolde to say these sayings: and hauing hethereto (though boldly, yet but barely) saide them: they will now be bolde, (as good reason is they shoulde) to assay to proue them.

For, seeing our Sauour Christe promised his presence and authority to euery Church indifferently, Mathewe 18. 19. 20. None may chal- *The lear* lenge any such prerogatiue afore other: but as the churches are limited *ned disc* out for order and conueniency, so is euery one of them of like authority *pag. 82* in it selfe: but because they make all but one Church, and one body of *Math. 18. 19.* Christe, therefore there is but one authority in them, to determine of *10.* matters concerning them all.

This argument still relying on this former cited sentence, Mathew *Bridges* 18. 19. 20. which properly treateth of the efficacy of prayer, where the faithfull, although they be in neuer so small a number assembled, to make their petitions in Christes name, are promised that God the Father will graunt their requestes, and that Christ also will be present among them: neither comprehendeth all the authority that Christe hath left vnto his whole Church, or to any especiall persons in the same: neither (if it be drawn to matters of gouernment and authority) is any debarre against any particular auth. of any Pastor, more than of any Christian Prince or magistrate. For, how followeth this? Christ will be present where 2. or 3. are gathered together in his name: therefore, wher but one maketh his prayers alone vnto him, he will not be present: except our bre. can bring this exclusive, only, or, at the least, into this promise of Christ, that where 2. or 3. only, or two or three at the least are gathered together in his name, hee will be present with them. If then, this followe not in prayer, wher- *This sentence* of this sentence properly is spoken: howe much lesse doth it holde, if we *is principal-* stretch this promise of Christe, to matters of gouernment in the church, *ly spoken of* as (I graunt) it reacheth also thereto. As, to reason thus: Christ hath pro- *consent in* mised that where two or three bee gathered together in his name, to *prayer, nor* consent on the establishment of any authority or gouernment of his *is any debar* Church, his presence and authority shall bee among them: therefore, if *er of one* the Christian Prince eyther by him-selfe, and his supreme authority, doe *alone.* establish any thing in the Church: or though hee ioine other with him, yet not in authority, but as counsellors, or, though in authority also, yet, not as equall in authority with him: except hee, and they, and all, gathered together in the name of Christe, bee of the like authority in giuing their consents vnto the matter: neither Christes presence will bee with them, nor his authoritie will ratifie their doing.

If this reason holde not, but bee an vntrue and moste dangerous reso-
lution

promise.
Mat. 18. lution in these matters that are done of the christian Prince neither yet of him alone, but of other in cōsultation with the prince, but the only superiour and supreme ouer all other which are all partes of the Church, and assembled about matters of the Churches Gouernment: both it holds anye more against Bishops and Pastors: How agréeth this euen with their own assertions after ward? Pag. 114. of Iames his prerogatiue, in the assembly of the Elders at Ierusalem: Was not the holy ghost among them because one had this prerogatiue? Neither helpeth it þ they say this prerogatiue was only of order, & not of authority: for if it were not of authority, it were no orderly prerogatiue, but a tyranny. But they say, he may challenge no authority. If it be orderly giuen him, & so his due: why may he not chalége it? but yet they say, he may challenge no episcopal or metropolitall authority, as it is at this day with vs. If it were so with them, in the auncient and holy Church yea in the Apostles times, as in this respect, it is at this day to be, euen by Caluines own testimony (as he haue heard) both for Episcopal authority, & that Iames his authority was it selfe Episcopall: then is this neither any tyranny, nor any let to the presence of the holy ghost, that one among them hath & chalégeth episcopal or metropolitall authority afore the rest, as it is with vs this day ouer other. Our bre. therefore make here a lose conclusion: that seeing our sauour Christ hath promised his presence & authority to euery church indifferently, Mat. 18. 19. 20. Therefore none may challenge any such prerogatiue afore other, meaning such as Bishops and Metropolitanes doe challenge. But since the wordes of Christ are spoken (as they say) indifferently. Why might they not conclude as well, any such prerogatiue afore other, as Christian Princes also challenge in the Churches Gouernment?

Our brethr.
loose con-
clusion.

How Christ
promised
his autho-
rity.

All particu-
ler churches
not alike in
dignity.

In deede the matter that Christe there promised to ratify with his presence & authority, he promised the same to euery Church (as our Bre. say) indifferently: but he neither promised there or other where his auth. to all and to euery one in the Church indifferently: nor yet all kinde of authority to euery Church indifferently. With some Church may haue some such prerogatiue, as appertaineth to dignity & preheminance, afore other Churches. Ierusalem being a Metropolitall Church had a prerogatiue afore many other smaller Churches rounde about it, euen in the Apostles time. And so (it appeareth) had Ephesus in Asia; Antiochia in Syria, &c. yea although no church might haue any prerogatiue at all, afore other churches: yet both not our Bre. argumēt hold, frō the churches to the pastors or B. in the Churches. Our bre. reason thus: Seeing our sauour Christ promised his presence and authority to euery Church indifferently. Mat. 18 19. 20. none may challenge any such prerogatiue afore other. What is signified here by this worde, none: but no person in the church: as much, & more to the purpose, then to say none, that is to say no Church. And if our

13. eth 2. u.

char. authority.
Brethren would haue none in the Church, to haue any such prerogative
as appertaineth to the auth. of Gouvernement, in or of the Church afore
other: what else were this, than to giue euery person in the church, a-
qual authority? whether this wold breed confusio or no, let theselues iudge.

If they say they mean by these wordes: none may chalége any such pre-
rogative afore other: not, no person afore other persons, but no church
afore other churches: and that they expound their meaning in the wordes
following, saying: but as the churches are limited out for order and con-
ueniency: so is euery one of them of like authority in it self: although this
also be not true, for diuerse respects, in comparison of churches one with
another: yet, what is this to the Question now in hande, for the B. or pa-
stors authority in the Gouvernement of the church, whether he haue any
by himselfe, seperated from other, yea, or no? Our brethren say, hee hath
none, and we say, he hath some. They, to prooue he hath none, haue allea-
ged the promise of Christe Math. 18. And are come now to see what is his
authority ioyned with others, and first, who are so ioyned, in commision
with him, that without their consent, he can do nothing. Upon whom is
all this spoken? & who is this, he, so often mentioned. Is this he turned into
a shee? that is to say, into a Church? and is this our Question, whether a
church hath any authority by her selfe separated from others? or, whether
a B. or pastor hath any authority by himselfe separated from others? And
what ment they by this conclusion? We say therefore that the authority of
Christ, is left vnto his whol church, & so to euery church, that none may
challenge episcopall or metropolical authority, as it is with vs at this day
ouer other, without gret tirany & manifest iniury: who is here this none
that may challenge no episcopall or metropolical authority: do not B. &
Archb. as it is with vs at this day challenge this authority? And therefore,
except they reason of the persons: their reasons are not to the purpose. But
they name the churches for the persons: because they challenge the auto-
rity in the right of their Churches: although in this controuersy, their cha-
lenge is rather in the right of their office, than of their Churches.

*Difference
betwene the
Churches
authority
and the pa-
stors autho-
rity in the
Churches.*

But as the churches are limited out for order & conueniency, so is e-
uery one of them of like authority in it selfe: but because they make all
but one Church, and one body of Christ, therefore there is but one au-
thority in them, to determine of matters concerning them all.

To speak of the church, as the mystical body of Christ, I grant, it is all
but one body, & but one church. Howbeit, in y^e respect, haue al the parts
therof one only, & the like authority: no: al, one only, & the like exercise of
functions & actions. As I shewed before, how Paul reasoneth, 1. Cor. 12.
17. If all the body were the eye, where were the hearing? if all were hearing where
were the smelling? But nowe God hath placed the members euery one of them in
the body, euen as he would. But when they say heere, the churches are
limited out for order & conueniencie: in that respect, as they make them

*The lear-
ned Dis.
Pag. 82.
Bridges
Al the parts
in one chu-
rch haue
not one and
like auth.*

ches authority.

not all one Church, but in a different sense, different Churches: so is there lesse necessitie, that all their authorities should be but one. For, as in that respect, they may differ in regiment, concerning many orders and conveniencies among them, this Church from that church: so may they differ also in preeminences and authorities of the same orders, and so determining of such different matters. But now although there were but one authority in the whole, and in every church, to determine matters concerning them all: yet if the same be not equally distributed among them all: in the whole and in every part alike: what letteth, but that both some churches, and much more some persons in the churches, may have some separate authority by them selves, and some more authority than other have and some prerogative also above other?

The learned Dis.
Pag. 82.
¶ 83.

By which there appeareth to be a double authority of the Pastor, one with the severall congregation, in which he is pastor, the other with the whole Synode or assembly whereof hee is a member, and both these authorities wee finde sufficiently authorized in the Scripture, as shall plainly appeare in the severall discourses of them. First therefore, wee will speake of his authority in his severall church, in which hee may doe nothing without the consent of the church.

Our Brethren doe here divide againe or subdivide the Pastors authority. They divided it before, Page. 76. & 77. into the authority or power of government in the church, or authority in common Government with the Elders: and into the authority or power that belongeth to the proper duty of the Pastor him-selfe. Which was somewhat an intricate Division.

Bridges.
The Pastors
authority
not one but
indifferent.

With the authority or power belonging to his proper duty, is a great part of his publique Government in the church. This authority now, which before they sayde, that they vnderstood for power of Government in the church, they divide againe, into a double authority: the one with the severall congregation, in which hee is Pastor: the other with the whole Synode or assemblie whereof hee is a member. If now their selves doe here finde, and that twice together, that in one function, there is not onely a former double and different authority: but also of one of the former divided partes, a redoubled and different authority in the Pastors: howe then did they anouche immediately before, that there is but one authority in them, to determine of matters concerning them all? but perhaps they mean that, of the churches authority: and here they speak of the authority pertaining to the pastors of the churches. But that helps not. For if the Pastors authority, which he hath in common with the Elders (whom they make the church) be thus divided: then is the churches authority divided also.

First therefore (say they) wee will speake of his authority in his severall

all Church in which hee may doe nothing without the consent of the ^{authority.} Church.

I would gladly learne, where our Brethren haue all those diuisions ^{Bridges.} and subdivisions, all these Canons and limitations of a Pastors authority. For although it bee heere promised, that wee finde them sufficiently ^{Our Breth.} authorized in the Scripture: yet hetherto, heere is no Scripture cited for ^{diuision &} them, saue, 1. Tim. 6. 13. that God is blessed and onely mighty, the king ^{positions} of kings and Lord of Lordes And Math. 18. 19. 20. Which was before ^{besides the} alleaged to other purposes, although God wot very impertinently. But they promise vs further, that, both these authorities we finde sufficiently authorized in the Scripture, as shall plainly appeare in the seuerall discourses of them. So that, heere is yet nothing that we can finde, which may be counted a sufficient authorizing in the Scripture of these things. And therefore our Brethren in this their Learned Discourse made hereupon, doe well and learnedly (in my opinion) to let all this passe that they haue already alleaged, as insufficient, and referre vs to the hope of better proofes, in their moze Learned Discourse to come, as shall plainly (they promise vs,) appeare in the seuerall Discourses of them. But when we shall come also (God willing) vnto those seuerall Discourses of them, to searche, whether these authorities and assertions of our Brethren, be sufficiently authorized in the Scripture: I doubt, we shall finde that this sufficient authorizing in Scripture, is not any expresse and and plaine testimony of the Scripture: but onelye their owne collection thereon. And if this be sufficient to make vs reckon a thing sufficiently authorized (as in some cases we deny it not, if they can make it plainely appeare, that it followeth by necessity of consequence, though verbatim it be not expresse in the Scripture) if we must permit this in them, that their collections on the Scripture, must goe for authorizings in the Scripture: why must not the same manner of authorizings, where wee proue necessary consequence, bee of as good authority on our parties? In the meane time betwene vs both, for any thing yet by these oure Learned Brethren alleadged: till I see better prooffe thereof, either out of expresse and plaine Scripture, or out of some necessary consequence of Scripture I yeld not to this their dubble Canonized Canon, as shooting off nothing but a bare bolde, wee say: not, any Testimonie or prooffe sufficiently authorized in the Scripture: that the Pastor by his authority in his seuerall Church, may doe nothing, without the consent of the Church. Nothing (they say) hath no saueur, and this hath no trueth. It is so farre from being sufficiently authorized: that it is moze then sufficiently confuted, as already hath often appeared, and playnely in the manifest example of Saint Pauls preceptes to Timothie, euen by Caluines and Bezaes owne cleare Confessions, besides diners others on

anchovy.

the same. Not, that we deny, but that Paule and Timothie had the churches consentes (for the better part among them) in what things soever they did by their authoritie in their churches: but, that in all things they asked not their consentes before, nor that they which gave their consentes had such a negative authority, but that if they would not have given them, Saint Paule and Timothie might have proceeded in some things against their consentes: which when they were given, were not the sufficient or any authorizing at all, of Paule and Timothies doings among them.

The

The argument of the 11 Booke.

THE 11. booke is of the third kind of Tetrarkes which our Brethren call Gouvernors: beginning first with the (bur-ches diffused authority: & of confusion in the multitude: & of the appointing to auoide it certaine officers for gouernment: how the name of Gouvernors and Rulers is understood, Rom. 12. & 1. Cor. 12. how these gouernors must rule euery seueral congregation, & how their gouernment stretcheth to al matters. Howe these Gouvernors authority is to bee moderated. And first for the election of these gouernors, wha should chose them, & what qualities they must haue. What elders were elected, Act. 14. And what elders are mentioned. 1. Tim. 5. 17. & of the 3. conclusions that our brethren would haue vs learn out of that testimony. How the name elders is common to Pastors & gouernors, & how the words may be well understood of relation betwene the ciuil officers then among the & the pastors. How the wordes inferre not such gouernors as our brethren imagine: and how that although they might be so understood, yet they inferre no perpetuity, as well of the one sort of Elders, gouerning & not teaching, as of the other of gouerning & teaching elders. Howe the words infer no such distinction of eccl. elders the one teaching & gouerning, the other not at al teaching but only gouerning: but rather seem to infer a distinctiō of the trauels, than of the function: or if of the functiō to encline to the distinctiō betwene past. deac. or betwene those Pastors that were ~~antistates~~ antistates, B. and others, that laboured more in ministering the Sacraments then in preaching. How Caluine dare not inferre any such necessary sense as he conceueth on this place, but only saith, it may be collected. How our brethren inueighing against them, make these gouernors, dumb & not teaching Bishops & preaching prelates. How the Apostles words

infer not their ioint gouernment with the Episcopall Elders. How the auncient Fathers that haue expounded this Epistle, Chrysost, Oecumenius, Theodoret, Theophilaet, and Ambrose, haue interpreted this place, especially because Calvin, Beza & Danaus alleage Ambrose for these Elders. How Beza further alleageth Cyprian, with a full examination of Cyprian for them. How Snecanus likewise alleageth Cyprian & Tertullian with parsel of Tertullian for them, besides the examining of Clemens Alex: Irenaus, Iustinus Martyr, Ignatius & Polycarpus. How Danaus alleageth the Ecclesiasticall histories cheefe-ly Socrates, with his allegations out of Augustine, Basil, Dionysius, Jerome and the canon Lawe, with the examination of the ecclesiasticall histories, the Fathers, and the canons, for these Elders: and of the cause of these so learned mens mistaking in all these searchings for them, making all not only nothing for them, but cleane against them, nor being euer able to prooue nor one such consistory, no not one such Elder. Howe Danaus with Beza and Caluine return back again to search the Scriptures better for them Rom. 12. 1. Corinthians 12. Ephes. 4. Act. 20. 1. Peter 5. And of Caluines and Danaus contradictions. Of Danaus return again to the Ecclesiasticall history in Sozomen, in which speeding as it as before, if not worse for any practise that he would find, he comes again to the scripture, searching for these Elders, Acts. 15. Act. 21. Philip. 4. 1. Tim. 3. 1. Per. 3. 1 Corinth. 14. & Iac. 5. And so home again to that, wherewith our bret. began the inquiry for them, at Act. 14. Lastly of the second point of moderating these Elders authority, by propounding all their actions to the people, to confirm them. And of the popular state & our Bret. fear (But not auoiding) of horrible confusion. And of the example they seek to auoid it by, in the manner of Saint Pauls excommunication of the incestuous Corinthian.

AND first (say our Bishops) let vs examine, whether this authoritie be so diffused ouer the whole Church, that the hearing, trying and determining of all matters, pertaineth to the whole multitude, or to some speciall choosen persons amonge them, meete for that purpose.

The lear
ned Dis.
Pag. 83.



One they note in almost at the last end, saying: *Bridges.*
and first let vs examine, whether this authoritie be so diffused ouer the whole Church, &c. What means our Bishops hereby? That the first shall be last, and the last shall be first? Should they not haue examined this before? They saye in the former page, 82. that the authoritie of Christ is left vnto his whole Church. And also before that page 81. That regiment which he hath left vnto his Church, is a consent of his householde seruantes. And that our sauour Christ hath neither authorized, nor promised to blesse anie other forme of regiment, than that which consisteth of the consent and gathering together of his seruantes in his name. What else, can any of the seruantes of the householde of Christ suppose, when they heare of this, but that where-so-euer they be diffused, they must gather themselues together, either the whole church vniuersally, or euery whole Church particularly, and giue their consent thereunto; or else, the matter whatsoeuer, is not authorized by the authoritie that Christ hath left vnto his Church. And that he hath blessed none other forme of regiment? And must it now be called in question, and examined, whether this authoritie be so diffused ouer the whole Church, that the hearing, trying and determining of all matters, pertaineth to the whole multitude? And why not, if the former sayings be true? Do our Bishops begin now, to call this a diffused authoritie? Diffused commeth neere confused. And I thinke, shortly they will finde it confused too. And as they now beginne to encline, to some speciall choosen persons amongst them, meete for that purpose: so by little and little, they will peraduenture come downe at length, to some authoritie of gouernement euen of one Pastor afore other in one congregation, and perhaps in one Diocese also. Which is the thing that they now so peremptorilie denie. Let our Bishops now therefore in their good moode, proceede.

Our Brethr.
beginning
to examine
their former
positions.

Diffused au.
thoritie.

The lear
ned disc.
Pag. 83.

Bridges.

The authoritie is the power of our Lorde Iesus Christ, graunted vnto the Church.

Our Bishops saye in the page before, that the authoritie of Christe is left vnto his whole Church: here yet, they say more circumspectly: the authoritie is the power of our Lorde Iesus Christ. Not that Christe hath left

authoritie. left his authoritie vnto the Church: but that, the authoritie which he hath left vnto his Church, is not so the Churches, but that it still remaineth his authoritie. *For*, that he hath left that his authoritie to his whole Church, as they saye before, but (as they say here) it is graunted vnto the Church. Which may well stande, if any parte or persons of the Church haue it, although the whole Church haue it not.

The learned discourse. But (say they) because the iudgement of the multitude is confuse, whereas God is not the author of confusion, but of order: and that we finde in the worde of God, certaine officers appointed for gouernment: we are bold to affirme, that that charge belongeth vnto those that are such.

Bridges Were our Brethren in this Learned discoursing of the matter, bene now at length found out, not diffusion, but plaine confusion, in the iudgement of the multitude. So that, we may now (I hope) with our Brethrens good leaue, dismisse in peace the gathering together of the houlholde seruantes nor enquire after their consentes: but for the consent only of certaine officers appointed for gouernment. And here our Brethren say: they are bold to affirme, that that charge belongeth vnto those that are such.

This boldnes of our Brethren is here yet the more comenbable, that they feare not to repell the peoples consent and iudgement, for feares of confusion. Whereas God is not the author of confusion, but of order. But it had bene better (in my simple iudgement) not at all to haue sette the multitude a-gogge, as hauing an interest of consent and authoritie, to heare, trie, and determine all matters, onely to bide the Pastors and the Bishops authoritie: than now, hauing brought them in, to thrust them out. *Turpis excusatio quæ non admittitur hospes.* Will the multitude hearing, that Christ hath giuen his authoritie to his whole Church, and so to euerie Church indifferently, & that that regiment which he hath left vnto his Church, is a consent of his houlholde seruantes: and that he hath neither authorized nor promised to blesse any other forme of regiment, than that which consisteth of the consent and gathering together of his seruantes, (if they thinke themselves to be any part of his whole church, or of anie particular Churches, and seruantes of his houlholde) suffer themselves after they are gathered together to vse their authoritie, and to give their consent, to be thus mocked, & in the end be told, it pertaineth not to the whole multitude, but to some special chosen persons amongst them: because the iudgement of the multitude is confuse, and God is not the author of confusion but of order? What maketh our Brethren to waite so bold, to take away not only the Bishops & Pastors authority of gouernment, but thus also to mocke & dally with the multitude? But (as matter of conscience mouing them hereto) they say: we finde in the word of God, certaine officers appointed for gouernment. And they say very wisely.

Confusion in the multitudes iudgment.

How our Brethren mocke the multitude.

What officers are appointed in Gods word for gouernment.

But

But do they not find also in the word of God, that Princes & Magistrats are certaine officers appointed for gouernment? If they say, they meane it of Eccl. gouernment: Doe they not finde likewise in the word of God, that Bishops & Pastors are certaine officers appointed also for Eccl. gouernment? But they meane certaine other officers: w^{ch} they will further describe anon. And if we should graunt this also, and withall, that that charge belongeth vnto those that are such: would it follo^w, that it belongeth only vnto those that are such? No: that, there should be such alwaies & in euery congregatioⁿ, to haue that charge which those haue, when they finde in the word of God, that any such supposed officers were, according to the time & place appointed, for their extraordinary kind the of gouernment? This is ouer much boldnes to affirme, neither shall they finde so much in the word of God. But let vs now see, where they will finde it.

Our Breth^r. too bolde presupposals.

And that doth S. Paule plainly declare, where he putteth a difference of the seuerall offices of the Church, whereof he nameth Gouernours for one. 1. Cor. 12. 29. and Rom. 12. 8, *Let him that ruleth doe it with diligence.*

The learned disc. Pag. 84.

Our Breth^r. haue found out these sentences, 2. 4. times already, and we haue sene at large, the discussing of these places. But because they find it againe, let vs craue pardon of the readers, once againe to peruse the, least any should thinke, when they alleage any testimonie for p^{ro}of, besides their bare sayings, that we sleightlly shoke it off. They say, S. Paule doth plainly declare it, where he putteth a difference of the seuerall offices of the Church, whereof he nameth Gouernours. Our Breth^r. then doe well indeede to say, seuerall offices: but our question is now, of seuerall officers.

Bridges. Seuerall offices, and yet not seuerall officers.

For although by some of these seuerall offices, may also seuerall officers be vnderstoode: yet not so, but that more than one seuerally of these offices, yea, many of them ioyntly, were compatibill sometimes to one man. According as God hath delt to euery man the measure of faith. (as S. Paule sayth, Rom. 12.) for as we haue manie members in one bodie, and all the members haue not one office: so wee being many, are one bodie in Christe, and euery one, one anothers members. Seeing then we haue giftes that are diuerse, according to the grace that is giuen vnto vs: whether Prophetic, according to the proportion of faith, for the ministerie in ministering: eith^r hee that teacheth, in doctrine: he that exhorteth, in exhorting: hee that giueth, in simplicitie: he that ruleth, in carefulnesse: hee that hath mercie, in cheerefulness. Might not one man haue diuers of these giftes or offices? May not he that prophesieth, teach? May, is not prophesying mixt with teaching, yea a teaching it selfe? And haue we not shewen sufficiently howe teaching may be ioynd with exhortation, and exhortation with teaching? And may not both of them be ioynd with the ministerie, or with an office as some translate it? And may not giuing and shewing mercie,

Rom. 12. Diuers giftes and offices in one officer.

mercies, be ioyned together, as well as they may bee separated a sinners. And why then may not bee, that hath all these giftes (as some haue had them all) rule also, as well as he that hath but some of them, or but the gifte of rule onely? Wee may not these wordes here of him that rule: be vnderstoode also of ciuill officers or gouernours, and not onely of Ecclesiasticall? And haue wee not also heard, that some excellent wilters among our Brethren, do so expounde here the wordes *hath hee that gouerneth*? And therefore no certaintie of our Brethrens gouernours, can be gathered out of this place.

And as for the other place of 1. Cor. 12. 28. the Apostle sayde before, ver. 7. &c. But vnto every one is giuen the manifestation of the spirit to praefite. For to one is giuen by the spirit the worde of wisdom, to another the worde of knowledge by the same spirit, to another faith in the same spirit, to another the giftes of healings in the same spirit, to another the operations of powers, to another prophesie, to another discerning of spirits, to another the kindes of tongues, to another the interpretation of tongues. But all these things worketh one and the selfe same spirit, deuiding to euery one, euen as he will. So that, no certaintie neither, can be affirmed heere, in what measure these giftes were giuen. Whether one to euery one, or to one more. And this seemeth the more probable; that some had more than one of these giftes, because many of these are coincident, and distinguished not so much by diuerse officers, as by diuerse offices of these giftes. And euen so, for that which followeth, ver. 28. And some indeede hath he placed in the Church, first Apostles, secondly Prophetes, thirdly Doctors, then powers, afterwarde the giftes of healings, helpings, gouernances, kindes of tongues. Are all Apostles? Are all Prophetes? Are all Doctors? Are all powers? Haue all the giftes of healings? Do all speake with tongues? Do all interpret? Did not all these giftes concur in the Apostles heere first mentioned, and some of them in the Prophetes, and in the Doctors? Wee, when he commeth to the repetition of this gift, and should by order (as he doth the other) mention the gift of gouerning, which our Brethren here especially discourse vpon, & vize more than the other; the Apostle, though he reckon by other generally. yet, as though gouerning might be better included in the other, he repeteth it not, nor sayth: are all gouernances? As he sayde before, are all Apostles? Are all Prophetes? Are all Doctors? are all powers? But either conteyneth it in one, or some, or all, of the former offices or giftes: or else passeth it in silence, as not so necessarie as the other, and yet the other are not ordinarie offices. And so hee omitteth helpings; except in the gifte of healings he include it. Besides that, hee expreth not here also, any more than in the other place Rom. 12. what kinde of gouernment in the Church he meaneth. Whether ciuill briefly, or Ecclesiasticall only, or both of them mixt, or separate. And howe then can our Brethren so boldly affirme, that S. Paule doeth plainly declare these

This place also 1. Cor. 12. sheweth not whether one might not haue more than one of these giftes.

The Apostle includeth the gouernors in the other officers.

these officers, that must be ioyned in comission with the Pastors or with the Bishop, and giue their consent with him, in the hearing, trying, and determining of all matters: But nowe upon the bare allegation of these two places, our *Wethers* proceede to this conclusion.

Therefore there ought to be in euerie Church, a Consistorie or Seg-
 norie of Elders or Gouernors, which ought to haue the hearing, exami-
 nation and determining of al matters, pertayning to discipline and go-
 uernement of that congregation.

The lear-
 ned disc.
 Pag. 84.

The premises inferreth not this conclusion, S. Paule speaketh not at all
 in those places, of euerie Church, and congregation: no: how many of-
 fices ought to be in euerie of them: no: of any consistorie or Seniorie at
 all of Elders or Gouernors in them: no: of the hearing, examination, &
 determining of all matters, pertayning to discipline and gouernement
 of that congregation: no: how, or how many of them ought to be these
 things: no: of any certaine perpetuall and ordinarie platfforme of officers,
 or offices, to the whole Church, or to euerie particular Church and
 congregation. None of all these pointes are here either plainly decla-
 red, or inclusively insinuated by S. Paule: and yet see, how our *Wethers*
 when they are once growne to be bolde to affirme one point out of Gods
 word, for these officers, more than the worde of God leade them into:
 dare from one point, proceeding to another, waxe bolder and bolder, & in
 the ende so bolde, not nowe only to affirme plainly all these things: But
 to make a flat and plaine conclusion on them, and that a necessarie; that,
 therefore there ought to be in every Church, a Consistorie or Signorie
 of Elders or Gouernors, which ought to haue the hearing, examinati-
 on and determining of all matters, pertaining to discipline and govern-
 ment of that congregation: and then in dede farewell, not only our for-
 mer questions of womens gouernement: but of all Princes gouerne-
 ment, women or men, in any of their dominions. For, here is not onely
 mentioned discipline, but also gouernement: and not in Ecclesiasticall
 matters only, but in all matters pertayning to the gouernement of that
 congregation: and not onely the hearing and examination of all mat-
 ters, but also the determining of them all. And all this, not to be done in
 some, but in euerie Church, and in euerie congregation in the Realme,
 yea, in the whole worlde. And all this, to be done, not by any officers of
 the Prince, but by a Consistorie or Segnorie of Elders or Gouernours
 chosen among themselves, not any officers of the Prince, being so muche
 as mentioned among them: no, now when it cometh to the conclusi-
 on, either Pastor or Bishop is ioyned with them. So that both the Pastor
 and the Bishop is now so farre removed, from hauing any authoritie of
 gouernemnt in the Church, separated from others by him selfe: that he
 may heape it by him selfe haue he any, for with them (in conclusion) hee
 getteth

Bridges.
 Our Brethr.
 bolde con-
 clusion for
 their Segno-
 rie, vpon the
 Apostles on-
 ly naming
 of Gouer-
 nors.

The over-
 throw of all
 Princes go-
 uernement.

Both Bish.
 and Pastors
 gouernemnt
 excluded.

ring the
gouernors.

How violent
the begin-
ning is of
this Segno-
ric.

gette none, they will haue all separately by themselves. Are not these matters (trow we) in this Learned Discourse of our Brethren, properly concluded, and to the great beautifying of Gods Church, and to the quiet establishment of this Realme? O Brethren, Brethren, it is more than high time to looke to such a Segnorie, the verie passing out of whose heades, and the first appearing in the Discourfing of them, shall beginne his course, on this course, fashion: and vnder pretence of putting by the Bishoppe, and of ioyning with the Pastor, shall so exclude the Princes established authoritie, and sette vp such a strange newe gouernement among them-selues, and that in euerie particular Congregation, that is, in euerie parish Church, both with vs in Englande, and through out all Christendome. But now, to mitigate all this, least it might growe into the wide suspition of most dangerous troubles, inuouations and confusions of all Realmes and States, by giuing too great authoritie to the Segnories of these Congregationall Elders and Gouernours: Our Brethren adioyne heereunto (with great circumspection) certaine cautions of moderation.

The lear-
ned disc.
pag. 84

Which authority of theirs (say they) neuerthelesse ought to be moderated, that their iudgement may be rightly accounted the iudgement of the holy Church.

Bridges.

I thinke they would say, of the whole Church. But the terme holie, is well enough. For verily, if the Church be not the holier this Segnorie might breede a myserie of great mischief and vholinesse, except their iudgement in choosing and the authoritie of those that be chosen, shall the better be moderated. Let vs therefore marke our Brethrens moderating of these Gouernours, to brydle and repress all these inconueniences.

The lear-
ned disc.
Pag. 84.

Which thing consisteth in these two points. First, that the Elders be elected and chosen by consent of the whole Congregation, men of godlinesse and wisdom, in whom the whole Church repositeth such confidence that they committe vnto them their authority, in hearing and determining such matters, as without horrible confusion they cannot performe themselves.

Bridges.

I looked here, for the moderating of these Elders, that their authoritie should haue been so restrayned or limited, that either they should not deale in all matter of gouernement, or not procede ouer farre therein. But our Brethren talke of no such moderating of them. Their moderation consisteth in two pointes, whereof the first is, for their election, that the Elders be elected and chosen by the consent of the whole congregation. What? And shall neither Prince, Magistrate, Bishop, Pastor, nor any officer ciuill or Eccl. haue any stroake, ouer and aboue the whole multitude of the congregation, in the election of them, whiche shall deale in all matters

Our Brethr.
manner of
moderating
their Segn.
auth.

matters of gouernment? This first point, is a point as dangerous, as any of the residue. And how shall the whole congregation giue their consent in the electing of them? Shall they doe it by some other chosen persons among them, that shall giue their consent for them? And then who shall choose them, that shall choose those, that shall choose these Elders, chosen for them? Or shall euery person of the whole congregation by himselfe, or all of them together on a huddle, choose them? And what if they cannot consent vpon them? Shall the halfe, or greater parte, goe for the whole: when the other halfe, or the lesser part of the whole congregation dissenteth from the election? And how then will they choose such men of godlinesse and wisdom, as they imagine? And what also if the greater part themselves of the congregation, want wisdom to make such choice of them? Or affection of loue, hate, feare, hope, &c. overcome their wisdom? As we see it doth oftentimes, not only in selues, but in multitudes. And the greatest parte hath not alwayes the greatest wisdom, nor greatest godlinesse. Whereupon ariseth the common saying: *maior pars vincit meliorem*, the greatest part overcomes the better. And our greater part must be accounted for the whole, or else no choice at all will be made among them. And where then shall our men of wisdom and godlinesse, by the consent of the whole congregation be elected and chosen?

How the whole congregation shall choose the Elders.

The wisdom and godlinesse of the greater part.

Well (say they) yet they shall be men of such wisdom and godlinesse as in whome the whole Church reposeth such confidence, that they committe vnto them their authoritie, in hearing and determining such matters, as without horrible confusion, they can not performe themselves.

And can they not giue their consent to the hearing & determining such matters, without not only confusion, but horrible confusion? And yet can they giue their consent to choose such persons without horrible or any confusion? And how is it sayd, to be their authoritie in such matters, wherof they themselves cannot performe the hearing & determining without horrible confusion? And is the authoritie then, not the Gouernors, but the peoples authoritie? And the Gouernors do but represent the people, whom they gouerne? And are chosen onely as the peoples, or the whole congregations debities or executioners, to do for them, that they can not performe themselves without horrible confusion? And is this the peoples only remedy to repose such confidence in other, that they comit all their authoritie, vnto the authoritie of these Gouernours? And may not these committies themselves vpon such confidence committed vnto them, committe as horrible confusions, and breede as foule dissensions and disorders, as may the people themselves? Are not all these pointes, (besides a number mo, and perhaps more horrible, that experience would teach vs) confused and intricate?

The horrible confusion of the whole congregations dealing here in.

And

The lear And hereto also (say our Brethren) may be referred that, which is said of
ned disc. election of Pastors that the Apostles Paule and Barnabas did ordeine by
pag. 85. election of the congregatiō, Elders vnto many Churches Act. 14. 23. be-
et 86. cause the name of Elders is cōmon both to Pastors & Gouernours and is
Act. 14. 23. vsed in the scripture to cōprehend both at once, as it appeareth manifest
1. Tim. 5. 17. ly by S. Paule 1. Tim. 5. 17. *Those Elders that gouerne well are woorthie of*
double honour, especially those that labour in the worde and doctrine. Of which
 testimonie we learne these threethings: first, that there be Elders in the
 Church, which meddle not with teaching, but are occupied altogether
 in gouerning. Secondly, that the Elders which labour in teaching, o-
 therwise called Pastors, are ioyned also in gouernment with them, which
 teach not. And thirdly, that the name of Elder, comprehendeth both
 sortes of Elders. And especially in the place before alleaged for electi-
 on, there is great reason to lead vs to thinke, that the Elders for gouern-
 ment, are as well vnderstoode, as the other for doctrine, because it is
 written in the same place, *that after they had ordeyned them Elders in euerie*
congregation by election, as hauing set the Churches in perfect order (which
they committed them to the Lords, in whom they beleened.

Bridges

Our Brethr.
 to prooue
 what ought
 to be, tell vs
 what may
 be.

To confirme that which our Brethren haue so boldly affirmed, that
 there ought to be in euerie Church a Consistorie or Segnorie of Elders
 or Gouernours, which ought to haue the hearing, examination and de-
 termining of all matters pertayning to discipline and gouernement of
 that congregation: they alleage here againe the example of the scripture
 Act. 14. 23. which they haue before twise or thise alleaged and is suffici-
 ently answered vnto. But their prooue for the election of these Consis-
 torie gouernours, standeth vpon no certaine grounde by our Brethrens
 own confession. For they say not: hereto also must be referred that which
 is saide of election of Pastors, &c. but, hereto also may be referred, &c.
 So that this example relying at the most, but on coniecture of probabili-
 tie, can make no sounde plea of argument, that so it must be alleaged. Ne-
 uerthelesse vpon good hope to proue it, our Brethren will assay to bestow
 an argument on it. And (if they reason at all) thus they reason:

Our Brethr.
 argument
 for their go-
 uernours.

The name of Elders is common to both, to Pastors and Gouernours,
 and is vsed to comprehend both at once:

But Paule and Barnabas did ordaine by election of the congregation
 Elders vnto many Churches:

Therefore, by these Elders that Paule and Barnabas did ordaine vnto
 many Churches, is comprehended Pastors and Gouernours both at
 once.

This conclusion in sensu coniuuncto may be graunted. For, what doth
 this conclusion let, but that these Elders were Pastors and Gouernours too
 both

both at once, being Gouvernors in that they were Pastors? If they mean it of distinct persons and offices: then, if the *maior* of this argument meane, that the name of Elders is so common to both, that is to say, to Pastors and gouvernors, as distinct persons, that it is vsed alwaies to comprehend both at once: I denie the *Maior*. The scripture is most manifest to the contrarie, and their selues also.

Other wise, granting the *Maior*, that it is so vsed now and then: to shewe that it is so vsed in this place heere cited by our Brethren in their *Minor*: howe will they proue it? Which if they doe not: where is the argument? But what neede we seeke further confutation of their *Minor*, than their owne Learned discourse heereon? Haue not their selues alleaged this example for Pastors, Page. 33. treating there onely of the Pastors proper dutie, and ioyning this place, Act. 14. 23. vnto the con- liation of these, 1. Pet. 5. and Tit. 1. 5? Yea, what other are their owne wordes here present? Do they not say: And hereto also may be referred that which is sayde of election of Pastors? And whereas the text sayth, *ἐκλεγοντων δὲ αὐτοὺς ἐπισκόπους*, they restrayne here the word, Presbyters, Priestes or Elders vnto the Pastors. So that, by their owne exposition they doe but hale and drawe this place, to proue such gouernors as are not Pastors. I speak not this, that I utterly denie, there were any such Elders in the Apostles times, as were chiefly gouernours, little dealing with the publike ministerie of the worde, in such places as they wanted Ma- gistrates that were Christians: but that these Gouvernours (as wee haue seen at large out of Gualter) vpon, 1. Cor. 12. and out of Gellius Sene- canus on 1. Cor. 6. were rather as Magistrats among the in those times. Which persons hauing receaued of the spirite of God the gife of gouerne- ment, the name of Elders (I graunt) accordeth also well vnto them. And so, both in the olde Testament and in the newe, the Ciuill gouernors are called Elders. But these were not Eccl. Elders.

And that this place Act. 14. 23. is to be referred to no other Elders then Pastors, the testimonie also of Caluine (euen where he acknowledgeth that there were such Elders, as medled not with the ministerie of the worde) doth manifestly herein confute our Breth. When they had created Elders. Hereupon (sayth Caluine) it appeareth that it sufficeth not for men to haue been once indued with the doctrin of godlines, & to hold a summe of the faith: except they make continuall encrease mentes. Therefore, Christ not only sent the Apostles that should spread abroad the Gospel: but also he commanded that Pastors should be ordeyned, that the prea- ching of the Gospel should be perpetuall and in daily vse. This order set of Christ, do Paule and Barnabas obserue, when they assigne Pastors to euery Church, least that after their departure, the doctrine should cease and become silent. Whereupon this place teacheth, that the Church

Our Brethr. own prowes that that place Act. 14. is vnder- stood of gouernors that are Pa- stors.

What go- uernors those Elders were that medled no- thing with the word.

Whō Calu.
vnderstands
for Elders.
Act. 14.

can not want the ordinarie ministerie, neither can they bee accounted Christians before God, saue those that willingly are disciples all the race of their life. I expounde it that Elders are heere called those, vnto whome the office of teaching was enioyned. For that there were certaine which were onely censors (or controuersers) of manners appeareth out of Paule, 1. Tim. 5. 17.

The Ciuill
officers had
not imposi-
tion of
the Mini-
sters hands.

So that etien here, where Caluine alleageth the other testimonie that our Bzethzen also doe, yet he clearly cutteth off this Testimonie, Act. 14. 23. to inferre any profe at all of these Consistorie gouernors, and Elders that are not teachers. Neither do our Bzethzen here thus violently draw in their Gouernors, vnder the name of Elders, where it is apparant that Pastors are ment onely; but also the word which should yet better proue, that it is ment of Pastors, that is to wite, *χειρωνατο*, the ordeyning of them by handes, to carrie the better shewe that it was not of Pastors onely, but of Gouernours, they translate it thus: They did ordeyne Elders by election of the congregation. Where the worde neither speaketh of, nor necessarily inferreth, any election at all, and much lesse of the congregation, but onely, of ordeyning or creating with handes, signifying the consecration of them, by laying on of handes vpon them. Which ceremonie was not vsed in those that were Gouernours onely as were these controuersers of manners. For although there might be suche at that time ciuill Elders (the people being in such case) elected among them: yet can it not be shewed, that they had also the imposition of hands. Although peraduenture that prophane or ciuill order of holding vppon their handes among the Grecians, for which Beza citeth Cicero, might be well vsed in the election of them. And albeit Caluine also interprete *χειρωνατο*, *quum creassent suffragiis*, when they had, by suffrages (or voyces) created Elders: and mention also (as we haue sene before) the heathen manner of holding vp of the handes: yet, as noting this to bee too prophane, he sayth: notwithstanding the Ecclesiasticall writers vse the name, *χειρωνατο*, of ordeyning by handes in an other sence, to wite, for the solemne custome of ordeyning that in the Scriptures is called, the laying on of handes. And therefore, where he applyeth this to election, and that also to the peoples election, although he giue the moderation of the election, not to the people, but to the Apostles: yet if the worde *χειρωνατο*, be vnderstood Ecclesiasticall (as the Ecclesiasticall writers vse the name) for the solemne custome of ordeyning, that in the scriptures is called, laying on of handes: then cannot this worde be tokening ordeyning, be drawn to election, and much lesse to the election of the people, that had no authoritie of the laying on of hands, neither in ordeyning nor in electing.

This therefore may suffice hether to answer the minor of our Bzethzens

thyens argument. But they (as though all were safe and sure, if they on-^{1. Tim. 5.} ly strengthen their *Maioi*) goe about to confirme it by an other place, say-^{17.} ing:

Because the name of Elders is common to both, to Pastors and Go-
uernors, and is vsed in the scripture to comprehend both at once, as it
appeareth manifestly by S. Paule, 1. Tim. 5. 17. those Elders that go-
uerne well, are woorthie of double honour, especially those that labour^{1. Tim. 5. 17}
in the word and doctrine.

This confirmation of the maior is here needles, to proue that the name
of Elders is common to both, (that is to wite) Pastors and Gouvernors,
and to comprehend them both at once. For as we haue sayde) euen so
it doth in euery place, where the pastors are called Elders. Because that in
the nature of their Pastorship an Eccl. gouernement is comprehended. Es-
pecially, Hebr. 13. ver. 7. and 17. Where the pastorall Elders are called
by sum, Gouvernors. So that, pastors and Gouvernors, may both of them
at once be very well comprehended in the name of Elders. But our
Brethren meane it here not onely so: but that the name also comprehen-
deth sometime, as well Elders that were Gouvernours and not Pastors,
as Pastors and Gouvernours. For, I thinke they will not say Pastors are
not also Gouvernors, though no such Gouvernours as they meane. Neither
doe we denie, that the name of Elders comprehendeth Gouvernours that
are no Pastors. For (as we haue sayde before) the name of Elders was
an ordinarie and generall name for the iudges, the head officers, and Ma-
gistrates of the people.

Where the
name of el-
ders is com-
mon to pa-
stors and
gouernors
both at
once.

The name
of Elders
taken ge-
nerally for
gouernors.

But that either this place, 1. Tim. 5. 17. confirmeth that place, Act. 14.
23. to be vnderstode of both sortes of Elders, especially, of Elders that
were Gouvernors and not Pastors, as it is of Pastors that were Gouver-
nors: that will be too harde (I thinke) for our Brethren to proue. Yea,
(to let alone the confirming of that place, Act. 14.) I doubt it will bee
somewhat harde also (except they will presse me with the authoritie of
our Brethren onely themselves, that so thinke) to proue any necessitie of
vnderstanding this place, 1. Tim. 5. (vnderstanding Ecclesiastical officers)
for such a double kind of Elders, some medling with teaching, and some
not medling with teaching, as they gather thereupon and inferre, say-
ing:

Of which testimonie wae learne these three thinges: first, that there
be Elders in the Church, which meddle not with teaching, but are oc-
cupied altogether in gouerning. Secondly, that the Elders which labour
in teaching otherwise called Pastors, are ioyned also in gouernment with
them which teach not. And thirdly that the name of Elders, compre-
hendeth both sortes of Elders.

The lear-
ned disc-
pag. 85

gistrates.

Oportet discipulum credere, The learner must beleue. And we are bound
Bridges. and that of necessitie, to learne and to beldeue, all that the holie scripture
 teacheth vs : but not all that men shall gather thereon, except they proue
 vnto vs with all, that their teaching followeth in necessitie of conse-
 quence thereupon. This place neither in expresse wordes teacheth these
 three thinges, no; they teache, no; can teache, that these three thinges
 which here they sette downe, followe (by any necessitie of consequence)
 on this testimonie. And howe then doe wee learne thereon these three
 thinges? For my part, I will offer my selfe to become their scholler to
 learne them gladly, if they substantially (as Learned discoursers should)
 can teach them.

We are not
 bound to
 learne our
 Brethr. col-
 lections.

The first
 thing that
 our Brethr.
 say we learn
 hereon.

And thus forewarde (as one ready to learne) I will shew my selfe be-
 fore hande, concerning the first and chiefeest point, that here, in this inner-
 sed order of these three thinges, is proposed: that I denie not but freely
 graunt, Saint Pauls wordes may indeede bee well enough under-
 stood of suche Elders in the Church, as meddled not with ordinarie
 and publike administration of teaching the wordes, but onely with
 gouernement, being chosen among them-selues in those dayes, as
 their ciuill Christian rulers, or petite Magistrates, to compose and take
 vpp their controuersies, that they should not strine and goe to lawe, be-
 fore the heathen superiour and publike Magistrates, to the obloquie
 of the Gospell. And that they were not onely (as Caluine calleth them)
 controulers of manners onely : but meddling also in the oversight
 of Ecclesiasticall causes, as the ciuill Christian Magistrates doe now
 (God be prayd) more openly, and with more authoritie than at that
 time, because the chiefe ciuill Magistrates were not then Christians :
 and yet the generall direction and oversight for manners pertayned in
 dutie vnto them.

The Magi-
 strates are
 the gover-
 ning & not
 teaching El-
 ders in the
 Church.

But what necessitie inferreth this : that because there were such Go-
 vernours then ; therefore now also, wee learne that there bee El-
 ders in the Church, which meddle not with teaching, but are oc-
 cupied altogether in gouerning? For, although this be graunted,
 that there be Elders in the Church, which meddle not with teach-
 ing, but with gouerning, meaning the Ciuill Christian Magistrates,
 for they both bee, and be in the Church, and that lawefully : yet, what
 are our Brethren the nearer, for the proue of such Elders as they here con-
 tende for, except they will make them, the ciuill Christian Magistrates?
 But vnderstanding by this worde Elder, such Ecclesiasticall Elders as
 they suppose: although againe I graunt them, where they say, there be
 Elders in the Church, &c. If in this worde bee, they signifie the time
 present : that indeede there bee such Elders in the Church as they would
 haue, that is to say, there be such in those Churches of our Brethren,

in some other Countries, as the French or Dutch in vsuall: notwithstanding I learne it not by this place, 1. Tim. 5. 17. that there be any, but rather that there were some, though not such in all pointes, as they imagine they were. And both this followes that because wee learne likewise, and more clearly, and with more apparant warrant and nature of the offices, that there were Apostles, Euangelistes, and Prophetes in the Church: therefore we learne there be Apostles, Euangelistes, and Prophetes in the Church still among vs: But if our Brethren meane by these wordes, wee learne that there bee Elders in the Church, &c. That is to saye, there ought to be, and that perpetually, and that in euerie Church and congregation, such gouerning Elders as they pretende, which meddle not with teaching: that, we learne not here, nor they proue, nor (I thinke) shall euer be able to proue, that S. Paule heere, as hee as any other, in anye other place of all the Scripture, doth teache as touch it.

tie of these Elders.
We learne in the scripture that there were Apostles, &c. but not that there be.

Difference betweene there be, & there ought to be.

Presupposing there were then 2. such kindes of Elders, yet though the one were perpetuall, it followeth not that the other was so

If our Brethren say that the wordes of S. Paule inferre a perpetuall necessitie, that there shoulde bee Elders gouerning the Church, which should be labourers in the worde and doctrine: admitting therfore that he speaketh here of 2. distinct sorts of Eccl. Elders in the Church, the one medling with teaching, the other not: if the one inferre a perpetuall necessitie of the office, so doth the other.

I graunt againe, that both there, and in other places, S. Pauls wordes inferre, and so do others also in the scripture, a perpetuall necessitie, that there should be Elders gouerning in the Church which should be labourers in the worde and doctrine. Albeit he speaketh there, either of those that were then, as should be at any time in the Church, what honour they should haue: which was the Apostles purpose in these wordes: The Elders that gouerne well, are worthy of double honour, especially such as labour in the worde and doctrine. And I pray you, was not S. Paule, and the other Apostles, Euangelistes, and Prophetes, Elders also, and worthy of as much honour, as were those Elders, who and whatsoeuer? And yet are nowe and long since, these functions ceased, for any necessitie, as ordinarie neede or exercise of them in the Church. Though, more or lesse, there haue still bene in all ages, (at least-wise there ought alwayes to haue bene in all ages,) labourers in the worde and doctrine. And therefore admitting there were then together in the Church, such distinct offices, the dutie to haue them honoured accordingly, inferreth no such necessitie of perpetuallitie, that if the one continue in the Church, the other also must continue. For then we should still haue Apostles, except our Brethren can teach it, and we shall learne it better, than that this place will inferre any necessitie, or continuance of it.

Now, as we see here, that we can not learne this by any necessity of the

on 1. Tim.

5. 17.

Our Brethr.
owne expo-
sition on
their owne
wordes.

Whether
these Elders
were con-
trollers of
maners only

Why Calu-
in
gathereth
this colle-
ction.

Apostles wordes, that there bee, that is to say, there ought to be in the Church, that is to say, in euery congregation; Elders, that is to say, a Consistorie or Seignorie: not medling with teaching, that is to say not medling in the publike administration of the worde & sacraments: but are occupied altogether in gouerning, that is to say, which ought to haue the hearing, examination & determining of all matters, pertainyng to discipline and gouernment of that congregation: for this is their own exposition of their wordes: admitting still that the Apostle speaketh here of two diuers sorts of Elders, that ought in good order of teaching these 3. things to haue been the first point, which our breth. shuld haue taught vs, & we to haue learned, & they haue here placed it last: so, let vs now see, what necessitie driueth vs first or last to learne, on these wordes of the Apostle, 1. Tim. 5. 17. that there were such Elders then in the Church, & that Paule there meaneth of such Elders, as medled not with teaching, but were occupied altogether in gouerning. For first, S. Paul sayth not this in plain wordes. It is our Brethrens collection. *Colligere hinc licet* (sayth Caluine hereupon) it is lawfull to gather, that there were then two kindes of Elders, because all were not ordeyned to teach. For the words do openly sound, that some gouerned well & honestly, to whom notwithstanding the partes of teaching were not comitted. And indeede out of the people were chosen graue and tryed men, which together with the Pastors in common counsell & authoritie of the Church, administred the discipline, and were as it were the Censors or controllers in correcting maners. Caluine sayth here, it may be gathered, and so alreadie (to search out the matter better) we haue admitted it, that such there were, and yet not such neither, as our Brethren prescribe, nor Caluine agreth fully to him selfe of their authoritie. For where he sayth here, that together with the Pastors in common counsell and authoritie of the Church they administred the discipline, and were as it were controllers in correcting maners, on the former place, Act. 14. 23. he sayth, *fuisse enim quosdam duntaxat morum Censores*, apparet, 1. Tim. 5. 17. that there were certaine (Elders) the controllers of maners onely, (for we can not so expounde it, that they were the onely controllers of maners, sayth the Pastors were controllers of maners also) it appeareth out of Paule, 1. Tim. 5. 17. And here when he cometh to the place that he referreth vs vnto, he lea- neth cleane out this *duntaxat*, onely: and giueth them together with the Pastors in common counsell and authoritie of the Church, the admini- stration of discipline. Thus doth Caluine with this contradiction, or wa- uering in his speeches hereon, infringe the authozitie of his owne collecti- on.

But what maketh him, or any other of our Brethren, to thinke this so plaine and necessarie a collection. On S. Pauls wordes, that there were

two kinds of Elders in the Church, the one medling with teaching, and the other not, but occupied altogether in governing? It is because the Apostle useth this worde chiefly, especially, most of all, or about all other? And must needs this specially of the persons, make a specialtie also of the functions? Might they not as well be all of one function, and yet so some specialtie in their labours, either in gift, or in trauell, or in diligence, or in dexteritie, or in successe, ^{as the 12. have} haue a more speciall recommendation then some other? And yet no displaye vnto the other, which though they were ministers of the worde also, yet some of them, according as they excelled in diuersitie of giftes, might be most employed otherwise. The Apostles were ministers of the woorde and medled with teaching, before they chose Deacons: and yet they say, it liketh vs not that leauing the worde we should minister to the tables, which plainly argueth, that they laboured not so much in the worde and doctrine before, as they did after, and yet then were they Elders medling with teaching, and according to that time governing well also, and deserving double honour, though not in comparison of their labours in the worde and doctrine, after they had chosen the Deacons to helpe them.

The example in the Apostles themselves.

Yea, the Deacons also were not excluded from medling with teaching, as appeareth both by Stephen Act. 7. and by Philip. Act. 8. When Paule and Barnabas were chosen out by the holy Ghost, vnto the worke whereunto he called them, which was a worke in both of them medling with the woorde, Act. 13. yet because S. Paule medled more with the worde than Barnabas did: not onely the Licaonians called Barnabas Iupiter, and Paule Mercurie: but S. Luke addeth the reason thereof, ^{in the 14. verse} Because he (to wit, Paule) was the guide or ruler of the worde, that is to say, the chiefe teacher of it, who laboured more in the worde not onely than Barnabas, but than all the residue, 1. Cor. 15. 10. and yet medled with teaching, as well as Paule did. The specialtie therefore of labouring in the worde, more chiefly and about other, debarreth not other, but that they may meddle with teaching also, yea and be of the same function in that behalfe: neither S. Paule maketh his distinction, of medling with the worde, but of labouring in the word and to expresse the more painefull or effectuall labour therein, hee doubleth his speech, saying, that labour in the worde and doctrine. And Caluine himselfe constructeth these wordes thus, *qui benepresunt*. They that rule well, that is, which faithfully and stoutly trauaile in their office. And they that labour in the worde and doctrine, that is, they which are intentiue or earnest in teaching the worde, referring it not to the diuersitie of the office, but to the diuersitie of the industrie in the office.

The example in the Deacons.

The labouring in the worde.

ing Pre-
lates go-
uernment.

I speake not this neither so peremptorily, that of necessitie we should on the other side conclude that he speaketh there but of those Elders onely, that were all Elders of the worde, and yet that he commendeth some more especially than others, for their more especial labours in the worde: but that wee may thus also consider his wordes, with probabilitie and reason inough, for any thing herein to the contrarie.

And thus sithe neither these wordes, 1. Tim. 5. 17. inferre any necessitie of such Elders as meddle not with teaching, but were altogether occupied in gouerning: nor yet, if they had ment any suche Elders then, they inferre any rule of perpetuities, that there should be such still: and what their gouernement was, is not here set downe, nor insinuated, and not onely some enlarge it, some restraine it, but Caluine himselfe, which is the chiefest (if not the first) that so construesth these wordes, is so contradictory to him selfe or vncertaine and varying therein: howe shall wee learne this first point, (except our Brethren shall teach vs better) that there be Elders in the Church which meddle not with teaching, but are occupied altogether in gouerning? meaning such gouernment, of such Elders, & such necessarie being of them, in such Churches of euery particular congregation, as our Bzth. here do pretend & vrgye on this testimonie.

The seconde
thing that
our Brethr.
say we learn
on this testi-
monie.
1. Tim. 5. 17.

Now as we can not as yet, vpon any necessitie of consequence, out of this sentence, 1. Tim. 5. 17. Learne the first point: so I (in my dull head) much lesse the second, that the Elders which labor in teaching, otherwise called Pastors, are ioyned also in gouernement with them, which teach not. For admitting againe, that there were 2. kindes of Elders in distinct function, intended in this testimonie, the one medling with teaching, the other not: and both gouerned, as it is sayde here generally, *in quibus quiescentibus*, the Elders that rule well: where with all. is not to be forgotten how Paule to expresse their well ruling useth the very worde, *quiescentibus*, that Beza ascribeth to Timothie, not only for an Elder of the worde, but also for such a principall Elder of the worde, as Beza calleth out of *Iussus, assistentem*, a Bishop. So that, vntlesse our Brethren will make eche Elder of the Seignorie in euery Congregation a Bishop, and so set vp vnpreach- ing Prelates like the Popish dombe Bishops: they can not so properly expounde it of Elders not medling with the worde, as medling with it. But vnderstand it either waies, as they list. (For so they call them B. as we haue seen in Beza & the Geneva note, on Phil. 1. 1) yet both not this sentence make their gouernements ioyne with the Bishops and Pastors teaching. Yea, in the one and better halfe, that is in the gouernement of teaching the worde, they they selues doe disioyne their gouernements. And if (as we haue seene out of Gualter) they were only politike and ciuill Christian gouernors: except our Brethren will giue politike and ciuill iurisdiction also to the Pastors: how doe they ioyne in gouernement?

Our Brethr.
call these El-
ders not tea-
ching Bi-
shops, and
so make the
vnpreach-
ing Prelates.

Pea

¶ *See* how doe our Brethren here say. that the Pastors are ioyned in gouernment with them which teache not: and yet in their formes of Common prayers and ministrations of sacramentes, both that which was set out in Geneva, and that which nowe of late is set out againe at London by our Brethren, they doe confesse (which I haue often before noted) that the pastors and Ministers cheefe office standeth in preaching the worde of God and Ministring the sacramentes, so that in consultations, iudgements, elections, and other ecclesiasticall affayres, his counsell rather than authority taketh place.

And this they say is approoued by Caluine. And yet Caluine plainly sayth (as we haue heard before) that these Elders not teaching, together with the pastors in common counsell and authoritie of the Church, administered the Discipline, and were as it were the censors to correct the manners. Are not those sayings cleane contrary: no: doe they think to help all with these wordes: that the Prayer booke speaketh of his cheefe office which indeede it doth: but, so, that it debarreth from him (in the other inferior matters) all authority quite and cleane, and leaues him onely to bare Councell where Caluine giueth him and them both Councell and authoritie in common: and likewise our Brethren heere say that the pastors are ioyned also in gouernment with them. Which saying of our brethren is yet far better then his abiding, abasing, or rather annihilating of the Pastors authority in the gouernment of the Church, and giuing all to these not teaching Elders and onely counsell to the pastors. Howbeit the sayde booke of Common Prayer, doe after ward cleane againe contrary themselves, saying, in the title of Elders: whose office standeth in gouerning with the rest of the Minist. in consulting, admonishing, correcting & ording al things pertaining to the comely directiō of the congregation they differ from the Ministers in that they preach not the word nor minister the sacraments. In which wordes, they giue the Pastors not onely counsell but authority, and (as doe our Brethren heere) ioine them in Gouernment both together. Which though of the twaine it be the better, yet to ioine these Elders not teaching in equall and ioynt authoritie of Ecclesiasticall Gouernment with the Pastors, neyther is it convenient, nor oure Brethren haue proued it, nor wee learne it by any playne wordes, or necessary consequence, out of this testimonie, 1. Timothy. 5. 17.

The pastors authority cleane set out of ioint by the ioint authority of these newe gouernors.

And as for the third point, which shoulde rather haue bene the first, or second, that the name of Elder comprehendeth both sortes of Elders: for such Elders as our Brethren heere pleade, they can not proue it, at leastwise, as yet they haue not. Notwithstanding, (taking Elders, as we haue sayde before) though this place of Saint Paule doe not inferre it, and so wee learne it not also out of this testimony: yet in other places wee learne it

The third thing to be learned
What the name of elder comprehendeth.

plaine

1. Tim. 5. plaine ynough, and freely graunt in the church two sortes of Elders.

**The confe-
rence of
this testimo-
ny with that
that goeth
before and
after.**

Now although this may suffice to aunswere our Bzethzens testimo-
nyes out of S. Paule to Timothy, that wee can not learne by any infer-
rence of this place, there were such Elders then, as our Bzethzen gather
that there were: yet on this occasion, to procede a little further herein, ei-
ther for our Bzethzens fuller satisfaction, at least wise for the plainer ope-
ning of the matter, to any indifferent, or not to much forestalled indige-
ment: it is the more probable by all likelihood, that S. Paul in this place,
meant not any such gouerning Elders as medled not with teaching, be-
cause the text it selfe (if we peruse that that goeth before, and that commeth
after) speaketh of such Elders as either our Bzethzen them selues vnder-
stande for Elders in age, not in office, as ver. 1. rebuking not an Elder:
or if in office, of such onely as medled with teaching, so well as with go-
uernment. As immediately after his prooffe of this testimony, S. Paule
procedeth saying: against an Elder admit no accusation, except vnder 2.
or 3. witnesses. Which our bzeth. confesse, is spoken of an Elder medling
with teaching, as we haue before at large declared. And as for all the aun-
cient fathers (at least, those which I haue red) gather in their Commen-
taries thereupon, no other kind of Elder, then such as medled with teach-
ing in their Gouernment.

**The exami-
nation of
the auncient
interpreters
of this testi-
mony.**

Chrisostome Homil. 15. writing vpon this place, sayth: on this wise,
*The Elders that gouerne well are worthy of double honour, moſte of all they that
labor in the word and doctrine.* For sayth the Scripture, *Thou shalt not mouſe
the mouthe of the Oxe that treadeth out the corne, and the Worke-man is wor-
thie his rewarde.* Hee calleth in this place obedience and the yeelding
of necessary things, honor. For that which followeth: *Thou shalt not mouſe
the mouth of the Oxe that treadeth out the Corne and the Worke-man is wor-
thie his rewarde* signifieth this. And therefore, when hee commaunded
Widowes to bee nourished with honour, it shoulde bee referred to
their necessary liuing, that it may serue to suffice them that are widowes
indeede.

And agayne: Honor the Widdowes, that is, those that are in poore e-
state. For howe much the poorer shee is, the more shee is a Widdow.
Hee setteth downe the testimony of the Lawe, and addeth the testimo-
ny of Christe, and both of them agree together. For the Lawe sayth:
Thou shalt not mouſe the Oxe's mouth, that treadeth out the Corne. Thou seest
howe hee woulde haue the Doctor to labor. Truly there is no other
labour to bee compared thereunto. Hee addeth the Testimonie of
Christe. For hee that is hired is worthy his rewarde, let vs not there-
fore looke onely to the rewarde. But let vs nowe also heare the precept.
He that is hired (saith he) is worthy his rewarde. If any therfore shall bee
dainty or remis: he indeed is not worthy. Except any (that be the oxe tread-
ing

ding out the Corne, and bearing the yoke, he shall draw against the cold and against the thrones, nor depart till he haue done: he is not worthy. It behoueth therefore that the doctors haue their liuing abundantly ministred vnto them, least they faint or be weakened or be occupied in the least matters, and deprive them-selues and others of the great, that they may labor the matters that are spiritual, hauing no regard to the secular things. Such kinde of persons were the Leuites which had no care to the things secular, in such sorte as had the laity. For the caring for the Leuites was permitted to them, (to witte, to the Laity) and by lawe were appointed for them reuenues, tenths, Golde, first frutes, vowes (or offerings) and many other things, but these things were by the lawe worthily permitted to them, that only sought the things present and earthly. I may boldly say therefore that the prelates (or gouernors) of the Church, ought to haue nothing but their liuing and their apparelling, that they shoulde not bee drawn with lusting after these things.

But what is that he saith with double honor? think we, that it is spoken of double, for that it is stretched to the widdowes and to the Deacons (or ministers) or else is it put, of double, that is to say, of grace? let vs not therefore, look onely to that that he sayd he is worthy of double honor: but let vs much more mark that which hee added, they that gouern well.

But what is it to gouern well? Harken to Christe saying: the good pastor layeth his life for his sheepe. To gouern wel therefore is this, to spare none of them for their gouernment sake. Chiefly, saith he, they which labor in the word & doctrine. Wher now are they that say, there is no need of the word and doctrine? sith with such study Paul admonisheth Timothy saying: meditate these things, in these things be thou. And again, Intend to reading and consolation, for doing this thou shalt both saue thy self and them that hear thee. And these he commandeth chiefly of all, to be honored, & he addeth the cause, saying: for they sustain much labor. And how right is this? for when as another watcheth not, nor is pined with care, but is euery where secure and quiet in his daily talk & companies, this man is stricken with care & continually applet meditation, especially if he be vnexpert of external discipline: who seeth not how much he is to be preferred before other: sith that he hath exposed him-selfe to so many labors? for he is laid open to be torn in peeces with tongues innumerable, one blameth him, another praiseth him, another defaceth him, one calls in question his memorie, another his stile. Great constancy hath hee need of, to bear these things. And very much it serdereth the edification of the Church, if the prelates doe excell in the grace which except they haue, very many things of the discipline eccl. shal perish. Therefore after he had sayd, it behoueth a doctor to keepe hospitality, to be curteous,

Chrysost. in
1. Tim. 5.
Homil. 15.

to

in 1. Tim. 5

to be vnreprouable: he reckoneth this also, and addeth a Doctor. For to what purpose is he called Doctor, but that hee shoulde teache? but perhaps thou wilt say, that he shoulde teache philosophy, by the example of life. These things are vaine: For the Mastership of wordes is necessary also, and therefore Paule sayth, cheefely those that labour in the worde and doctrine. For where as he treateth of matters of opinion, what place hath the holinesse of life? What force hath that? Neither yet will I praise that sermon which swelling in haughtinesse followeth the boast of outward cunning, but that which hath much power and iuice, which is waightie in sense and full of Wisedome. He hath no neede therefore of furniture and pompe of speaking: but of intelligence and of force meet to vtter that, that hee thinketh ought to be vttered.

Theodore
mentioneth
no such el-
der inter-
preting this
place.

By these wordes it appeareth that Chrysostom taketh S. Pauls wordes to betoken no other Elder Gouverning Ecclesiasticall Discipline, than such as medled or ought to haue medled with teaching. And that the more they excelled therein, Paule ment they were worthy to bee more honoured. As for other kindes of Elders not teaching at all, hee mentioned here, or commended none.

As for the reference of any other compared vnto these Elders (whom here also hee calleth Doctors, not knowing of any so nice distinction betwene Doctors and Pastors as our Bzethren deuise) which might seeme by this worde *δοκτορας*, to insinuate some other kinde of Elders: besides the comparison of those that labor more or lesse in the word and doctrine: he taketh it to also to be spoken, in comparison of those Elders, that were eyther the fore-named Elder Widows, or else, of the Deacons or Ministers of the church, without mention of any other, saue of the Layty, that prouided of maintenaunce of the Clergies liuings. And here hee maketh an agreeable probation, betwene the state of the Leuites and of the Laytie, in the state of the olde Lawe vnder Moses: and the state of the newe, vnder this generall precept of Christe, the workeman is worthy of his reward. And as for the outward Discipline of the Church, he maketh the same to appertain to those Gouverning Elders, that labour also in the Worde and Doctrine, shewing what paine they take till they be growne to experience therein. Of other vnpreaching Prelates or Ecclesiasticall Gouvernors of the Church, or Churches Ecclesiasticall Discipline pertaining to any such Elders, as were Ecclesiasticall Gouvernors, not teaching at all: neyther here nor any where else Chrysostome maketh any mention. But, as in this place, so in all other, he useth the worde *πρεσβυτερος*, Presbyter, Presb or Ecclesiasticall Elder, onely for such as are Ministers of the Worde. And that this is the very meaning of Chrysostome: Theophylactus his abridger doth clearly expound it. He calleth Honor (saith Theophylact) as appeareth in that which followeth, the thinges that are bestowed for their

their maintenance. For they that instruct other, must abound in those things, that are necessary for the life of man: leaste beeing distracted with the care of them, they omit the function of preaching. But he inferred it shoulde bee double, in respect of the Widowes or of the Deacons. But wherein all the Worlde are they, which affirme, there is neede of a kinde of a kinde of good life, and not of speeche, wherewith other may be instructed? Which question Oecrinus, repeateth yet playner, saying: But where nowe are they that say, hee that gouerneth hath no neede of speeches nor of Doctrine, but of like onely? Marke, marke (good Brethren) and answer to your call for Oecumenus plainly calleth for all such as say there were some such Ecclesiasticall Gouernors of the church, that woulde meddle all with manners and Discipline of life, and nothing in speeche and teaching doctrine. Neither can ye possit it of to those that preache the seldomer, or can not preache: for these do the best they can, and teach yet some way or other: it leaist, it is their duety and profession. But your Gouerning Seigniors profess onely ruling, and remooue teaching.

Theodorete hauing noted on the first verse of this Chapter, 1. Tim, 5. rebuke not an Elder, and sayde, *non dicis hic sacerdotem.* &c. Heere hee nameth not a preeste, but one that is waxen olde: when he commeth to this 17. verse, the Elders that gouerne well; &c. without any distinction, as naming there onely such as were Ministers of the worde, he saith: so laudable a thing is Doctrine. Hee putteth double honor for more ample. So that, if Theodorete had thought that Paul had also ment here, any such kinde of Elder, as medled not at all with Doctrine, there is no likelihood, but he woulde also haue expressed it. Especially saying before on the 4. Chap. ver. 14. Despise not the grace that is in thee, which was giuen thee by Prophecy, with the imposition of the handes of the Presbytery or Eldership. Here hee called Doctrine, Grace. But the presbytery heere hee calleth those, which receiued the Apostolicall Grace. So also hath the holy scripture called them Elders which were honorable in Israel. Likewise here Theodorete had good occasion, to haue noted these Elders gouerning the Ecclesiasticall regiment of the Church, not medling with teaching, if he had thought Saint Paule had meant of any suche kinde of Elders.

Theodoret mentioneth no such elder interpreting this place.

The commentary that is added vnto Hierome, saith: The Elders that rule well: are those that fulfill their office: are worthy of double honor, both of the office and of the Doctrine: cheefely they that labour in the word and Doctrine: He sayde not of all that haue the Word, but that labour in the Worde. But hee commaundeth him to ordeine all that haue it.

The commentary on 1. Tim. added to Ierome.

As who say, all the Elders are ordeined into the office and Ministry of

in 1. Tim. 5 of the worde, as hauing the word, and so are to be honoured with a double honour, both for their office, and for the Worde sake, whereof they be officers, but they are moſte of all to bee honoured with this double honour, that are painfull laborers therein, whether Ierome in the name of Presbyter, Preest or Elder vnderstand in any place, such Elders as our Brethren pretend: we shall heere moze after ward.

Caluine allegation of Ambr. for the gouerning & not teaching Elders.

But Caluine alleageth Ambrose, and so doth Beza, and Dancus, for these Elders gouerning the Ecclesiasticall Discipline, and not meddling with teaching of the worde. Caluine hauing alleaged (as we haue heard) on this testimony, 1. Tim. 5. 17. that we might gather there was such Elders, sayth: Ambrose complaineth that this manner was worne out of vse, through the slouthfulnesse or rather the pride of the Doctors, while they onely would excell. But what is this vnto this place, 1. Timothy, 5. 17.

Ambr. in interpretation of this place 1. Tim. 5. 17.

Upon the which, Ambrose hath only these words: The Elders that rule well, &c. The good and faithfull dispensers or stewards are not onely to be iudged worthy of high honor, but also of earthly, that they might not be made sad for want of maintenaunce, but rather that they might reioyce of their faith and Doctrine. For if hee bee not humbled with neede, hee will become more earnest: and authority will encrease in him, when hee seeth him-selfe euen in the present time to enioy the fruyte of his labour. Not so that hee shoulde abounde, but so that hee shoulde not want. And this is all that Ambrose there saith hereon. Manifestly acknowledginge in this sentence, but one kinde of function of Elders to be spoken of, and those to be Dispensers of the VVorde. And as for other kinde of Elders not Dispensers nor medlers vvith teachinge at all, hee medleth not at all in this place with them.

Ambrose in 1. Tim. 5. 1.

True it is that on this first verse of the fifth Chapter, Rebuke not an Elder but exhort him as a Father. &c. Hee sayth before: For the honorablenesse of age, hee that is the greater in yeares, is to bee prouoked to do well, with gentlenesse, that hee may take the admonition the more easily. For hee that is warned, may bee afrayde, leaste hee shoulde afterwarde be rebuked, which is vnseemely for a senior. For verily among all nations old age is honourable whereuppon also the synagog and afterward the church, had Seniors, without whose counsel nothing was done in the Church. Which thing by what negligence it grewe out of vse, I can not tell, except perhaps by the slouth of the Doctors, or rather by their pride, while they alone would seeme to bee somewhat.

Thus sayth Ambrose, but whether they had no partes at all in meddling with the Worde, because they laboured not altogether therein, as the

the Doctors did, or what their office was, if they had any peculier office, or onely so reuerenced for their age, that their onely counsell was asked, or whether they ioined in authority and gouernment in common with the Pastorall and teaching Elders, or when they came into the Church, or how they began, or whether it were but onely a continuance, or imitation of the Iewes order in the Synagogue, or there were any commaundement of them, eyther from the Lorde, or from the Apostles, or whether there were any such in the Apostles times, or whether they were in euery congregati- on, or but in some principall and greate Churches, or how long they con- tinued, in euery or any Church where they were, or when they ceased or grewe out of vse, whether al at once, or by litle and little: none of all these thinges (which were very materiall to our consideration of them) wee can learne on these wordes of Ambrose. But it seemeth (sith they were gone so long before S. Ambrose time,) that he confesseth he did not knowe howe they were cleane woyne out of vse: Whether it were likely or no, that they were thought conuenient to remayne, it is apparant they were not counted so necessary, as were the offices of Bishops, of Pastors and Teachers, and of Deacons. For if they had so esteemed of them, they would haue continued in the Church, as well as the other, at leaste wise in some places, neither negligence nor slouth, nor pride, eyther of Doctors, or of any other, nor of all the Church, coulde haue enter so cleane, and that so long time before S. Ambrose, and so many hundred yeres since, haue abolished them.

But if this yet satisfie not our Bzethren for Ambroses Judgement vpon these other Elders that were not Labourers in the Worde and Doctrin: because hee sayth they were such Gouernours, as that nothing was done in the Church without them? Albeit that also may be limited in the vnderstanding of such consent or assistance, as wherein the Deacons were euer ready at hande, attendaunt on the Bishoppes and Pastors yet why might it not then (if wee will not vnderstande it, neither of those temporary ciuill officers, that were at that time as Magistrates among them, such as Brentius, Gualter, Snecanus, and other doe say, that then they had:) bee well ynough vnderstande, euen for suche Elders, who though they were not the Bishop or the Especiall Doctors that our Bzethren distinguish from Pastors: (which Doctors laboured moste in the Worde and Doctrin, though they ioyned exhortation and application to ther Doctrin, (as did the Pastors) yet these other not so much labouring in that manner, sith there was nothing doone in the Church without them, (except our Bzethren will count teaching no- thing) it argueth (if they dealt more or lesse in all thinges, that were to be done in the Church,) that they were not cleane excluded from all tea- ching.

But

S. Ambrose
doubtfull
speech of
other go-
uerning El-
ders besides
the doctors.

But whatsoeuer office those Elders had, that Saint Ambrose saith, was growne out of vse: it is plaine impossible, that he beeing him-selfe an Arch-bishop and approuing so farre forth (as we haue heard) the superior separate authoritie of euery Bishop one in a City: and reckoning them to succede in the Apostles places: shoulde withall conceiue, that they had euer any such office of ioint-authority in all thinges, yea, in excommunication with the Bishop, as our Brethren ascribe vnto them, but the contrary thereof, we shall see after (God willing) further in the practise of S. Ambrose him-selfe,

In the meane time, because this Testimonie out of Ambrose, doth not yet sufficiently describe vnto vs, what kinne officers these were: (for if by the slouth or by the Pride of the Doctors these Elders decayed: then belike they had some kinde of teaching:) yet leaue our Brethren hauing no better testimony than these vncertaine wordes of Ambrose, shoulde vnder pretence of reuiving these olde Elders deade and buried long agoe, obtaine vnto vs some newe yong Elders, misbegotten and fathered in these olde Elders names, let vs now see further what other Elder Fathers, for these Elder Gouvernours, that medle not with teaching, and yet ioine in common Gouvernment with the Pastors, our Brethren alleage also besides Saint Ambrose

Beza that sayde in his confession of the christian faith, Cap. 5. *de eccl. artic. 32*. But that the Elders were chosen by suffrages, or at least by the approouing of the whole company, as it openly ynough appeareth out of Ambrose, complaining that certaine men transferred this righte vnto themselves: addeth hereunto: and out of Cyprian also, of whom we may eftsoones vnderstand that matter, that the Bishop gouerned a Colledge of Elders, not that hee shoulde there reigne: but that according to their sentence, hee shoulde gouerne the Ecclesiasticall policie, especially while at that time the Aphricane Churches were not holpen of the Magistrate but rather most cruelly vexed.

By the leape still of this so excellent man, whome other wise (saue in these matters of Discipline and Gouvernment) I honour as highly as any of our Brethren do, and herein withall reuerence dissent from him (as I haue befoze of him, and of all other our like reuerent brethren protested) this which here Beza saith, that it openly ynough appeareth by Ambrose (quoting Ambrose in 1 Tim. 5.) that the Elders (which there Beza speaketh of) were chosen by suffrages, or at leaste by the approouing of the whole company: neither any choosing of them eyther by suffrages, or by approouing of the whole or any of the company, appeareth, openly or darkelie, ynough or at all. Ambrose mentioneth no such matter, in all the whole Chapter. Howe openly ynough Ambrose there speaketh of these Elders, we haue already seene. It is not so open ynough, that we can learn thereby,

Bezaes testimonies
for these
Elders.

Ambr. in 1.
Tim. 5. Lib.
Epif. 3. Epif.
5. & lib. 3.
epist. 10. 14.
15. & alijs
deinceps.

thereby, eyther what office, or authority, or ground thereof they had: nor yet where, when, nor howe they beganne, continued or ended. And therefore it is not so open ynough, but that to p^{ro}oue, these Elders which our B^{re}thren woulde bring in to be like vnto those: and to bring warrant ynough that we are bounde to receiue and chose them: I thinke our B^{re}thren woulde wishe it were more open and apparant than Ambrose maketh it: And so woulde I wishe also, that we might once certainly knowe, whether we must needs choose them, or we may choose, whether we will choose them, yea or no: supposing they had bene suche, as our B^{re}thren suppose they were: which neither coulde be, nor hath any probability, but all contrarie, by the testimonies, coniectures and reasons that we haue seene.

But because, if it be not open ynough, Beza will open it more by Cyprian, that was Ambroses auncient, by almoste two hundred yeares. Let vs seache likewise what his Quotations out of Cyprian, will open vnto vs, and whether in his time which was about the yeare of our Lorde, two hundred and sixty, there were anye such Elders as medled not with teaching, that Governed the Ecclesiasticall Discipline and spirituall iurisdiction. For so Beza in the beginning of this article sayth, that the spirituall iurisdiction was committed to them.

Now to p^{ro}oue this, after he hath done with Ambrose, he addeth: and out of Cyprian also, of whome wee may est-soones vnderstande that matter, that the Bishoppe Governed a College of Elders, not that hee shoulde there reigne, but that according to their sentence hee should gouerne the Ecclesiasticall policy. Or euer we come to see by his Quotations, what manner of Elders soeuer those were, whether such as Beza goeth about to p^{ro}oue and our B^{re}thren urge, yea or no: (let that fall out after, as it shall:) this is first wo^rthy the noting, that the Bishop governed the College of these Elders, and so was about them. And that not for an action or two, or for any set dayes, moneths, or yeares: but continued, as the College continued, during his time, except he were deposed of his life, or deposed of his dignity, or exiled from his Country, or otherwise absent, or fled, as then Cyprian him-selfe was fled from his College, by reason perhaps of the personall persecution against him. And yet he remained still, as well absent as present, the Governor of them.

Whether
Cyprian
mention a-
ny such El-
ders.

Yea, but (sayth Beza, not to reigne there, God forbid, we shoulde allowe any bishoppe to raigne ouer those, of whom he hath the Government. Let that bee vphayled to the Pope. Will youe our selues content with this, that Beza sayth, hee shoulde rule the Ecclesiasticall policy.

This go-
uernment
of the B.
was perma-
nent in him

Yea but (sayth Beza) according to their sentence. And what rule is that, if they giue the sentence, and he onely rule according to their sen-

tence? doe not they rather rule than bee? or is he any better than their servant, Officer, or executioner of their sentence, and they his Governours, not he theirs: therefore that shoulde be opened yet more plainly, what is meant by their sentence, and how farre it stretcheth. Or else it is not yet made by Beza open ynough, to whome the Government doth belong, to him or to them. But so farre soorth as belongs to him, hee still is all their superior therein. Nowe then, if it shall fall out, that this College of Elders ouer which the Bishop is Governour, shall proue to be a College of such Elders, as medled as well with teaching of the worde, as with the Government of Ecclesiasticall Discipline: and bee of those Elders that be his Brethren in the office of Eldership, which we call (of Presbyters) Presbites: then haue we here againe the permanent superiority of Bishops ouer Pastorall Elders, whereof wee haue so much before debated.

Bezaes confession that these Elders governing with the B. were in the time of persecution.

But Beza goeth about another matter cleane contrary, to proue that this College of Elders were of such Elders as were not medlers with teaching of the Worde. Which if they were, as wee shall see anon, by triall out of these Epistles of Cyprian: yet sayth Beza, that this was then, when as especially by that time, the Churches of Aphrica were not helped of the Magistrate, but rather moste cruelly vexed. And what meaneth Beza to come in with this, Especially of that time of heathen Magistrates and their persecution? When Gualter maketh the same reason, that there were such Elders not teaching (though not Ecclesiasticall Governours as our Brethren imagine) in the Church then, when as there wanted Christian Magistrates and Princes: what other thing did hee inferre thereon, but this: that now syth there are Christian Magistrates and Princes, and that the Governement of Ecclesiasticall matters so well as temporall pertaineth to them, as we also acknowledge, and that moste rightly in the Queenes most excellent Maiesty (and if in her, then in the right of all other Christian Princes,) that therefore, this defect beeing nowe furnished, this supply of these Elders is needlesse and no longer necessary. Yea, and shoulde nowe be preiudiciall to the authority and Government of Christian Princes. And what other thing sayth Gualter there, but that this reason of Beza doth inferre? Our Brethren reason on S. Paules wordes, 1. Tim. 5. 17. That because S. Paule bringeth in these wordes, Especially those that labour in the worde and Doctrine: therefore there were other governing Elders, that were not teachers. And may not we reason as well and much better: that sith the Elders which were no teachers, but onely ruled the Ecclesiastical Discipline, were then, when as especially at that time the churches were not holpen of the Magistrate: therefore being nowe holpen of the Magistrate, there neede no such Elders to be the rulers of the churches Discipline.

How Bezaes words confirme Gualters.

But

But let vs now see by the search of these Quotations, that Beza citeth out of Cyprian for these elders, what manner of Elders they were: whether not meddling with teaching, (as Beza and our Brethren pretende) or Ministers of the word and Doctrine. And first, for the seconde booke of his Epistles, the first epistle: which is here first by Beza quoted, the superscription is thus,

Cyprianus presbyteris & Diaconis & plebi vniuersa salutem. Cyprian to the Elders, and Deacons, and to the whole people, Greeting.

Cyp. lib. 2.
epist. 5.

Here are Elders named before Deacons, as the Deacons before the people. But whether they medled with the word or no, as yet appeareth not. But by the like stile in his other Epistles precedent, when he writeth to other, or writeth of other, whome he calleth *Presbyteros*, and applieth to them the name *Sacerdos*: we may he bolder (before hande) conclude that he meaneth in that name, no such Elders as our Brethren please for. Cyprian commendeth to these Elders, Deacons and people, one Aurelius whome hee had ordeined a Reader. And in the beginning of his Epistle sayth: In the Clarke that are to bee ordeined (moste deare Brethren) we are wont to consult with you, and in common counsell, to weigh the manners and merites of euery one. In these wordes hee telleth them what he was wont to doe with them, in ordeining of the Clergy. But he sayth not that they had the authority thereof so well and as far forth as he, and that they ioyned in Common government with him, but in common counsell, and that onely to consider of their conuersation: nor that he was so necessarily bound thereto, but that when he himselfe apparantly knewe the party to be fitte (as he commendeth this Aurelius to be) hee was not then bound to consult with them thereon, but he himselfe without any further consultation, might ordein the party, as here hee did this Aurelius. And he sayth *Merebatur talis Clerica ordinationis vltiores gradus & incrementa maiora, non de annis suis, sed de meritis estimandus, sed interim placuit vt ab officio lectionis incipiat, &c.* Such an other as he deserued further degrees of the Clericall ordination, and greater aduancements, not being to bee esteemed by his yeares, but by his merites. Neuertheless it pleased mee in the meane season, that hee shoulde begin from the office of reading: because both nothing doth more agree vnto the voyce that hath confessed the Lorde by glorious preaching, than with celebrating the Diuine Lessons, to sounde out afterwarde the high words: he which hath vttered the Martyrdom of Christe, to reade the Gospell of Christe from whence the Martyrs are made, to come to the pulpit after the stocks: to haue bene beholden there of the multitude of the Gentiles, and here to be beholden of the Br. there to haue bene heard with the wonder of the people standing about him, & here to be heard with the reioysing of the Brotherhood. Know yee therefore (most

How farre
Cyprian
dealt with
the Elders
in giuing
Ecclesiastical
orders.

Elders. dearely beloued brethren) that this man was ordeyned of mee, and of my Colleagues which were present, because I know that you doe both willingly embrace and wishe, for many such to bee ordeyned in our Church.

Cyprians
ioyning
Elders with
him in im-
position of
hands argu-
eth they
were elders
of the word

Heere hee speaketh of Colleagues indede, that ioyned with this holy Archbishop Cyprian in ordeining this man a Reader. But hee sheweth that all the action was at his pleasure, and that hee mought haue giuen him higher orders if he had pleased. But what is here to proue that these Colleagues, though he gouerned them, were of any College vnder him, or were not Elders meddling with the Worde? yea rather because he speaketh of ordeining, and that he ioyned them with him in the ordeining, and that action was done by imposition of handes, which wee haue seene before, was onely of those that were Ministers of the Worde: why shoulde we not think that these colleagues, were elders that medled with the word and teaching, when the reader whome they ordeyned medled with it?

Heere is at leaste (to beginne with) a good coniecture, that these Elders medled with teaching, when they ioyned thus farre in the ordeining of Teachers: but heere is nothing at all, whereon wee may coniecture, that these Elders did not meddle at all with teaching.

Cypri. lib. 3.
epist. 10.

The next testimony that Beza quoteth out of Cyprian, for these gouerning Elders not medling with teaching, is in the thirde Booke the tenth Epistle. And here he beginneth as he did before (saue for the people) Cyprian to the Elders and Deacons his brethren, Greeting. Whome hee meaneth here also by the name of these Presbyters, Preestes or Elders, and in what matters they medled, appeareth moze playnely by this Epistle.

Verly I wished (most deare brethren) that I might haue saluted with my letters, our whole Cleargy intyre and safe. But because this malicious tempest, which hath beaten downe our people for the moste part, hath from hence also added an heape vnto our greenes, insomuch that in the slaughter thereof, it hath wrung in a portion also of the Cleargy: we beseeche the Lorde that wee may salute you, whome wee knowe to stande in constancie, and in the vertue (or power) of fayth, becing protected heereafter also through the mercy of God. And although the cause compell mee, that I my selfe ought to hasten and come vnto you, first for the longing and desire of you, which thing is one of my chiefeest wishes: and then moreouer, that those things which the common profit about the Gouernment of the Church requireth, we may treat of (or handle) them together, and may file them being examined by the counsell of many: neuerthelesse it is rather thought good, yet a while in the meane season, to keepe a priuie corner and rest, in respect of other commodities, which appertaine vnto the peace and health of vs all.

Whereof

Whereof a reason shall be rendred to you, of our moste deare Brother **Elders,** Tertullus. Who for his other care which in godly workes he greatly imployeth, was also the author of this counsell, that I shoulde abide warie and refraining, nor rashly commit my selfe vnto those places, where I was so often inquired after and sought for. Reposing my selfe therefore on your loue and religion, which I haue knowne sufficiently, I doe by these letters both exhort you, and commaund (or charge) you, that you (whose presence there is not enuied, nor so much daungerous,) occupy my roome (or steede) about those thinges to bee done which the religious (or Ecclesiasticall) administration doth require. And againe his concluding his Epistle hee saith: but vnto that which our Elders Donatus, Nouatus, and Curdius haue written vnto mee, I beeing alone could write nothing againe, si the that from the beginning of my Bishopricke, I haue determined to doe nothing of mine owne sentence priuately, without your counsell, and without the consent of the people, but when as by the grace of G O D I shall come vnto you, then will wee treat in common of those thinges that are either done or to be done, according as mutuall honor doth require.

Et honor & mando.

Vice mea fungamini.

In this Epistle (as in the other) he sayth he will treat together in common with them, of those thinges that concerne the government of the Church, and therein do nothing without their counsell: **How Cy-** **prian** **joined** **in common** **counsell** **with the** **elder** **his** **authority** **re-** **served.** Notwith he maketh this nothing else, but his own determination with him-selfe so to do. Neither giueth he to them in common any ioint or equall authority with him in these thinges, as of their right and office, otherwise than as hee made them his deputies in the authority thereof. **Pea,** hee not onely exhorteth them, but commaundeth and chargeth them to stande in his steede.

And all this he doth in his absence, which recommendeth the more his authority in his presence. Although therfore in his presence among them, he would in all thinges consult, examine and (as he sayth) file out matters with the counsell of many (so, *plus vident oculi quam oculus*) yet can wee not gather thereupon, that this their counsell and treating in common argueth the authority of Governing those thinges, to be in common also among them. **So,** where he attributeth to these elders thus much, that hee would doe nothing without their counsell: he addeth, & without the consent of the people. And consent is more than counsell (so a man may giue his counsell, and yet, it may be done without his consent: but if it shall not be done without his consent, then he hath a greater stroke therein, than in giuing his aduice or counsell) & shall wee say then, that the people also had the authority, and that greater authority to, in the government of the churches discipline, than had these Elders? these humble and courteous speeches therfore, of these his doings (so far as here he saith, mutual honor re-

The Elders counsell & the peoples consent.

quired) argue not the peoples, nor the Elders & deacons ioint-authority with him. **Pea** our brethren their-selues giue not this authority and government to the Deacons. And yet here Cyprian, looke what dealing in the Government of the Ecclesiasticall Discipline he yeeldeth to the Elders: he ioyneth the Deacons ioyntly with them.

That these Elders to wh^o Cyprian wrote were ministers of the word

But admit now, that these Elders and Deacons had ioint authority in common with him, in the government of the Churches Discipline: still our Question is, who, and what manner of Elders these were: whether Governing Elders not meddling with the Worde, as Beza and our Brethren doe affirme: but if we shall better consider this, that heere he maketh them and the Deacons to be his Deputies: although the Deacons were inferior, but were not excluded from meddling in the Ministry of the Worde: what likelihood is there, but that these Elders their superiours, were Ministers of the Worde also? and what unlikelihoode is there not in this? that if there had beene any other kinde of Elders, to wit, pastorall Elders, higher then both of them, as they must needs eyther grant that there were, (if these that he writeth to were not Pastorall Elders, or else, that they wanted Pastors and Ministers of the Worde and Sacramentes) that hee woulde make these Elders and Deacons his Deputies, rather than the Pastorall Elders amongst them? the Pastors being of the same function of eldership that him-selfe was of, and so might much better represent him, he only differing in degree of dignity and authority of Government ouer them.

One of Cyprians elders was Nouatus a teacher of puritanisme

But to make it yet more playne, when as hee mentioneth also in this Epistle, three of these Elders, Donatus, Nouatus and Curdus, whatsoeuer the other were, this Nouatus (for I can finde no other Nouatus but one, that was in Cyprians time, and one of his elders,) not onely medled but ouermedled with the Worde. And both wrot vnto him, and afterwards much troubled him, breeding a moste daungerous Schisme and heresy in the Church, and all vnder a pretence of more seuer Discipline and purity, and yet was him-selfe, when he was well sought out, a most impure and licentious man. This Nouatus being an elder of Carthage, where Cyprian was Bishop, fledde from Carthage to Rome, and there also brake forth into such factions, as we haue scene befoze out of Eusebius, Lib. 6. Cap. 33.

Cyprian. epist. li. 2. epist. 8.

The description of Nouatus.

Whereupon Cornelius the B. of Rome, writeth of him vnto Cyprian. **Whome** Cyprian answering, Lib. Epist. 2. Epist. 8. sayth: Concerning Nouatus, there was no neede to shewe vs from thence: when rather by vs Nouatus ought to haue beene shewed vnto you, that hee was alwayes desirous of newe matters. Of couetousnesse vnsatiabie, furious in rauening, puffed vp with arrogancie, and an vnsensiblenesse of a prowde swelling, euer knowne there vnto the Bishops in an ill sort, condemn-

demned by the voyce of all the Preeſtes, as an Heretike alwayes, and faithleſſe, euermore curious that hee might betraye, flattering to this ende that hee might beguile, that hee might loue neuer faythfull, a fyre-brande and fire to kindle the flambes of ſedition, a whirle-winde and Tempeſt to make Shipwrackes of the ſayth, an aduerſary of tranquillitye, an enemye of peace: to conclude, Nouatus departing thence from vs, that is to ſay, the ſtorme and the Whirle-winde departing from vs: quietneſſe was partly made, and the glorious and good confeſſors, which by his inciting were gone from the Church, after that hee was gone from the Citye, came to the Church. Againe, The ſame Nouatus is hee, that amongeſt vs firſt ſowed the flambes of diſcorde and Scisme, which heere ſeuered ſome of the brethren from the Biſhop. Which euen in the very perſecution it ſelfe, that hee might turne away the mindes of the brethren, was another kinde of perſecution vnto our people.

*Nouatus
ſciſme and
ſeuering the
brethren
from the B.
and from
the cleargye.*

It is euen hee, which by his faction and ambition, made Feliciffimus his Catch-pole a Deacon, neither I permitting it, neither writing of it. And ſaying with his tempeſt to ouerturne the Church at Rome alſo, hee hath there attempted the like and euen ſuch partes, pulling a portion of the people from the Cleargye, cutting aſunder the concord of the brotherhoode, that helde well together among them ſelues and loued one another. Certainelye ſithe that, according to the bigneſſe thereof, Rome ought to goe before Carthage. Hee hath there committed greater and more greuous thinges, hee that heere againſt the Church made a Deacon, made there a biſhoppe. Neyther let anye man meruayle at this in ſuche kinde of men. The euill are euer caried madde in their furye. And when they haue committed their wickedneſſe, they are vexed with the conſcience it ſelfe of their wicked minde. Neither can they abide in the church of God, which haue not holden the Diſcipline of Gods making, and that which is Eccleſiaſticall, neyther in the conuerſation of their dooing nor in the peace of their manners. The pupilles whome hee hath ſpoyled, the Widowes whome hee hath defrauded, the churches moneye which hee hath denied, require theſe puniſhmentes which wee ſee in his furye.

*Nouatus his
making of
a B. and of
a Deacon.*

His Father alſo died for famine in a Village, and yet afterward when hee was deade, hee buried him not. With his foote hee ſtrake his VViues bellye, whereuppon ſhee trauellinge before her time, was deliuered of her childe murdered. And dare hee nowe condemne the handes of them that make the offeringes, when hee him ſelfe is worſe than his feete were, with the whiche his Chilyde that was borne was ſlayne? His conſcience miſgaue this guiltineſſe

*Nouatus
vnnatural-
neſſe to-
wardes his
father, wife
& childe.*

ness of his crimes long agoe. For this cause hee made sure reckoning, that hee shoulde not onely be called oute of the Presbyterie, but also excommunicated, and the Brethren wring it, the Daye of his triall approched, in the which before as his cause should be handled, if that the persecution had not come before it. Which hee taking holde of, with a certaine kinde of vowe that hee might escape and save his condemnation, committed and intermixed all these thinges, (as hee which was to be cast out of the Church and excluded) prevented the iudgement of the preestes, by his voluntary departing: as though, to have prevented the sentence, were to have escaped the punishment.

This pres-
bytery con-
sisted of
such Elders
as were Sa-
cerdotes,
Ministers of
the word &
sacraments.

By this inuention of Cyprian, it is not onely moste apparant that this Elder Nouatus was a Minister of the word and sacraments: but that also these consistories or colleges of Elders, in such great cities as Rome & Carthage, that with the Bishops were assistants in the governmēt of the Ecclesiasticall Discipline, were not of such Elders as medled not with the worde: but were of such Presbyters Preestes or Elders, as were also called sacerdotes. Which in the Epistle before this that Beza next citeth, is called of Cyprian, the corpe of the Preestes. Lib. 3. epist. 13. Where, after againe he hath inneighed against this Nouatus, whome there hee calleth Nouatian, he saith: for therefore (moste deere Brother) the corpe of the Preestes is abundant, coupled together with the glue of mutuall concord and bonde of vnity: that if any of our college shall attempt to make an hieresie, and to rende and waste the flocke of Christe, the other shoulde helpe, and as profitable and mercifull pastors shoulde gather together into the folde the Lordes sheepe. And thus by the occasion of this one Scismaticall Elder, wee finde not onely a profitable warning for vs all to take heede, of making schisme in the Church vnder pretence of greater purity, and innouating newe orders of more seuerer Discipline: but also, which is the point we now relie vpon, that these Colleges of Elders, whose counselles the Bishops used in the Governmēt of the churches discipline, were colleges of pastorall Elders.

The college
of the El-
ders a corpe
of Preestes
and pastorall
Elders.

Cypr. Epist.
li. 3. epi. 14.

But to search it yet further with Beza, let vs procede vnto his next quotation, Epist. 14. euen the next Epistle to that we last cited, although we haue partly seene the same already, for the superiority of Bishops ouer pastorall Elders. Wherein Cyprian writeth to the Elders and Deacons as before. The occasion was, because they admitted some to the supper of the Lord, and to the peace of the Church, who had fallen in the time of persecution, and had not before their receiuing, publicly confessed their offence, and declared their vnfeigned repentance. Whereupon sayth Cyprian:

I haue long helde my patience (most deare Bre.) as though our shame-
fast

faſte ſilence ſhould gaine quietnes. But when the immoderate and cut-
 ted preſumption of ſome, endeouoreth by their raſhnes to diſturbe both
 the honour of the Martyrs, and the ſhamefaſtneſſe of the confeſſors, and
 the tranquillitie of the whole people: I muſt not holde my peace anie
 longer, leaſt too much ſilence growe to the daunger, both of the peo-
 ple together and of our ſelues. For what daunger of offending the Lord
 ought we not to feare, when as ſome of the Elders, neither mindefull of
 the Goſpell, nor of their place, neither thinking of the iudgment of the
 Lorde to come, nor of the Biſhop that now is placed ouer them, claime
 all to themſelues with the contumely and contempt of their gouernor.
 Which thing was neuer done at all vnder our aunceſtors. Yea, would to
 God they claimed not all thinges to them, with the ouerthrowe of our
 Brethrens ſaluation. I can winke at and beare the contumely of our Bi-
 ſhopricke, as I haue alwayes winked at it, and thoroughly borne it. But
 there is now no place of winking at it, when as our Bretherhood is be-
 guiled by certaine of you, who while without the reaſon of reſtoring
 them to ſaluation, are deſirous to be plauſible: they doe rather hinder
 ſuch as are fallen. For, that it is a moſt hainous offence which perfec-
 tion compelled to be committed, euen they alſo doe knowe that haue
 committed it, when as the Lorde and our iudge hath ſayde: *He that ſhall*
confeſſe me before men, I will acknowledge him alſo before my father which is in
heauen. But he that ſhall denie me, I will alſo denie him. And againe, *all finnes*
ſhalbe forgiven to the ſonnes of men, yea blaſphemie, but he that ſhall blaſpheme a-
gainſt the holy Ghoſt, ſhall haue no forgiveness, but is guiltie of aternall ſinne.
 Again the bleſſed Apoſtle ſayde: *ye can not drinke the cup of the Lorde and*
the cup of Diuels; ye can not communicate at the table of the Lord, and at the ta-
ble of Diuels. Hee that concealeth theſe thinges from our Brethren, be-
 guileth the miſers, as though that they which truly repenting them,
 might ſatiſfie vnto God the father for mercie by their prayers & workes,
 ſhould be ſeduced, that they might periſh the more. And thoſe that might
 erect themſelues, might the more fall. For when in leſſer finnes, the ſin-
 ners declare themſelues penitent at a iuſt time, and come to the confeſ-
 ſion of their finnes, according to the order of diſcipline, and by the lay-
 ing on of the Biſhops and the Clergies handes, they receaue the right of
 communicating: they are now (in the rawe time of the perſecution, yet
 continuing, the peace of the Church it ſelfe being not yet reſtored) ad-
 mitted to the communicating, and their name is offered vp, and hauing
 not done their penitence, their confeſſion of their finnes being not yet
 finiſhed, nor the hand either of the Biſhop or of the Clergie being as yet
 layde vpon them; the ſacrament of thankſgiuing is given vnto them.
 When as it is written, *He that ſhal eate the bread or drinke the cup of the Lord*
unworthily ſhalbe guiltie of the bodie and blood of the Lorde. But now are not
 they

The Elders
 claiming all
 the Chur-
 ches eccl.
 gouernmēt
 to theſelues
 is the contu-
 mely and pe-
 rill of the
 people.

Luke. 22.

Mark 3.

1. Co. 10.

The Elders
 preſuming
 to reſtore
 the penitents
 without the
 Biſhop.

gou. teachers.

The Bishops
authoritie
ouer these
gouernours
teachers.

The gouernours
ministers of the
Sacrament.

they guiltie that knowe not the lawe of the Scripture, but they are guiltie that are the Gouernours, and doe not declare these thinges vnto their Bretheren, that they beeing instructed of their Gouernours, might doe all thinges with the feare of God, and with the obseruation giuen and prescribed of him. Moreouer, they cause the blessed Martyrs to be enuied, and set at strife the glorious seruantes of God, with the Priestes of God; that when as they that are mindefull of our lawe shall haue directed their letters to me, and shall haue requested that the desires of euerie one may be examined, and the peace to bee giuen, when as our mother her selfe shall haue first by the Lordes mercie receiued peace, and that the diuine protection shall haue brought you againe vnto the Church: these men taking awaye the honour which the blessed Martyrs, which the Confessors keepe vnto vs, contemning the lawe and obseruation of the Lord, which the same Martyrs and Confessors commande to be holden, doe communicate with those that are fallen, and offer, and deliuer the Sacrament of thanksgiuing, before the feare of persecution be extinguished, before our returne, before almost the very departure it selfe of the Martyrs. Whē as the Martyrs yea if so be through the heate of glorie not so much looking vpon the scripture, should desire any thing more than they ought, contrarie to the lawe of God; they ought to be admonished of the Elders and Deacons suggesting (or declaring it) as it hath alwayes in times past been done.

Thus both Cyprian most clearly shewe, that these Elders (whom also hee calleth by the name of Gouernours.) not onely with the Bishoppe layde their handes on the penitent, but administred the supper of the Lorde vnto them. Which thing they dooing with-out the offenders due acknowledgement of their faultes: no; they preaching the lawe of God and repentance to them, as they ought to haue doone: and laying their handes on the penitent, or euer their Bishop was returned: as Cyprian rebuketh them for these presumptions; so by this he declareth, that these Gouernours Consistoriall were suche Elders, as we call Priestes, that is, Ministers of the worde and sacramentes; and not such Elders as medled only with gouerning and not teaching, as our Beshpen and Beza do pretende.

And because Beza quoteth yet an other testimonie out of Cyprian, to wit, the 15. Epistle, for praise of these Elders: it behooueth vs to see that also, least we should leaue any thing out that our Beshpen affirme. And so farre (for my part to my poore skill) as I finde ought in them, although I growe ouer tedious thereby. Yet I more couet the full boulding out of the truth, and throught satisfiying the desire euen of the most scrupulous & curious reader, in so boate and great controuersies, especially as this is of this Eldership than I feare the glutting of the, that care not much for these questions

questions, or wilbe easily though with reason answered.

The 15. Epistle is written to his brethren, the martyrs and confes-
sors in his Church, who hauing written to their Byshop Cyprian, for
the orderly admitting into the communion of the church, such as had fal-
len, he returneth this answer to them. The carefulnesse of our place and
the feare of the Lorde compelleth me (most valiant & most blessed mar-
tyrs) to admonish you by our letters, that of whome the faith of the L.
is so deuoutly and so stoutly conserued, of the same also the lawe and
discipline of the Lorde may be reserued. For sithe all the souldiours of
Christe ought to keepe the preceptes of their Emperour, then muche
more conuenient is it, that you should more obey his preceptes, which
are made vnto other an example, both of vertue & of the feare of God.
And verily I beleueed, that the Elders & Deacons which are there pre-
sent, warned and enstructed you most fully, concerning the lawe of
the Gospell, euen as also in times past it hath alwayes beene done vn-
der our auncestors, that the Deacons resorting vnto the prison, should
with their counsels and with the preceptes of the scriptures, ouerrule
the desires of the Martyrs. But now I knowe with most great grieve of
minde, that not onely the commaundementes of God are there not
declared: but as yet they are rather hindred, in so much that euen those
thinges also which of your selues are warily doone, both concerning
God, and honourably concerning the sacred Priest of God, are againe
vndone by certaine of the Elders. Who neither thinking on the feare
of God, nor of the Bishoppes honour, when as you directed vnto me
your letters, by the which your requestes were to be examined, and that
you craved I would giue peace vnto certaine that were fallen at suche
time as the persecution beeing finished, wee should beginne to come
together in one with the Clergie, and be recollected: they contrarie
to the lawe of the Gospell, and to your honourable petition, before
the accomplishment of their penitence, before the confession made of
the moste greuous and extreeme trespasse, before the hande of the
Bishoppe and the Clergie layde vppon them for their poenitence, durst
offer (he meaneth prayers and thanksgiuing) for them, and giue them
the sacrament of thanksgiuing, that is, durst prophane the holie bodie
of the Lorde. And verily to them that were fallen, pardon in this point
might be graunted. Who beeing dead, woulde not make haste to bee
quickned? Who would not hasten to come to his health? But it is the
dutie of the Gouvernours to keepe the commaundement, and both to
instructe them that either hasten, or bee ignoraunt, leaste that they
which ought to be the Pastors of the sheepe, should become their but-
chers. For, to graunt those thinges that should turne to ones destruction,
is to deceaue him, neither is the fallen reared vpp on that fashion,

and Dea-
cons tea-
chers.

Cyp. Epist.
lib. 3. Epist.
19.

Both the El-
ders and
Deacons
were tea-
chers.

The Elders
were the mi-
nisters of
the Sacra-
ment.

The gover-
nors, Tea-
chers, and
Pastors.

but

making.

but by the displeasing of God, he is rather pushed downe to his ruine. Let them learne therefore euen of you that which they ought to teache you, &c.

How greatly Beza and our Brethren are deceived in the college of Elders governors that Cyprian mentioneth
Epist. lib. 3.
Epist. 16.

What can be plainer spoken than these speeches, to declare that these Elders which Cyprian writeth of, were such Gouvernours, that both the ministration of the worde and sacramentes pertayned to them, and were such as in plaine termes he calleth Pastors, and that they ought to teach?

Thus haue we seene howe all these Epistles which Beza citeth, for a college of governing Elders not medling with teaching of the worde, to haue bene no such kinde of Elders, as he and our Brethren do imagine but cleane contrarie. And though his quotation proceedeth further in a generalitie, & alys deinceps, and in other Epistles following: yet in none of his Epistles, eyther following, or going before, can I finde that he mentioneth any such Elders, as he and our Brethren do conceaue. In the 16. Epistle, speaking of the Presbyters, Priests or Elders, he sayth: whom our Elders and Deacons ought to haue warned, that they might nourish the

Epist. 17.

sheepe committed to them, and by their diuine maisterhip, instruct the vnto the way that is to be prayed for. In the 17. Epistle, he saith: I maruell, most deare Brethren (writting to the Elders and Deacons) that vnto many my Epistles which I haue often sent vnto you, you haue written nothing againe. When as eyther the Profite or the necessitie of our brotherhoode should verily be thus gouerned, if that we being of you instructed, may file our counsell for the ording of matters. Notwithstanding because I see I haue not habilitie as yet to come vnto you, and nowe the sommer is begunne which time afflicteth men with continuall and greuous infirmities: I thinke good to helpe our Brethren, as those that haue receaued libelles from the Martyrs, that if they be preuented with any hurt or daunger of infirmitie, they should not expect our presence. But that before any Elder beeing present, or if an Elder shall not be founde, and their ende beginne to vrge them, they may declare the confession of their trespasse, before a Deacon also, that hee laying his hande vpon them for their repentance, they may come vnto the Lorde with the peace, which the Martyrs in their letters giuen vnto vs, haue desired. The other part of the people that is fallen, nourish ye the with your presence, and refresh them with your comforte, that they fall not away from the faith and mercie of the Lorde, &c.

Their feeding and comforting of the other repentantes.

Epist. 18.

In the next Epistle, writting again to the Elders and Deacons, (hauing receaued letters from them of the same matter) he sayth: I haue receaued your letters (most deere Brethren) in the which yee haue written, that your wholsome counsell vnto our Brethren is not wanting, that setting aside this rash haste making, they should giue vnto God a religious patience, that when by the mercie of God we shall come together, we may

treate

treate of all kindes, according to the Ecclesiasticall discipline. Especial-
ly, when as it is written: *Remember from whence thou hast fallen, and repent.*
But he repenteth, that is meeke and patient to the commaundements
of God, and obedient to the Priestes of God, and winneth the Lorde,
with his seruiceablenes and workes. Howbeit, because you haue signi-
fied, that certaine are immoderate, and doe vrge hastily to receaue the
communion, and you haue desired a forme to be giuen of me vnto you
for this matter: knowe ye that I haue fully written for this matter, in
the last letters that I wrote vnto you. And so telleth them (as before) how
they should lay their handes on them, and absolve them.

In the next Epistle, writing yet further vnto them on this matter: he
sayth, But I haue read also the letters of all the Confessors, which they
would haue made knowne by me to al my colleagues, and the peace that
they haue giuen to come vnto them: of which matters so that a reason
be apparant before vs, what they haue done after the fault committed:
which thing, sithe it tendeth to the counsel and sentence of vs all: I dare
not iudge it before hande, and claime to me onely a matter common.
And therefore let them stande on the Epistles which I last made, an ex-
ample wherof I haue also sent alreadie to my colleagues (he meaneth by
this worde Colleagues not the Elders of his Colledge, for he wrote to the, Whom Cy-
but other his fellowe Bishops) who haue written that that which wee
haue decreed liketh them, &c. Here with some thinges he will not me-
dle alone, but with his Colleagues. And yet this decree he made alone, and
in his absence, as appeareth by the two former Epistles.

In the 22. Epistle, writing to the Elders and Deacons, he sayth: Least
any thing should be hiddé from your conscience (most deere Brethren)
what is written to me, I haue sent you a copie of eyther Epistle, and I
beleue, that which I haue written again to you, misliketh you not. But
this also I ought by my letters to declare vnto you, that vppon vrgent
cause I sent letters to the Clergie being in the citie: and because I should
write by Clerkes: albeit I know that many of ours are absent, and as for
those fewe which are there, do scarce suffice vnto the daily ministerie of
the worke: it was necessarie to constitute some newe which shoulde bee
sent, wit yee therefore, that I haue made Saturus a reader, and Optatus
the Confessor a Sub-deacon. Whom we had made a good while since,
by the last comon Clergie Counsell. When on Easter day we gaue once
and twice the reading (or the lesson) eyther vnto Saturus or to Op-
tatus. With the Priestes (or Elders) Doctors and Readers we constitu-
ted a Doctor of the hearers (by the name of Doctors he meaneth the Ca-
techisers, as wee shewed of Pantenus, Clemens, Origene, &c.) exami-
ning whether all thinges agreed vnto them, that ought to bee in those
that are appointed for the Clergie. I haue therefore done no new thing

Clarkes.

The Elders
about the
Doctors.

Epist. 14.

In your absence, but that which began long a-go, by the common counsell of vs all, is promoted (or aduanced further) necessitie vrging it. Thus againe both he in his absence promote to higher orders in the Clergie (as needs required) those whom before by their Counsell, he had begunne to chuse into the Clergie. But still, for these Priests, or Elders, they were in the number of the Clergie, such as we haue before shewed, being Pastors, whom he placeth before the Doctors or Catechisers.

In the 14. Epistle, (allowing in his absence, a portion of his own stpende, to helpe the poore persecuted amongst them) he calleth *Rogatian compresbyterum* his fellowe Elder. Not that he had like authoritie to him, as Bishop: but, that he was of the same Priesthoode or Eldership of the worde and Sacraments, that Cyprian was.

And the next Epistle he directeth vnto nine other Bishops, whom he calleth *Compresbopis* his fellowe Bishops, item *Compresbyteris & Diaconis in metallo constitutis martyribus, &c.* and also to his fellowe Elders, and to the Deacons placed in the mines, the Martyrs of God the Father Almighty and of Iesus Christ the Lorde & God our Sauour, &c. And thus calling the one companie his fellowe Bishops, being none of them Bishop of Carthage, where he only was the B. though absent, & yet was not Carthage being so great a citie destitute of Pastors: and calling the other sort *Compresbyteros* and placing these Elders betwene Bishops & Deacons, and withal distinguishing them from both of these, and giuing them the terme that S. Peter both, of *Compresbyter*, fellow Elder, which S. Peter ascribeth to the Pastors: it is most manifest that he meaneth only by these Elders such as were ministers of the word and Sacraments, but not Bishops.

Epist. 46. 4

Epist. 4.

In the next and last booke of his Epistles, he speaketh little of them, and writeth seldome to them. In the 4. Epistle writing to two Elders that had bene constant in persecution, he citeth vnto the as part of their dutie, this sentence of Christ, Mat. 28. *Go and teach all Nations, baptizing them, in the name of the father, and of the sonne, and of the holy Ghoste, teaching them to obserue whatsoever I haue commanded you, &c.* when ye shall shew forth these precepts, you haue kept the diuine and heauenly commandements.

Epist.

To conclude, the last of all his Epistles, is not the least to confirme this matter, what was the dignitie and office of these Elders, that were assistants to the B. in such great Cathedrall Churches, & such famous Cities as was Carthage. Cyprian to the Elders and to the Deacons & to all the people his most deere and best beloued Brethren, greeting.

An Elder
chosen to be
an Elder at
Carthage.

Most deere Brethr, I haue to signifie vnto you, that which I haue thought appertayneth to the common reioysing, and to the greatest glory of our church. For, knowe ye, being admonished & instructed by the diuine fauour, that the Elder Numidicus is to be enrolled in the number of the Elders of Carthage, and that he sit in the clergie, being famous with the

most

most cleare light of his confession, and aduanced with the honour both of vertue and faith, who by his exhortation hath sent before him a plentiful number of Martyrs with stones & fire, Which ioyfully behelde his wife that cleued to his side, who as together with other she was burned. He himselfe being halfe burned, and ouerwhelmed with stones, & left for dead. While that afterwarde his daughter with a carefull seruice of godlines seeketh the corps of her father, where he being founde almost dead, & refreshed, and drawn out from his companions whom he had sent before him, remained against his will. But this (as wee see) was the cause of his remaying that the Lorde would ioyne him vnto our Clergie, and woulde adorne *gloriosi Sacerdotibus*, with his glorious Sacred Priests, the abundance of our Elders being desolate. And verily, he shall be promoted, as time shall permitte, vnto a more worshipfull place of his religion, when through the Lordes protection we shall come in presence. In the meane season, let this be done that is declared, that we may receiue this gift of God with thanks giuing, hoping that by the mercie of the Lord, such ornaments shall be also furnished, that renuing the strength of his Church, he will make our so meeke and humble consistories, to flourish in honour.

ders.

The Elders were married

The Elders that sit in the Consistorie of Carthage, were Sacerdotes.

Confessus.

Whereby we plainlie see, not onely the Bishoppes authoritie ouer the consistorie of the Elders, in making this Elder Numidicus, an Elder in the cleargie and consistorie of Carthage: but also that he was a Preacher & exhorter of the people. And that Cyprian vseth the name of Presbyter, and Sacerdos, indifferently, as betokening one and the same office for the which, we in English (wanting a proper name for Sacerdos) vse the contraction of the other better and lesse offensive terme Presbyter, calling them Priests, signifying these Elders ministering the wordes and Sacramentes. And of other sortes, whom Cyprian calleth *Presbyteri*, Priests or Elders assistant to the Bishop in the gouernement of the Ecclesie, discipline, I finde no mention, nor inking of them in all the Epistles of Saint Cyprian. Neither cite I him in these editions, that the Wapites haue of late corrupted him. And therefore I maruell not a little, that such an excellent man as Bexa is (God be praised for his gifts in him) was so ouershot to cite these Epistles of Cyprian, for a Consistory or Colledge of such Elders gouerned by a Bishop, which together with him should haue the spirituall iurisdiction, and the gouernment of Ecclesie discipline, that were not ministers of the wordes and Sacramentes.

As for that which Gellius Seneanus citeth also out of Cyprians Epistles *Epist. 2. lib. 1.* there is no mention there at all of any other of the Clergie, then onely of Bishops, or of such Priests as hee calleth *Sacerdotes* & *Pastores*. Which Epistle being written to Cornelius Bishop of Rome, by Cyprian and a great number of other Bishops of Africa, toynd in counsell

Gell. Seneanus de discip. Eccl. 2. pars method.

counsell with him: he useth there this terme Collegues, meaning other Bishops that were of his owne function. But if (sayth he) there shall bee any of the Collegues, which when persecution vrgeeth them, thinketh the peace should not be giuen to our brothers and sisters: let him in the day of iudgement render a reason to the Lorde, eyther of his importune censure, or of his inhumaine roughnes. Is this any thing to any governing Elder in the Church that is not a minister of the worde and sacraments? As for any other Collegues eyther of those that bee wrote of, or wrote vnto, or that wrote with him, in this or any other Epistle: I finde none. For our Bishops can shew any such Elders as they wrote vnto be, in all these Epistles, or any other worke of Cyprian.

*Tertullianus;
in Apolog. 1.
geni. cap. 39.*

But because Gellius Seneanus aduoceth also the testimony of Tertullian in his Apologie against the Gentiles, cap. 39. which was bene like, wise already saide, for the manner and forme of the primitive Church, in their publike prayers: neuertheless, to the fuller serch of these Elders which our Bishops would haue, let vs againe consider what Tertullian sayth, especially he going not onely immediately before Cyprian, about the yeare of our Lorde, 200. but being in such estimation with Cyprian that he alwayes called him his Maister. I will nowe my selfe (sayth Tertullian) set forth the affayres of the Christian faction, that I which haue refuted the euill thinges, may shewe the good. We are a bodie of the conscience of religion, and of the truth of discipline, and of the couenant of hope. We come together into an assembly and congregation that praying vnto God (as though by prayers wee strived for workes) this force is acceptable vnto God. We pray also for the Emperours, for their ministers and powers, for the state of the worlde, for the quietnes of their affayres, and for the prolonging of their ende. We are gathered together to the reciting of the diuine scriptures, if so be that, the qualitie of the present time doe compell vs to giue fore-warning, or to reknowledge it. Certainly we feede our faith with the holy speeches, we erecte our hope, we fixe our confidence. Neuertheless, we thicken (or encrease) the discipline of the maisters, (or of the preceptes) by prouocations or inculcations. At the same place are also exhortations, chasticements & the diuine corrections: for the iudgement is giuen with great waight, as among them that are sure that God beholdes them. And it is the chiefeest foreiudging of the iudgement to come, if any man do so trespasse, that he be banished from the communicating of prayer and of the assemblie and of all the holy partaking. The Presidents or Gouvernours are all of them approoued Seniors, hauing obtayned this honour not with price, but with testimonie.

What is there here in any of these wordes, to proue that these Elders which (as he termeth it) *presidentes* did gouerne the congregations, medled

medled not with teaching? *Q*; rather both be not ascribe teaching to the *Alexandr.*
When he saith, Wee are a corps of the conscience of religion, of truth, of
discipline, and of the couenant of hope? *When he saith,* their comming
together was for prayers, and for recording the Scriptures? *When he*
saying addes how they fed their faith with the word of God, erecting their
hope, and fixing their confidence, they ioyne this withall, that neuerthe-
less they do increase the discipline of the maisters by their inculcations
or often calling vpon them? Q; if we should consider these two *Dis-*
plinam preceptorum, for the discipline, not of the maisters, but of the pro-
cepts: so that we take it not that they did increase the discipline of mens
commandements. And both be not also ioyne exhortations together with
castigations of the diuine censurer? By all which and much more. we may
well gather out of this place, that these Presidents or gouernours of these
congregations were not such as medled not with teaching. For if the
Elders not teaching were gouerned (as Beza saith) in their Colleges and
corporations, of the Bishops: howe were these Elders the presidents or
Gouernours? or not rather the gouerned? And hee speaketh of them that
obtained the honour of their government or Presidentship, not by price of
money, but by testimonie. All which accordeth with our Bishops owne sa-
ings, for the election of Bishops and pastorall Elders. And hee speaketh of
such tried and approued Elders, as Paule in pastorall Elders gaue charge
to Timothie. But when withall, he useth for their government, that verie
terms which he vses in other places, speaking also of the Christian assem-
blies, as in his booke *de Corona militis*, where he saith: *Eucharistia sacramen-*
tum et in tempore victus, et omnibus, mandatum a Domino, etiam ante-lucanis
entibus, nec de aliorum manu quam de presidentium sumimus. The Sacrament of
thankgiuing is commanded of the Lord, both in the time of repast, & in
all times, yea also in our assembles before the breake of the daie, neither do
we receiue it at the hand of anie other than of those that are our Presidents
(or Gouernours.) Whereby it is plain, that those of whom heere he saith,
President probati quique Seniores, the Seniors that are Presidents (or that
gouerne) are euerie one of them tried (or approued) men: twer euerie one
of them none other, but such as ministred the Sacraments, & of consequence,
teachers of the word. And of such Elders gouerning in the Church of Christ,
& of none other, speaketh Clemens Alexandrinus (who also was an elder
in office, & in time was somewhat elder than Tertullian) *li. 6. Stromas.* He is in
verie deed (saith he) an elder of the Church & a true Deacon, that is a mi-
nister of Gods will, if so be he do & teach the things that are of the Lord,
not that as he is ordained of men, neither that he must be accounted righte-
ous that is an elder, but that he which is righteous should be brought in-
to the eldership, &c. Wherein making also after ward the degree of Elder
to be in dignitie different from, & placed betwene Bishop & Deacon: he ac-
knowledg-

*Tertul. de co-
rona militis*

*Clemens A-
lexandr. li. 6.
Stromas.*

knowledgeth no such kinde of Elder governing the Church in his time, that is not a teacher of the word.

*Irenaeus con-
tra heret. li. 1.
ca. 11.
Lib. 3. ca. 39*

And the same also is manifest in Irenaeus, who in his first booke against heresies, ca. 1. 2. saith against the heretike Marcus: Wherefore iustlie and aptlie vnto such thy blindnesse, the diuine Elder and fit preacher of the truth inueighed against thee, &c. And in the 2. booke, cap. 39. speaking both of Elder in age and office, he saith of Christ: And so hee was a Senior (or Elder) among the Seniors, that he might be a perfect master in al things, not only according to the exposition of the truth, but according to age, sanctifieng together also the Seniors (or Elders) himselfe becomming an example vnto thes, &c. And againe, But because the age of 30. yeres, is of a young man of his first towardnesse, and stretcheth to 40. euerie one will graunt that from the 40. or 30. yeres, he now declineth into an elder age, which age our Lord hauing, he taught, as the Gospell & all the Elders testifie, which assembled together vnto Iohn the Disciple of the Lord. And the same thing did Iohn deliuer vnto thes. Now although herein Irenaeus feuly ouerthoote himselfe in Christs age, more regarding the relation and tradition of the Elders, than exatlie considering the iust time: yet still he acknowledgeth those that were called Elders, not in yeres but in office, concerning the Ecclesiasticall state of Christ his Church, to be such as taught & witnessse & relation of those things that were deliuered them by the Apostles, though they remembred not so well the Apostles reckoning. And this he hath more plaine, li. 3. ca. 2. when againe we chalenge them that are against the tradition, to come to that traditio which is from the Apostles, which is kept in the Churches by the succession of the Elders, they will say, they being more wise, not only than the Elders, but also than the Apostles, haue found out the sincere truth. And li. 4. ca. 43. Wherefore it be- houeth vs to heare these Elders that are in the Church, those which haue their succession from the Apostle, as wee haue shewed, who with the suc- cession of the Bishop, haue (according to the decree of the Father) recei- ued a sure grace (or gift) of the truth. And in the next Chapter: But such as of many are supposed to be Elders, but serue their pleasures, &c. fro all such therefore we must abstaine, & cleaue vnto these, which (as wee haue also said before) keepe the doctrine of the Apostles, & with their order of the Eldership, shew forth the sound word & their conuersation without offence, to the information and correction of the residue. Wilberunto al- leaging the examples of Moses, Samuel, and St. Paul, he saith: Euen as the Apostle Paul when he was of good conscience, sayde to the Corinthians: For we are not as many are, adulterating the word of God, wee haue corrupted none, we haue circumcised none, such Elders doth the church nourish: Of who also the Prophet saith: And I will giue thee thy Princes in peace, and thy Bishops in right- newnesse. Of whom also the Lord said: For he therefore is a faithfull agent,

li. 3. cap. 2.

li. 4. cap. 43.

good, and wise, whom the Lord shall preserve ever his familie, to give them measure in time? Haplye is that servant whom the Lord shall find so doing when he cometh. What can be plainer than this, to shew that by the name of these Presbyters, Priests, or Elders in the government of the Church, Irenaeus alwaies meant such, as were teachers of the word, and none other?

Justin the martyr in his defence of the Christians unto the Emperour Antoninus, mencioneth (as we have seene) one onlie governor of the congregation, whom he calleth the chiefe brother. But he telleth wthal, that he maketh the exhortation to the congregation befoze the receiuing of the Sacrament, & he offereth the psalters and thanksgiving, & first celebrateth the whole action of the Lords supper, & the Deacons deliuer the bread & the cup, to euery one present; & of other Elders or Gouvernors among the, that I can find he maketh no mention. As for Ignatius, because our Bjs. in their pamphlet of the learned mans iudgement for the 3. kinds of Bishops, do allow of the Bishop mentioned in Ignatius: by as good reason they haue also to allow of his Elders & Deacons. For almost in euery Epistle (if they be the Epistles of Ignatius) he mencioneth speciallie these three, & maketh the Elders the Successors of the Apostles. In the first Epistle to the Trallians, he saith: Be ye subiect to the Elders, as to the Apostles of Iesu Christ concerning our hope, in who persevering, we shal be found in him. And therefore ye must by all meanes please the Deacons, which are for the ministerie of Iesus Christ, for they are not ministers in meate and drink, but of the ministerie of the Church of God. It behoueth therefore to keepe their precepts, euen as the burning fire. And let them be such, but as for your reuerence ye them as the Lord Iesus Christ, because they are the keepers of his place, as the bishop is the forme of the Father of al, but the Elders of the consistorie of God, and ioyning together of the Apostles of Christ, for without them it is not the elected church, nor the collection of the Saints, nor the holie Congregation. And again. What is the Eldership but a holie institution of a counsellour or confessor of a Bishop. What also are the Deacons but followers of Christ ministering to the Bishop, as Christ to the Father, and working vnto him a cleane & vnspotred work, euen as Saine Stephen vnto the most blessed Iames, and Timothie, & Irenaeus vnto Paul and Anacleus, and Clement vnto Peter. And in the 4. Epistle to the Phillippians: Yet I saie to the Bishop and to the Elders in the Lord, that whosoener shall keepe the Passouer with the Iews, or take vp the solemnities of their feast daies, shall be compartner with them that haue killed the Lorde and his Apostles.

Justin's martyr in Apolog. Christ. ad Antonin.

Ignatius explains ad Trallianen.

These and such other speeches of the Presbyteral Elders do declare, that whosoener in Ignatius name wote the, for I dare not so boldly (as our Bjs. doe) affirme them to bee his, yet in waiting thus of the Consistorie of the Elders) yea, of the Deacons vnder them, he thought them both to meddle

Polycarpus.

with teaching, and with the administration of the Sacraments. As for the Epistle that is aduoynd in the name of Polycarpus & the Elders with him, it is most manifest howe they toynd teaching to their gouerning. Let the Elders bee simple, in all things, mercifull, conuerting all from error, visiting all the sicke, not neglecting the widowes, the fatherlesse and the poore, but alwaies providing good things before the Lorde, and before me. As for any other y^e is moze suspected of, I cite not. But be they suspected, or be they not, as I graunt they are verie euident: so we can finde in none of them, such Elders mencioned, as our W^{ts} escape vpon vs y^e there were, neither yet in anye ancient & autentike Ecclesiasticall historie.

For as for that Danneus writing of the office of Elders, in Christ, Isagog, part. 3. cap. 10. citeth, saying: *Lites autem dirimere, &c.* But to decide debates, and (as out of Socrates, lib. 7. cap. 37. may be gathered) to behaue themselves as Iudges and arbiters, I neuer read that it was the function of Elders, or parte of their office. This proueth nothing at all, that the Cleargie of whom Socrates there speaketh, were not Ministers of the worde and Sacraments: but rather seemeth to inferre that they were, and that the Bishop of whom Socrates speaketh, would not haue them by a waye too much stoned from their function, to the hearing and determining of such controuersies. Albeit Socrates telleth that Siluanus the Bishop did it, when as hee sawe the Clarke to make a gaine by the controuersies of the striuers, that from thence forth hee permitted none of the Cleargie to be a Iudge, but taking the bills of those that made supplications, he preferred one faithfull laie man, whom he knewe to fauour that which was right and good, to haue the hearing of those matters, and so he set free the striuers from contention and controuersie. Were the Cleargie that had the dealing in those matters, the Bishop by his superiour authoritie toke it fro the, & appointed it not to the consideration of Elders, but to one laie man. But to the moze fullie and plainlie that Socrates alwaies vnderstands by the tearme of Elders, onely such as we call Priestes, to wit, Ministers of the worde and Sacraments: Let vs also see some testimonies out of Socrates, because Danneus citeth him for these Elders. And I would gladly search all the testimonies & examples generallie, if that Caluine, Beza, & Danneus, or anye other autho^r haue ought, for the prooffe or but probabilitye of these Elders.

In the 3. Chap. of his first booke, he saith: And on a certaine time, the Presbyters, (Priests, or Elders) being present which were vnder him, (he speaketh of Alexander, Bishoppe of Alexandria) and the residue of the Cleargie, hee treated somewhat more curiously and subtilly of the Trinitie, and philosophicallie proued, that in the Godhead there is the vnitie in the Trinitie. But Arius being one of the number of the Elders, which in that degree were placed vnder Alexander,

a man

Socrates lib.
7. cap. 37.

The Eccl.
histories for
these Elders

Eccl. hist. Sa-
crail. lib. 1.
cap. 3.

a man not ignorant of the quirkes of Logicks, because he suspected that he would afresh bring into the Church the error of the Affricane Sabel-
lius, being kindled with the desire of contention, declined to an opinion cleane contrarie to the opinion of that Affricane, and affirmed, that if the Father begat the sonne, he that was begotten had a beginning of his being. And that therevpon it is cleere, that there was a time when the sonne was not, & that necessarily it followed, that he had his being of nothing. When he had concluded with this new kinde of reason, and neuer before heard of: he stirred vp many of them to seeke after those matters, and of a little sparke was kindled a great great flame, &c. Wherevpon Alexander calling a councell of many Bishops, he deposed (saith Socrates) Arius, and the fautors of his opinion, from the degree of the Eldership. By which it plainly appeareth, that these elders were ministers and teachers of the worde.

legation of
Socrates.

And to this nat onells accordeth Rufinus, lib. 10. Eccl. hist. cap. 1. saith: A certaine Elder at Alexandria named Arius, a man more religious in shew and forme than vertue, began to set forth certaine wicked points concerning the faith of Christ, &c. And Theodoretus, lib. 1. cap. 2. yet more plainlie: In these times (saith he) Arius which was in the companie and order of the Elders, and had the authority of interpreting the diuine Scriptures. When he saw the gouernment of the Sacerdottall Priesthood or Bishopricke, to be committed to Alexander, being impatient of enuie wherewith he was chafed, he began to seek occasions of prouokements, of discords and struiings. And albeit the dignity of the man, and his laudable administration, brake off the web of all flanders, yet could not enuie let him rest. The enimie therefore of truth hauing gotten this fellow, he moued and stirred vp the waues of the Church, and so prouoked him, that he durst openly gainsay the Apostolical doctrine of Alexander. As for Alexander, he auouched the speeches of the diuine Scripture, that the sonne is of the same dignitie with the Father, and hath the same essence with his begetter. But Arius fighting against the truth, called him a creation and a worke made. Adding those wordes, that there was some time when he was not. Which things may better be knowne out of the Scriptures themselves. These things did he not only in the Churches continually, but also in other outward assemblies and meetings, and treating vpon them house by house, hee drue awaie as many as hee was able.

Rufinus lib.
10. Eccl. hist.
cap. 1.

Theodoretus
Eccl. hist. lib.
1. cap. 2.

And yet to shew further, not onely that this order of Elders was aboue the Deacons, but that of Deacons they were made Elders: Sozomenus li. 1. cap. 14. saith: Of these disputations Arius was the author, an Elder of the Church of Alexandria which is in Egypt. Who although at the beginning he seemed very studious of the doctrine of Christ: yet was hee a

Zozomenus
lib. 1. cap. 14.

*in the East
historic.* furtherance to Meletius, attempting new matters. Whose parts when he forsooke, he was of Peter Bishop of Alexandria ordained Deacon; And afterward of him cast out of the Church, whē Peter deposed the fautors of Meletius, and improued Baptisme. This Arius inueighed grievously against the Acts of Peter, and could by no meanes bee quiet. But when Peter had suffered martyrdome, Arius crauing pardon of Achilles, was not onely permitted to exercise his Deaconship, but also was exalted to the degree of the Eldership. Afterward Alexander had him in great estimation, &c.

*Socrates lib.
2. cap. 18*

By this it may not onely appeare that the orders and Senates of Elders in such great Churches as these, were Ministers of the worde, but also were thereto promoted, hauing before ben Deacons. When therfore we reade in Socrates (as in the restoring of Athanasius, lib. 2. cap. 18.) the Letters of the Emperour Constantinus directed vnto the Bishops and to the Elders of the Catholike Church, saying: Moreover, vnto the benefit bestowed on him, this also we thought good to bee noted, that all those that are inrolled into this holie number and companie of the Clergie, may vnderstand, that securitie is giuen vnto all, be they Bishoppes or bee they Clarkes, that haue holden with him; it argueth, that there was indeed such a companie of Elders, whom beere bee calleth Clarkes, but we cannot gather hereupon, that they were such as ministred not at all the word and Sacraments, but rather the contrarie. For els if Athanasius the Bishop had bene the onely Minister of the word and Sacramentes, all the people of Alexandria had bene destitute of the worde and Sacramentes all the while of Athanasius banishment. And to confirme this, that these Elders about the Bishops had not onely the publike ministration of the word, but also that some one or other of their number, was appointed to heare the confessions of such as were penitent, and in token of their vnsained repentance, to inioyne them to submit themselves to some bodily chastisement, which thereupon was called penance:

*Socrates, lib. 5
cap. 19*

At that time (saith Socrates, li. 5. ca. 19.) the Church thought good, that the Elders which had the gouernment of the order of inioyning penitence in euerie Church, was take awaie. And that on this occasion: fro the time wherein the Nouatians separated themselves from the Church, & refused to communicate with those, which in the time of the persecution raised in the raigne of Decius, had fallen: the Bishops of the Churches added vnto the Canon, that in euerie of the Churches there should bee one certain Elder, which shuld be ouer the Penitencies, to the end, that those which after Baptisme were fallen, should before the Elder appointed for that purpose, confesse their offences. This Canon as yet among other sects remaineth ratified and firme. They onely which confesse the Father and the

the Sonne to be one in substance, and the Nouatians that consent in faith with them, reiected this Penitenciarie Elder. The Nouatians would neuer from the beginning suffer this to be so much as a hanger by. The bishops which now gouern the Churches, although for a good space of time they haue held this institution: notwithstanding in the times of the Bishop Nestarius, they chaunged the same, by reason of such an offence as then by chance was committed in the Church: a certaine noble womā came vnto the Penitenciarie Elder, confessing particularlie such faulces as after her Baptisme she had committed. The Elder commaunded the woman that she should giue her selfe to fastings, and to continuall praiers. Whereby together with the acknowledgment of her sinnes, shee shoulde declare a worke meete for her repentaunce. The woman proceeding further in confessing, accuseth her selfe of another fault, and declareth that a Deacon had laine with her. For the which offence (by this meanes beeing made manifest) the Deacon was driuen out of the Church, and a tumult was made among the multitude of the people. For they grudged not onelie against the offence committed, but also for the note of the grievous slander and reproch, that thereby was raised on the Church. Who as therefore the sacred Priests were verie much euill spoken on for this cause, Eudemon a certaine Elder of the Church, a Countie man of Alexandria, gaue counsell to the Bishoppes Nestarius to remoue the Penitenciarie Elder, and to giue free power that euery one according to his own conscience, should come to the participation of the mysteries. For by that onelie meanes it should come to passe, that the Church shoulde be voide of all spot of infamie. These things because (saith Socrates) euen I my selfe had them of Eudemon, I doubted not plainly to commit them to this our historie.

In which wordes, these Elders hauing this office among them, which pertaineth especiallie to the ministration of the worde, and all of them indifferently called *Sacerdotes*, as well as *Presbyters*: it is againe apparent, by Socrates whome Danæus citeth, that these Elders were not such, as here our Bishops doe conceiue or pretend, but Ministers of the worde and Sacramentes, which in the next Chapter (saue one) following, doeth yet more fullie appeare. Where Socrates shewing the diuinities in diuers places, concerning Easter daie, Fasting, Marringe, Diuine Service, and other Ecclesiasticall obseruations, amongst other matters, saith on this wise.

Moreover, I my selfe haue knowen another custome to haue growen in Thessalia, that there he which is a Cleark, if after he be made a Cleark, he lie with his wife whom he married while hee was a laie man, is deposed from his Cleargie. Whereas all the famous Elders in the East, yea, the

the Eccle.
hystorie.

Bishops and all, are by no lawe compelled to abstaine from their wines, except it please themselues. For euen while they gouerne their Bishop-rikes, not a few of them beget children of their lawfull wines. Hee that was the author of that custome in Theffalia, was Heliodorus of Trica, a citie of that region, of whose making are the amorous bookes, which hee composed when he was a young man, and intituled them, The Ethiopian historie (hee meaneth that of Theagenes and Cariclea:) The same custome is kept also at Theffalonica, and in Macedonia, and in Hellas. Besides this I haue knowen another custome in Theffalia, to wit, that they baptize in the dayes of the feast of Easter onely. For which cause, all of them (except a very few) die without baptisme. The Church of Antioche in Syria is set contrarie to other Churches, for the Altar (or Communion table) is not set Eastward, but Westward. In Hellas, and at Hierusalem, & at Theffalia, the prayers are made while the candles are lighted, after the manner of the Nouatians that are at Constantinople. In like manner at Cæsarea of Cappadocia, and in Cyprus, * the Elders and the Bishops expound the Scriptures enermore on Saterday and on Sondag, at euening by candle light. The Nouatians that are at Hellespont, keepe not in all pointes the like manner, as doo the Nouatians that are at Constantinople, but for the more parte they followe the order of the chiefe Church among them. To conclude, in all the formes of religions & sects, you shall neuer finde two, that in * the maner of their praiers agree among them- selues. Furthermore, at Alexandria an Elder preacheth not, which cus- tome hath had his beginning, since the time that Arius disturbed the Church.

The Elders
were expoū
ders of the
Scriptures,
* οἱ πρεσβύτεροι
καὶ διδάσκοντες
καὶ ἡγουμένους
ἐν τοῖς ἐκκλησίαις.

* οἱ πρεσβύτεροι
ἐν Ἀλεξανδρίᾳ
ὁ ἀρχιεπίσκοπος.
Vpon what
occasion the
Ministers at
Alexandria
ceased to
preach.

And here at length is noted, where onely, and vppon what occasion, the Elders preached not. Howbeit he saith not, that heerevpon they were pro- hibited vtterlie the ministerie of the word and Sacramentes. For as hee sheweth befoze lib. 2. cap. 8. the verie Deacons out of whose order the El- ders were made, did saie the publike praiers before the people. But this the Elders ceasing of preaching, how long time after Arius troubles it be- gan at Alexandria, & how long time it continued: he declareth not. But in noting the same (as such a strange and diuerse order, different from al other Churches) it declareth, that it directly belonged to their office, and that in al other Churches the Elders were such, as were not prohibited to preach; & that they preached there also, befoze that occasion did fall out. And where- as a little after hee citeth (for not troubling the Church about indifferent things) the decree made by the Apostles, the Elders, and the brethren, Act. 15. 23. it appeareth that Socrates take also those Elders that are there mentioned, to be no other kinde of Elders, than such as medled with teach- ing. And so both the verie text insinnate, that those Elders were, when it saith, Act. 15. 6. The Apostles and Elders came together to looke to this matter.

which

Which matter was a great controuersie in doctrine. And Caluine himself saith thereon: Luke saith not that the whole Church was gathered together, but those that excelled in doctrine and iudgement, & they that by reason of their office, were lawfull Iudges of this cause, it may be that the disputation was holden before the people, but least anie should thinke that the people wer admitted indifferentlie to meddle in the cause: Luke expressly nameth the Apostles and the Elders, as those that were more fit to take notice thereof. And to the further into these Elders more, he saith on these words: When there was great disputing; when as the grave men and publike Doctors of the Church were chosen, neither yet could they agree among themselves, &c.

And to the that these Elders in all other Churches were full of this forte, Socrates proceeding to his 6. booke, chap. 2. telleth, that when the Bishopricke of Constantinople was vacant by Nectarius decesse, which took awaye the penitenciarie Elder as yet, and that they laboured much about the choosung of a Bishoppe, and some sought one, and some another for that office, & that they had consulted often thereupon: at length it was thought good to call from Antioche, for Iohn an Elder of Antioche. For the fame of him was great, that he was meete to teach them, & very skifull in the gift of vterance.

And in the seuenth booke (which Dancus citeth) cap. 2. speaking of Atticus, which was after ward like wise made Bishoppe of Constantinople, he saith: When he first obtained the degree of the Presbyterie, Priesthood, or Eldership, the Sermons which he recited in the Church, he made them with great studie, and conned word by word: after ward by often vse and diligence getting more audacitie, he beganne to preach ex tempore (on the sodaine occasion) and attained to a more popular manner of teaching.

And in the Chapter he telleth of Sabatius an Elder among the Nouatians preaching in his Sermon this false doctrine: Cursed bee he whoe soeuer celebrateth the feast of Easter without vneleuened bread.

In the sixth Chapter he telleth of two Arian Elders preachers and interpreters of the Scriptures.

Besides that, Chap. 16. hee telleth of three Elders, Philip, Proclus, and Sifinius, that stood for the Bishopricke of Constantinople, of which Sifinius by the desire of the people, hee being an Elder not ordained in anie Church within the Citie, but of Elea a suburbe of the Citie, obtained the Bishopricke. Wherby it appeareth also, that these Elders had seuerall Congregations and Churches in and about the Citie, and were Ministers of the worde and Sacraments in them. And although Proclus was after ward made Bishop of Cilecium, whom the Citie would not receive, but sent one Dalmatius a sponke, and so Proclus went not thither, but continued in preaching.

Elders: in
the B. Eccl.
bisp.

preaching at Constantinople, and after ward was made Bishoppe of that Citty, after Maximianus, which did leade a monasticall life, yet by degree of dignitie he was an Elder. So that these Presbyters, Priestes, or Elders were not (as Danæus supposeth) a Senate or a Consistorie chosen from among the people assistant to the Bishop, and much lesse to euery Pastor, (as our Bzeth: affirme) gouerning onelie the discipline of the Church, but not meddling with teaching: Socrates neuer speaketh of such kinde of Elders, but simply and plainely of such as we call Priests, and our bzethzen call Pastors.

To conclude, this no lesse appeareth in the last Chapter (saue this) of all Socrates Hystorie: euen in Paulus the Bishoppe of the Nouatians: who before his death calling together all the sacred Priestes of the Churches that were vnder him, sayde vnto them. Provide yee, while I am yet aliue, that a Bishoppe may bee appointed vnto you. When they answered: The power of choosing the Bishoppe is not to bee permitted vnto vs. For (saie they) while one of vs thinketh this, another that, we shal neuer name one and the same man: But wee desire that you woulde designe, whome you would haue vs choose. Deliuer me then (sayd hee) this your promise in writing, that yee will choose him whom I will name vnto you. Which writing beeing made, and subscribed with their hande, raising vp himselfe a little in his bedde: he secretlie (they that were present not priue thereto) wrote therein the name of Martian, which was one that had obtained to the order of the Elders, and therein had learned a rigorous kinde of life, and at that time by chance was absent. And when hee had sealed vp the writing, and had brought the chiefe of the Elders to confirme the same also with their seales: he deliuered it to, &c. I note this onelie that these Nouatians also, which were a kinde of Precisians in that antiquitie, hauing for their precise aueritie of life, cut off and diuided themselves from all other Churches (albeit in substance and groundes of faith and doctrine not dissenting, but in profession of more severe discipline) not onely had their Bishops in the chiefe Cities, and many Elders vnder them: but also that these Elders (as in all other Churches) were Sacerdotes, Ministers of the sacred word and Sacraments, and not such as medled not with teaching, or were equall in the Churches gouernment with the Bishop.

This we see was the continuall and vniuersall practise of the Church, from the Apostles times, untill this age, when Ambrose, Ierome, and Augustine began to flourish. Neither anie thing as yet alledged by Beza, Caluine, Snetanus, and Danæus out of Ambrose, or Cyprian, or Iustine, or Tertullian, or anie other annient father: or out of Socrates, or Sozomene, or anie other Ecclesiasticall Hystoriographer, that can proue their Ecclesiasticall Elder gouerning only and not teaching: but all these (as we haue seen) the contrarye.

But

But yet we haue not doone. Danzus besides and before Socrates allegeth Saint Augustine *Serm. 19. De verbis Domini in Marib.* for prooue of such gouerning & not teaching Elders. Now although there be no like likelihood, we should finde mention of those in Saint Augustine; that liued some what after Socrates time, and the Fathers aforesaide: yet because I would glablie for all, that for my part I can finde in anie of our brethren, for the practise & prooue of these Elders, what office they had, both for mine owne and for others satisfaction: let vs biew also what these wordes are, which Danzus understandeth for these Elders. Saint Augustine treating of the stipends of souldiours, and of their spoiles and hatches, saith on this wise: *Illud autem quale est, quum ob errorem aliquem a Senioribus arguuntur, &c.* But what manner of thing is that, when for some error they are reprov'd of the Elders, and anie of them is charged, why he was dronke, why he invaded other mens goods, why in his hurle burle hee committed manslaughter: that he wil answer, what shuld I have done? I am a secular man, or a souldior. Am I professed a Monk, or a Clerk? Although it wer lawful for every one that is not a Monk, or a clerk, to do that which is vnlawful?

Danzus his
allegation
of Aug. for
these Elders

August. de
verbis Domi
ni in Marib.
Serm. 19.

Here indeede is mentioned this word Elders, & that in the Latine terme, *Seniores*. But so generally: that whether he meane Senior or elder in yeres or in office: and if in office, whether ciuill or Ecclesiasticall; and if Ecclesiasticall, whether meddling with teaching, yea, or no: no, necessaris certaintie can be groundd hereupon. Is there any word here, or going before, or coming after, that may proue these Elders reprov'ing these souldiours not to meddle with teaching? Or may we not rather (if we shal go by conjecture) a great deale more probably gather the cleane contrary, that they medled with teaching, & with reprehension, which is also part of the Ministers office? And namely the example that St. Augustine in the said sermon bringeth hereof (for St. Iohn Baptiste teaching the Publicans & souldiours their dutie what they ought to do) both plainly intimates, that he meant by these Seniors or Elders, the verie teachers of the word, and Ministers of the Sacraments, as was Iohn Baptiste that reprov'd, taught, and baptized the souldiours. *August. li. 1. Quæstionū super Genes. Quæst. 70.* saith:

In the Latine tong Presbyter is called Senior. *Li. 6. Locutionū Iesu.* Not every senior is an old man, but every old man may be called a senior: And in no place that I can finde be useth the word Presbyter, as a terme to be used among vs, but either (as there) for an elder in yeres, or els for an elder in office, & that not onely Ecclesiasticall, but also in the very ministerie of the word & Sacraments. When the Manichees defaced & discredited the Clergy for their liues (wherein would to God our Bz. would not resemble that practise of so euil men) St. Aug. commending the Clergie *li. 1. De moribus Eccl. Cath. ca. 32.* saith: Neither yet are the maners of the Catholik church so straightned, that I shuld think their liues who I haue reckned yv to be

Aug. li. 1.
Quæst. super
Gt. quæst. 70
Aug. li. 6. lo-
cutionū Iesu

Aug. de mori.
Eccl. Cath. li.
cap. 32

only

the
bif

August. quest
ex viroque
mixim,
Quest. 101.

onely commended: For how many Bishoppes excellent and most holy
men have I knowen? How many Elders? How many Deacons, and such
like Ministers of the divine Sacraments, &c. *Ex viroque mixim, Quest. 101.* Where he proueth
that the Elders are in office and dignitie above the Deacons, using this
name Sacerdos and Presbiter indifferently, and as betokening all one of-
fice, concluding thus: For except the Priest vnto whom they owe atten-
dance, the Deacons are placed before all, meaning all the other inferior
orders Ecclesiasticall, so that Augustine acknowledgeth no such gover-
ning and not teaching Ecclesiasticall orders, as our Bishops would haue,
preferring withal these Elders before the Deacons, and preferring the tea-
chers and Pastors before these Elders, but not in the Churches government.
If there had bene anye such in S. Augustines time, other than the Priests,
Ministers of the word, and between the Priests and the Deacons: he could
neuer haue placed the Deacons above all other, save the ministering Priests.
Wherby it is plaine, that hee counteth Elders and Priests to be all
one.

Aug. in quin-
quaginta ho-
milis, hom. 5
at 7.

Now, Danzus himselfe proceeding a little further, in this foresayd tenth
Chapter of these Elders, alleadgeth Augustine hereunto, in his fiftie Ho-
milies, Homil. 5. & 7. that the saying of Elsie, *Elam, ne esset, &c.* appertai-
neth not onely to Bishoppes but to Elders. The wordes of Augustine are
these, *Homil. 7.* If ye marke diligently (most deere Brethren) ye know that
all the Priests of the Lord, not onely the Bishops, but also the Elders and
Ministers of the Churches, are in great perill. For the holy Ghost witnes-
seth vnto them, saying: Crie out, cease not, lift vp thy voice like as it were
a trumpet, and tell my people their offences, and the house of Iacob their
sinnes. Is not this, lifting vp of the voice, a meddling with the worde and
publike preaching or teaching? So that Danzus must needs confesse, that
these Elders which Saint Augustine mencioneth, were not such as med-
led not with teaching, but were publike teachers or Preachers of Gods
worde.

To conclude, concerning Augustine, here is nothing that Danzus allea-
geth for Elders out of him *Homil. 7. in 50. Sermon. 16. in Math. 18. 15. in Luc.*
1. Sermon. 24. that maketh anye mention at all, or anye insinuing of suspition for
such Elders, as our Bishops imagine, and Danzus would proue: but are
all for Pastorall Elders, meddling with teaching. Neither onlie meddle not
these places with anye of these supposed Elders: but also no other place that
I can yet finde out, in all the Tomes and writings of Saint Augu-
stine.

But Danzus alleadgeth not onely Saint Augustine, but Basil, Dionis-
sius, & Hierome. And in his seventh Chapter *1. 4. 6. 8. Christ. parte. 2.* he saith,
But these orders that are appointed for euer in the Church of God
remai-

remaining in this earth and visible, are few. Which Basil vpon the 33. Psalme, seemeth obscurely to reuoke vnto foure kindes, to wit, that some of them should be as it were the eyes, as the Seniors: other like the tong, as the Pastors: other like the hands, as the Deacons: other like the feete as those that attend vpon the baser ministeries of the Church, as are the doore keepers.

It goeth hard belike with our Breth. for the pzoofe of these Elders, when such obscure coniectures out of the fathers, must vnderprop them. And here is alleaged a sentence out of Basil, which notwithstanding Dancus dares not anonch, to make any clere or plain assertion for these Elders. But he saith, that Basil seemeth, and that obscurely, to reuoke (all the perpetuall orders of the Ecclesiasticall ministerie in the Church) vnto 4. kindes, whereof he maketh these Seniors or Elders to bee the first, and compareth the into the eyes. Indee this is well adde, to saie he seemeth obscurely, for if we shall bring Basils sentence to the light, there is not one word that maketh for these Seniors. Basil vpon the 33 (or as we better accout it to the Hebrues the 34.) Psalme, verse. 15. *The eyes of the Lord are vpon the righteous, and his eares on their crye,* hath these wordes: *Even as the Saintes are the bodie of Christ, and in part members: and God hath placed these in the Church as eyes, those as eares, other as hauing a proportio of the hands, other of the feete: so also the holy spirituall vertues (or powers) occupied about the holie place, some of them are called the eyes, to whom the care of vs is committed; so the eares, which receiue our praiers, and refer (or bring) them to God. But now this our vertue or power contemplatiue and helping of our praiers, he called the eyes and the eares. The eyes therefore of the Lord are vpon the righteous and his eares on their praiers because all the action of the righteous is fit to be holden and considered of God. And to conclude, euery woorde (sith nothing is of him spoken idly) standeth fruitfull & very profitable. Therefore he saith here, that the righteous is continually both seene and heard.*

Thus saith Basil. And is there any word here that may so much as but obscurely seeme, to infer these our brethren Governing elders not meddling with teaching, to be any of those that bee called the vertue or power contemplatiue, which he resemblith in the mysticall bodie of Christ vnto the eyes? And who then are these which he compareth to the eares? If (as Dancus saith) he compareth the Pastors to the tongue, which he both not, nor maketh there any application at all either of the tongue, or of the handes, or of the feete: but onely of the eyes and eares. And likeneth the eyes to those, vnto whome the care of vs is committed. And the eares to those which receiue our praiers, and referre or bring them vnto God. Wherby as it is plaine, that by the eares, he meaneth the Ministers, which make the publike praiers vnto God for vs: So what letteth but by the eyes, to whom

Basilus in 33
vnt. 34. Psal.
vnt. 15.

Basil not ob
scurely by
the eyes mea
neth the Bi
shops.

whome he ascribeth the spirituall and contemplatiue power of gouernment, and placeth them first and before the eares, we may well (for) anie thing here to the contrarie) vnderstand the Bishoppes. Whose verie name *Episcopus* (betokening an ouerseer) is answerable to the contemplatiue vertue of the eie, and his office is in spirituall contemplation, more then these not teaching Seniors, whose gouernment they make to consist, onlie in externall discipline, and in the correction of manners. As for the hands, that he should meane the Deacons, is further applied than Basil went. For he reffecth his application onelie on these two members, the eies & the eares, saying: But now our vertue contemplatiue and helping of praiers, he called the eies, and that the eies of the Lord are over the righteous, and his eares vnto their praiers, because all the action of the righteous is meete, that it should of God be beholden and considered. So that in the end, he directeth all, vnto Gods beholding and considering the action of the righteous man, seeming to meane the minister of God, that directeth all his spirituall and contemplatiue power of seeing, that is, of taking care of vs: & of hearing, that is, of offering praiers to God for vs. And as for anie resemblance of the tongue, he mentioneth not at all. But sith the praiers (namelie publike) not onely procede from the heart, but are vttered with a tongue (the tongue also fitting well therto) he concludeth, saying: And finallie, euerie word (sith nothing is idly spoke of him) remaineth fruitfull & very profitable. And therefore he saith here, the righteous man is both seene and heard continually. And can Danaus or any other man, be his eies neuer so good, se in this sentence, that Basil meant, there were 4 perpetual continuing orders of the Ecclesiastical ministry in the Church, wherof these Seniors not teaching, are likened to the eies, and haue the first place euen above the Pastors: He had need haue better eies than I haue, that should see this. And yet (I thanke God) I can see thus much, that if Danaus had but turned ouer the former leafe, and looked vpon the 11. verse, that in the Psalme goeth a little before: wee & other may easilie see this, that Basil in plaine words, ascribeth to the teachers of the word, and not vnto anie not teaching Seniors, the eie & ouersight of the Churches discipline, saying: Heare (my children) heare me, I will teach you the feare of the Lord. This is as the voice of a most louing maister (or teacher) and of one that euen by the Fathers bowels allureth them to discipline. For the Scholler also is the sonne of the spirituall maister. For whosoever receiueth of any the forme of godlinesse, he verily is as it were fashioned of him, and brought forth into the light, euen as a woman with childe that beareth the infants fashioned in her wombe. So Paul when all the Church of the Galatians did fall from their first discipline, beeing sorted with a certaine droufinesse and astonishment of the mind, hee taking them againe, reforming and instructing Christ in the, calleth them his sonnes. And because after his griefe, he erected them being fallen, and reduced them vnto the

Basil ascribeth teaching of the doctrine, to the that haue the gouernment of the Ecclesiastical discipline.

dutie of their faith: he therefore minded also to trauell for their heauines that were fallen a waie. My children (saith he) of whom I trauell againe, till Christ be fashioned (in you). Come therefore (my children) heare me. What then hath our spiritual Father for to teach vs: I wil teach you (saith he) the feare of the Lord.

This sentence (loe) of Basil euen in the same treatise, is a greatesse clearer, and without all obscuritie sheweth, that he took those whom he afterward calleth the eies, to be these that the oversight & care of discipline belongeth vnto, declaring withal, that these are such spiritual Fathers, as to whom the teaching of the feare of God, & the instructing, exhorting, & reducing Gods people vnto the true faith, from all error & wickednes both pertaine, & not to Elders that medled not with teaching. And so shew this yet more plaine in Basil: His booke *De Institutione Monachorum*, translated by Rufinus, an Elder also of Aquilegia, but withal, a teacher of the word, liuing in Hieromes time, dooth sufficientlie declare. Where Cap. 16. and treating of a gouernor of the Church, he maketh the Monke (so he proce- doth dialogue wise) to aske this question. Monachus. What ought hee to thinke of himselfe which is a gouernor? And what manner of man ought he to be towards them whom he commandeth and gouerneth? Basilus. Verilie before God, euen as the minister of Christ, & the stewarde of the ministeries (or rather, the mysteries) of God, fearing least that besides the will of God, or besides that which is evidently commanded in the holie Scriptures, he either speak any thing, or comānd any thing, or bee found as a false witnes of Christ, or a sacrilegious person, or a bringer in of anie thing that is strange, frō the doctrine of God, yea, or leuing out or going beyōd any of those things that are acceptable vnto God. But to the brethren he ought to be as it were a nurse that cherisheth her litle ones. And he must be ready according to the will of God, & according as is expedient for euery one, to comūicate with them not onely the Gospell, but his life also. Being mindfull of the commandement of the Lord, and our God, saying: I giue you a new commandement, that ye loue together as I haue loved you. No man hath a greater lode than this, that hee should giue his life for his friends. Whereby it appeareth y Basil acknowledgeth no other Eccles. gouernors of the Church, but such Elders as were ministers of the worde & Sacraments. And this also he saith of those y were the correcters of their bꝛ. ca. 17. Mo. How shal we (O Father) reprove & amēd him that offendeth? Ba. As it is written, the Lord speaking it, If thy brother that sinneth against thee, go and reprove him betweene thee and him alone. If he shall heare thee, thou hast won thy brother. But if he will not heare thee, take with thee another or two, that in the mouth of two or three witnesses, euery word may stand. But if he will not heare them, tell the Church. And if he wil not heare the Church, let him be to thee as an Ethnik or publicane. If perhaps this rebuking which is made of many, may fall out vnto him for his health.

Basilus de in-
stitutione Mo-
nachorum, c. 16

Cap. 17.

The Eccles-
iasticall go-
uernors du-
ty of publik
reprehensio.

And

And as the Apostle sayd reprove, beseech, comfort, in all patience and doctrine. And againe, if anie man obey not the worde, note him by an Epistle, and keepe not fellowship with him. Without doubt (he meaneth) for the participation of the table. Thus writeth Basil of his dutie, especially, to whome the reprovings of faultes doth belong, that he should not onlie be a private admonisher, but such a publike reproveer also, as occasion requireth, and that with doctrine, as saint Paule prescribeth to a Pastor. And if our Brethren will understand these wordes, *Die Ecclesia*, tell the Church, to be the onelie of Elders: then let those Elders be such reproveers, as heere Basil applyeth the Apostles sentence vnto, that they teach doctrine with their reprehensions, so that if they bee not with all teachers of doctrine, they cannot be the Churches officers for publike Ecclesiasticall reprehension.

And as we see Basils iudgement sufficiently by these his writings: so for his owne estate and his life, set out by Gregorie Nazianzen, that was also an Elder under Basil, is apparant in Gregories Monodia; who having before declared the parentage, the youth, the studie of Basil, at length he cometh to this Eldership, and sayth, *illum vero dei dispensatio per Sacerdotij gradus illustrum ac notum omnibus fecit, ac inter Presbyteros consuevit, non, &c.*

Monodia Gregorij Nazianzen, de vita Basilij.

As for him the dispensation of GOD made him famous and known by the degrees of the sacred Priesthoode, and placed him among the Elders, howbeit not by and by, and besides order, but by little and little, proceeding and being promoted by degrees and courses. In which wordes he manifestlie sheweth, that to bee preferred from one degree to another, till he come to a governing Presbyter, Priest, or Elder, was not to come to be one that medled not with teaching, but to bee *Sacerdos*, to wit, a Minister of the sacred worde of God and of his Sacramentes. For (sayth Gregorie) I praise not them that without order, are by and by promoted in the Church: I rather commend the Mariners custome. For they make not their governour at the first dash, and on a sodaine: but first they exercise and trie him by all the offices of a Seaman. They will before see howe hee can rowe, and then placing him in the fore-part of the shippe, to knowe and perfectlie to learne the windes, acquainting himselfe cunninglie to shunne the chiffer and rockes. Last of all, hauing bene exercised in all the offices, they place him in the hinder parte of the shippe, and giue him the stearne in his hande, and make him governour. Likewise also in the discipline of warre, first hee is made a souldier, then a wiffier to set them in their ranks, and lastly he is made a Captaine.

The same is the manner both of the Phisition and of the Painter, the one, that before hee make his profession, hee haue conned manie rules

rules, and have seene and had in handling manye diseases: the other to know how to mixe and temper his colours before, and then to drawe his lines and last of all to giue perfect figures vnto his colourers.

But we see (which is a ridiculous matter, or rather a lamentable) how a Bishop is made with tumult and confusion (hee speaketh of that time when the Bishops were choosen by the election and voyces of the people, as the Ecclesiasticall Histories are full of such tumults & confusions) neither in order nor directly, but by viciousnes and crafte, not hee that is worthie but he that is mightier. For he is not promoted that is exercised before, but he that is ignorant and rude of the Churches affayres, in so much that he commeth fresh from the seculer life, as the Giantes at Thebes for (as the Poetes feigne) when Cadmus at Thebes in Boecia, had sowed the teeth of Dragons, suddenly there sprang vp Giantes, armed downe to the navel, and so making bartell one with an other, were slaine the same daye. And euen so we make Prelates of one dayes breede. And wee hauing not learned what they be, doe beleue that they be wise men, which were fortified before with no degree, with no vertue, with no eloquence, hauing susteyned no trauayle for righteousness, nor any thing at all for the Church. For hee which onely meditateth diuine matters, and subdueth his bodie to the spirit, that hereafter he may be fitte for a place in heauen, is gladly content to holde a lowe and inferiour place among men. But he that is ignorant, and without learning, being puffed vp and loftie, is aduanced about his betters, nor is moued with the example of goodnesse or humilitie: but with all his indouour onely seeking honours, promiseth him selfe witte and wisdom (to springe) out of his power. Whereupon that of Demosthenes is true, to atchieue a matter luckily besides worthinesse, is an occasion for fooles to imagine and thinke euill. But our Basil as he is made a rule and example vnto other of his other vertues: so also of a Priest and of the Ecclesiasticall ordination. For euen from the first swathing-bands of the Sacerdotal offices, he grew vp by little and little, in so much that hee disdayned not in anie wise to be made a Reader of the holie scriptures, and then to bee made an interpreter and expounder of them, euen as Dauid sayth: Let those of the chayre of the Elders prayse the Lorde: and so at length deserued he to be made a Bishop. Which place he neuer at any time sought nor euer wished.

The disorder making
B. and Elders

How Basil
ascended to
be an Elder
or Priest by
degrees.

In which sentence, we not onely see the complaint of Gregorie, howe many came to be Elders, yea and Bishops also in those dayes (as in all ages like corruptions, and complaints haue bene) but especially it grew then of the disordered and factions elections of the people: so for the purpose now in hande, we see hereby, that these Elders were the sacred

Priestes, whose office consisted not in gouerning only, but with all in the ministerie of the worde and Sacraments. And how by degrees, still exercising themselves in matters tending vnto teaching, they attained, or ought to haue attained, vnto this Eldership & from thence such as excelled were, or ought to haue been, promoted to be Bishops. Except it fel out other wise, by extraordinary occasion in some rare and singular men, as in Ambrose, and Thalassius euen in Cesarea where Basil was Bishop, &c. and of other Elders than these, here is no mention.

Basil exercised vnder his Bishop while he was Elder.

Howe when Basil was thus ordeyned an Elder. Gregorie the tertiſt how he exercised himselfe vnder Eusebius B. of Cesarea, how he laboured against the Heretikes, in exhorting and teaching of the people, how he sent for Gregorie to come & helpe him. And here Gregorie setteth to worke Basils example vnto him. For (sayth he) euen as Barnabas in times past was present with Paule, to make manifest the trueth of the Gospell, and common conflict of the faith: so came I then vnto my Basil, as his fellowe against his fight with the Arians. Listen to the Epistle where-with he called me. Make readie thy selfe, haue regarde to deliuer me in this present conflict, and with vs to meete them which desire vtterly to ouerthrowe vs, whose boldnesse thou shalt bridle onely with thy countenance, and shalt cause that they shall not make our matters goe to wracke; and therefore all shall knowe howe thou onely (by the grace of God) dost gouerne our congregation, and that thou shalt easily repress every wicked mouth and the insolencie of them that speake against God.

But (sayth Gregorie) to returne my speech to my purpose. Basill returning to Cesarea, regarded nothing more than to pacifie Eusebius to the end that he might ouerthrow the Heresie, and wholly to serue him, and be ready at his hande in all those thinges that were of God, that hee might make apparant to all men, that all thinges which hee had suffered of him (for Eusebius had bene heauie before vnto him) proceeded from the instigation of the Diuell, that the common enemies of the sayth might haue the greater aduantage by their raging. (as the Papistes get noſe by our Brethren and our Bishops falling out, though the Bishops doe all they can to pacifie them, whereas Basilius laboured all that he could to pacifie his bishoppe) but he when as he knewe very well the lawes of obedience, and of a spirituall life, hee was attendant on him in all thinges, in hearing, in consulting, and in doing, he employed his spirituall and diligent endeuour for the bishop. And to say at one word, he grewe as much into his fauour, as before he seemed to be farre from it. For which cause Eusebius helde indeede as bishop, the chiefe place, in the Church, but Basill had the power of the Church and the authoritie. The one sate in the chiefe dignitie, the other went about all the businesse.

Basil's authoritie vnder the Bishop.

business. For there was a singular and wonderfull concord betweene them: The one helping the other, and taking strength the one of the other, the bishop growing strong by the counsell and wit of Basil, and Basil by taking authoritie of the bishop. To conclude, the bishop had the people, and he the bishop. And euen as he that tamed a Lyon, being inferiour in strength, doth handle him gently, and make him tame by a certaine arte, by which meanes well neere he asswageth & molifieth the violence and fiercenesse of the wilde beast: so Basil the greate behaved himselfe about Eusebius. For when he hauing ben of late a laie man, and ignorant of Ecclesiasticall matters, was exalted vnto this dignitie, especially at the same time that the flame of Arius heresie did beare the swaie, he was not fit inough for this burthen. Wherevpon hee wanted Basil to be his guide and helper, chieflie by whose vertue there was hope, that the matters would haue prosperous and good successe. And therefore it was not as some suppose, that Basil was vnder the Emperor Iulia, but he was bishop after the death of Valens. But whē as he receiued the gouernment & administration of the Church of Caesarea vnder the bishop Eusebius, he appeased all discords, hee remooued all priue grudges, he established their manners, not onelie with his words and excellent Sermons that he vttered: but also by the example of his life. For hee endeauoured to helpe the people both with his spirit and his bodie, with his body by labour and exercise caring for them, by walking about euery waye, by courteous behauiour, and by helping the with his riches: spiritually, by teaching, by admonishing, and by giuing to all men a measure and instructions of their life.

The bishops defect hauing bene before but a lay man.

Basil's gouernment.

Thus both Gregorie set forth the ecclesiasticall gouernment of Basil and of his owne gouernment also, being Elders vnder the bishop in the Church of Caesarea, consisting as muche and more in teaching, than in the correction and composing of manners and censures of discipline. And that these were not distinct offices in the diuerse kindes of Elders, but they medled with both together, and both vnder the bishop, was knowne to all men. This ecclesiasticall gouernment, untill Basil himselfe after the decease of Eusebius was made their bishop. And then sayth Gregorie, after hee had praysed Basil in this promotion: as for mee, all men thought when they heard of his promotion, that I would forthwith departe (he meaneth from the place where he then was) and that I would goe to him, and that I should haue equall power with him they knowe that there was such friendship and beneuolence betweene vs. But (I when as I shunned enue, leaste I shoulde seeme to occupie the places of those that were neere him; and with all, leaste they shoulde falsely iudge that Basil hauing receaued mee, preferred mee before other, for priuate friendship.)

In the Consistorie and order of the Elders one was called the first Elder.

refrayned and forbore my selfe as much as I could. While that in this behalfe, I desired rather to yeelde to reason, than to my appetite. But he ceased not to call mee, and nowe and then to complaine vpon my lingring. And yet he tooke my cause and excuse in good parte. At the length, certaine dayes after I came vnto him, and when hee would haue placed mee about the residue, and would haue created mee the first or chiefest Elder; I straightwayes refused it, and soorth-with renounced the honour, for the cause which I haue before declared. Wherby it appeareth, that there was in that great Cathedrall Church a number of other, and as it were a Consistorie or Seniorie of them in this Eldershippe, and some one called the first Elder, which is all one with the terme the Arch-elder or chiefe among the Elders. But all vnder the Bishoppe, and all ministers of the woorde and Sacramentes. And to shewe this better, he telleth after wards, how Valens the Emperour in Basils time, and being desirous to see, and to terrifie Basil, and persecuting the professors of the truth: tooke 80. faithful Elders that were sent vnto him, to entreate him to forsake his wickednesse, and bynding them put them in a shippe to bee driuen with the windes, and at length burned the. Socrates telling the storie at large, sayth, that these 80. Elders were religious men of the eccl. order. And in proceeding further Gregorie also telleth how Basil defended a widow that fled to the Church, when she was haied to be married against her will, and when he was called in question for this fact, Tell me (sayth Gregorie in his defence) I pray you, what should not only Basil the great, but a simple priest haue done? I omit his appealing the cōtrouersie with the Archbishop of Tyana, for calling the Bishops fro his part of Cappadocia, Caesarea being the ancient Metropolitane Church, and so he continued while hee liued. And after in the funerall of Basil, sayth Gregorie: hee was of the Priestes carried soorth in a Cophin thorough the Citie.

Socrates lib. 4
cap. 13.

All which here in Basil being put together and considered: it sheweth that in Basils time, there was in his Citie and Cathedrall Church, and with all in others; a Senate College, Eldership, Seniorie or Consistorie, of such Elders, vnder the Metropolitane Archb. and assistant vnto him, both in the gouernmēt of the Church and in teaching of the word, as rising from one degree of ecclesiastical orders and offices to an other were attendant in the ministerie of the worde, till they came to this degree of Presbyters, Priestes, or Elders, who were also called indifferētly Sacerdotes. And of other Elders, such as our Brethren and Danus doe pretende, wee finde no mention at all in Basil. And therefore, as we haue all these cleere testimonies, both of Basil himselfe, and such as wrote of him, and were Elders with him: what neede we stande harping about

about blinde coniectures, which Danzus him-selfe confesseth, doe but seeme, and that obscurely, that there were such imagined Elders. As hee fancieth.

So we to strengthen this obscure seeming of Basill, Danzus proceedeth to an other witnesse, for these not teaching Elders, saying:

Danzus allegation of Dionisius for these Elders.

But Dionisius reckneth onely three orders in the Church, to wit, Bishoppes Elders and Deacons. Therefore they may be thus better distinguished, that of the perpetuall orders in the Church, some are occupied eyther in the treatise of the woorde of God. Which Paule generally calleth ~~Prophecie~~ Prophecie, Rom. 12. verse, 6. or in the procuring of other matters which seemeth to be called of other by a general name ~~gouernance~~, gouernance, but of Paul it is called, ~~ministerium~~ ministerie or Deaconship, Rom. 12.

Is not this conclusion properly inferred? What because (after Basill obscurely seemeth as is aforesayd) Dionisius mencioneth onely these three Ecclesiasticall orders of the Church: therefore these three may bee thus better distinguished into these two, to wit, into those that meddle with the treatise of the word, and those that meddle with the Ecclesiastical gouernment. Doe not those that meddle with the treatise of the word, meddle with the Ecclesiastical gouernment? And why then may it not be, that those which meddle with the Ecclesiastical gouernment, as gouernours Ecclesiastical, may also meddle with the treatise of the word? What is there here in Saint Paule, Rom. 12. or anie where else to the contrarie, more in the one than in the other? But how followeth this argument from Dionisius particular, diuiding the Ecclesiasticall orders into three: to S. Pauls generall diuision into two? And is Dionysius now with our Brethren become authentickall, that he also must be alleaged for proofe of these Elders? What will T. C. thinke if he shall heare of this? If we alleage any such suspicious fathers for neuer so meane a point. Lorde holue our Brethren triumphe vpon vs. And yet we must take these for god proues, and credible witnesse at their handes, in this so waightie a matter. And for my parte so will I, so desirous am I to heare any tydings of suche Elders, in any of the fathers, that were in the annient Church, be they neuer so much suspected to be forged. For I denie not, but that this Dionysius was of some antiquitie, whome I take to haue bene also before Basill, and whose testimonie wee haue heard already cited by other our Brethren, though a more counterfeite of that Dionisius the Areopagite which eyther he feigneth him selfe to be, or at least whose name he beares.

Dionisius auncient but not the Areopagite.

Let vs now see, what this Dionysius hath to proue these Elders. Dionisius (sayth Danzus) reckoneth vp three orders in the Church that is to wit Bishops, Elders, and Deacons. And where doth Dionysius reckon vp these three orders? Can Danzus set vs downe any certaine place, that

that we might see and consider of these wordes better: So I warrant you, but we must be faine to search for it, as well as we can, and we shall finde it all at leasure. True it is, that euen at the verie first fronte and title of his first worke we finde by and by the name of Bishop, *Διονύσιος Ἀρχιεπίσκοπος Ἀθηναίων*. Of Dionysius the Areopagite (or one that was a iudge in the streete of Mars) Bishop of the Athenians, vnto Timothie Bishop, concerning the celestiaall Hierarchie, (or heauenly holy gouernement. Here is Bishop named, which is one of these three orders, but our question is nowe vpon these Elders.

And lo good lucke againe, euen immediately after the argument of the first Chapter, it followeth: *Τὸ ὑπομνηστικὸν τῶν πρεσβυτέρων Διονύσιος ἱεροκήρυκος*. Dionysius the Elder vnto his fellowe Elder Timothie. Heere is indeede the name of Elder and of fellowe Elder also, euen as our Bzethzen cited before the sentence, 1. Pet. 5. 1. the Elders that are among you, I exhort as a fellowe Elder. But what Elders did S. Peter here acknowledge them and himselfe to be? Any other than of whom it followeth: And a witness of the sufferings of Christe, and a communicatour of the glorie to come that shall be reuealed, feede the flocke of God that is amonge you, *προκαθήμενος* &c. ouer-seeing it, &c. both he speake here of any elders or fellowe elders, that medled all with gouerning and not with teaching? And euen so both this Dionysius vse the name of Elder and of fellowe Elders, in this place. For not onely in the wordes before, these are both of them called Bishops: but what a teaching Elder Timothie was, and was commaunded to be: the scripture is plaine, and we haue hearde at large out of S. Paule in both his Epistles witten to him, among other thinges, namely for that purpose. Therefore here is nothing yet for any such Elders as our Bzethzen seeke for, distinct from both Bishop and Pastor, meddling not with teaching, but all with gouerning; nay, this name of Elder as it is here taken, maketh cleane against them. And the like stile he vseth in his ecclesiasticall Hierarchie or holy gouernment of the Church, and in the stile of his booke of the diuine names. Saue that there, he calleth Timothie Bishop of Ephesus. As also in the stile of his mysticall Theologie. But when we come to the viewe of all the bookes, and of all the Epistles that he wrote: where shall wee finde these three reckoned vp, Bishops, Elders, and Deacons? We hath in some seldome places the name of Bishop, as for the name of Elder, except it be in one onely place, (besides the title aforesayd) which is the 8. Epistle: we shall neuer finde it. But once is as good as a 1000 times, if it be to the purpose. Let vs therefore see what this Dionysius sayth in that place, for profe that there were any such eccl. officers as these gouerning and not teaching Elders. And to speake plainly (sayeth this Dionysius) in all thinges that are, they are distributed from the first to the second, according

The Elders
that Diony-
sius speaketh
of were tea-
chers.

Dionis.
Epist. 8.

ding to their dignitie, concerning the god order, & most righteous prouidence of the. And that those which are appointed of God to gouerne others, should giue to them that are their inferiors and their subiects, the things that are, according to their worthinesse. As for Demophilus, let him with reason cutte off wrath and concupiscence according to their woorthinesse. And let him not violate his owne dignitie, but let reason bearing the rule, gouerne her subiects. For if in the market we see an houlsholde seruant reuiling his Maister, *και ημεσιν ουδενος* &c. and a yong man reuiling an Elder, eyther also the sonne reuiling the Father, and with all rushing on him and laying on stripes: we also should seeme to begodlesse, if we should not running to them, hasten to helpe them that are the better, &c. *What can we gather on this worde ημεσιν in this place, but simplie by the name of Elder, an Elder man in age, and the other a younger man the relation of the one to the other, the termes of Master and houlsholde seruant, of father and sonne, the one going befoze, the other comming after, and both vnderstande in their literall & naturall sense, to conclude, the whole dyist and circumstance of the place considered: who would fetch this so farre, as to thinke that he spake here, oꝝ so much as dreamed of, either an eccl. or a ciuill Elder? If it be replied, y the whole argument of this Epistle arose, vpon a Priest that was beaten and misused: true it is indeede. But by what name calleth he the Priest oꝝ any priest Presbyterum? or *ἐπίσκοπον*, Sacerdotem, he that giueth the sacred word and Sacramentes. Which worde not onely hee vseth moze than halfe a scope of times in this Epistle, and he hath once also euen here the name of Bishop: but neither here noꝝ any other where that I can finde, he hath the name of Deacon. Not that he acknowledgeth no Deacons; but that he comprehendeth them (as I take it) in the name of *λειτουργος*, a minister or worker of the publike seruices. And as in all places where he treateth therof, he maketh indeede most especiall mention of three eccl. orders, namely, in his eccl. Hierarchie, cap. 2. 3. and 5. resembling them to the proportion of his celestially Hierarchie, in these thre pointes of perfecting, illuminating, & purging, of whome the Bishop is still called *ἐπίσκοπος*: the priest or Elder, *πρεσβυτερος*; and the thirde, *διακονος*. And so, euen in this example within a few lines after he had named the Elder, that is, the old man afoze-sayde: hee sayth of all these thre: *αυτοις ολην την διακονiam της οικιας, και της εκκλησιας, και της κοινης της αληθινης ελευθεριας εν εμεν* *αυτοις ολην την διακονiam της οικιας, και της εκκλησιας, και της κοινης της αληθινης ελευθεριας εν εμεν*. Thou thy selfe therefore distribute to thy concupiscence and to thine anger, and to thy speech, the things that are according to their worthinesse. But to thy selfe, let the diuine publike ministers distribute: and vnto them, the Priestes: vnto the Priests, the Byshoppes; and vnto the Bishops, the Apostles and the successors of the Apostles.*

The name of Elder not for office, but age.

The 3. degrees of eccles. orders that Dionysius acknowledgeth.

The name
of Elder not
for office,
but age.

The 3. de-
grees of ec-
cles. orders
that Dioni-
sius acknow-
ledgeth.

Where are here these Elders that meddle not with teaching? If they be neyther conteyned in the Bishops, nor in the Priests (both which, meddle principally with teaching) then eyther they haue no place at al, or they must be included in the 3. number of the *Antistes*, wherein he comprehendeth not only all the inferiour officers of the Church, but Monkes also. So that (I thinke) these governing Elders would be loath to be thrust down into so base a companie. Although the purging be giuen vnto them, which is somewhat answerable to the correction of manners, that they would meddle with all. Saue that Dionysius also maketh these purgers, but to pull off the clothes of those that should be baptized, and to boyde the Church at the communion, of those that were possessed with foule spirites, or were not thoroughly taught their Catechisme, and to keepe backe the laie people, and such other seruile offices. If now, they disdain to be of the number of these *purgantes*; and will not become ministers of the worde and Sacramentes; nor with the Bishops be *perficientes*; nor with the Priestes, be *illuminantes*: then Dionysius cleane renounceth these Seniors that would be *tantum dominantes*, and will haue none such in his eccl. Hierarchie. And therefore, if I might counsell such an excellent learned man as is Danæus; he should neuer bring in Dionysius for these Elders. But eyther race his name out of his booke; or else, how so euer an other haue at his perill, counterfeited the name of Dionysius the Arcopagite mentioned Act. 17. let not vs counterfeite any thing in his name, but alleage his wordes rightly as he uttered them. For he is wrong inough of himselfe. But right or wrong, sithe we shall neuer bring any thing out of him, that may make so much as a shadowe for these governing and not teaching Ecclesiasticall Elders: let vs now go to be better resolved of that more reuerende Fathers iudgement, whom Danæus also citeth for these Seniors.

The office
of the pur-
gers in Dio-
nysius.

Danæus in
Christ. I sag.
2. pars. ca. 7.

Danæus proceeding in the 7. chap. aforesayd, 2. pars. *Christ. I sag.* saith: *Ceterum ratio, &c.* But the assembly of the eccl. gouernors, that is of the that are set ouer euery Church, is called the Senate of the Church, Hieron. ad *Rustic.* It is also in the Canon, *Ecclesia*, 16. *quæst.* 1. least perhaps any man should suppose, that this name now were of vs first forged and vsurped for ostentation.

We thinke not that this name of the Churches Senate, is newe forged or feygned by our Brethren. Wee thinke more reuerently also of Danæus, than to make any such forgerie, vsurpation, or ostentation of this name, the Senate of the Church. And we grant the name hath bene vled of other heretofore, albeit (as we haue hearde) Caluine himselfe esteemeth the name of Senate to be somewhat too prophane or seculer a name, though we denie not but the name is reuerent. Howebeit, our question is here, in what sense Hierome vseth it, whether for suche an

an Ecclesiasticall senate of Elders, that are gouernors and not teachers, as our Bzethzen woulde beare vs in hand. And this is the point that Danæus alleageth it for. If now Hierome alleage it for any Senate of such Ecclesiasticall Elders: then hath Danæus and our Bzethzen gotten a good and a strong testimony, that there were some such Seniory of Elders in those dayes. But if Hierome alleage no such matter: but rather the cleane contrary, to witte, if hee alleage it for a senate of those Elders that were teachers: what then hath Danæus or our bzethzen gained out of Hierome for these Gouerning and not teaching Elders? Nowe therefore to examine better this testimony also of Saint Hierome, in his Epistle written to Rusticus: wee finde that hee wrote two Epistles to men of that name: wherof that which here is ment is the former, writtē to one Rust. Gallus a yong man that was become a Monke. Howbeit such a Monke, as Erasmus well obserueth thereupon, saying: Lease that shoulde offende any, that in this Epistle, (as neither also in the former) S. Ierom commaundeth none of those things, that are required of Monkes in these dayes: he suffereth them to haue the possession of household stuffe, so it be moderate. He permitteth them to liue with their Mother, with their Sister, to conclude, with any body men or women, so that they shunne suspicious and dangerous company, Hee exhorteth him, hee exacteth not, that if he had leauer liue abroad: he shoulde rather liue in the fellowship of many together vnder the discretion of some Father, than to liue after his own all alone. As concerning any certayn Monastery or form, or color, or matter of garment: there is no mention in any place. Only hee woulde haue such apparell, that neither with the fluttishnes thereof it should fauour of hypocrisy, nor with the neatnesse it shoulde fauour of pride. Nowe concerning the three vowes which they call solemne: there is not one worde. Hee prayseth in this man the study of eloquence, and that to attaine learning, hee trauelled to Countries far distant. But we must remember, (which thing is manifestly apparant by these mens writings) that there was not in the age of Hierom, this kind of Monks, such as we see in our age, which wold to God the world had them all as good, as it hath many, and so excellent ouer other in holines, as they differ in apparell. In those dayes Monkes were nothing else, but such as professed the contempt of the Worlde, in a more seuerelife. Howbeit they obeyed their Bishop as other did, and exercised the office of Clearks euen as other also.

Ieronimus in epistola ad Rusticum gal-

Erasmus obseruatiōs of Ieromes example for the difference of the Monkes in Ieroms time, and the popish Monkes in these dayes.

I doe the rather by the way note this obseruation, lease any shoulde mistake that kinde of life, when they reade in these old fathers, as in Basil also, and in the Ecclesiasticall Historie the names of Monks, least they shoulde thinke it maketh any thing for the maintenance of such superstitious sectes as swarme in popery, & are expelled from vs.

Now

poſe then vnto this Ruſticus: being a yong man, and ſuch a kinde of Monke writeth olde Father Hierom this epiſtle, full of fatherly precepts and good counsell. howe to behaue himſelf in that profeſſion. And at length (among other things) comming to this, hee ſayth: *Neque vero peccantium* &c. Neither be thou caried away with the multitude of ſinners, neither let the number of them that periſh trouble thee, that thou ſhouldeſt think with thy ſelfe, what? and ſhall all periſh then that dwell in the Cities? Loe they enioy their goods, they miniſter to the Chnrches, they haunte the bathes, they diſpiſe not oyntmentes, and yet are they commonly in euery mans mouth. To the which I aunſwered alſo before, and nowe breefely I anſwere, that in this preſent pamphlet I diſpute not of clearks but inſtruct a Monke. The Clearkes are holy, and the life of them all is laudable. So therefore behaue thy ſelfe, and liue in the Monaſtery, that thou mayeſt deſerue to be a Cleark, that thou deſile not thy youth with any vncleanneſſe, that thou mayeſt come vnto the altar of Chriſte, euen as a virgine out of her chamber, and that abroad thou haue a good teſtimony, and that the women know thy name, but not knowe thy countenance. When as thou ſhalt come to a perfect age (if ſo be thou ſhalt liue ſo long) and that eyther the people, or elſe the Biſhop of the City, ſhall choſe thee into the Cleargy: doe thoſe thinges that pertaine to a Cleark, and among them followe the better, becauſe, in euery condition and degree, the beſt are mixed with the worſt. Nor leape thou out by and by to write, & be caried away with a light madnes, be long time learning that thou teacheſt, giue not credit to thoſe that are the prayſers of thee: Yea rather, to the mockers of thee willingly liſten thou not. Whome when they ſhall haue foaded thee with their floutings, and ſhal after a ſort ſet thee beſides thy ſelfe. If thou ſhalt ſuddenly looke about thee, thou ſhalt eyther finde the neckes of the ſtrokes bowing behinde thee, or the Aſſes eares to be ſolſaed with the hande, or the hot panting tong of the Dog to be lolled out. (Hee meaneth, that with ſuch beaſtly partes they will mocke him behinde his backe, tohorne to his face they prayſe). Backbite no man, neither count thy ſelfe holy herein, if thou deface other men. Wee accuſe often-times that which wee doe, and are eloquent againſt our owne ſelues. We are caried with inuectiues againſt our vices, while the ſilent iudge the eloquent. Grunnius comming forth to ſpeake, with his pace like a ſnayle, ſcraſſly carped out, and that by certayne yawning pawſes, fewe wordes, that hee woulde rather think hee ſobbed than hee ſpake: and yet when the table beeing ſette, he hadde layde forth an heape of Bookes, bending his eye browe, ſnuſſing vp his noſe, and wrinkling his foreheade, Phillipped with bothe his fingers, by this ſigne prouoking this ſhollers to here him.

The B. ſepa-
rate choo-
ſing of
Clearkes.

The clearks
were teach-
ers.

Then

Then beganne hee to powre out his meere stoyes, and to declayne against euery one. You woulde haue sayde, hee had beene Longinus the Critike (or one that giues his iudgement against euery body) and a Censor (or Master Controller) of the Romaine eloquence, to note whome it liked him, *Et de Senatu doctorum excludere*. And to exclude him out of the Senate of the Doctors (or of the Learned men.) This fellowe is wel monied, hee is better liked in his dinners, &c. Here at length wee are come to the worde Senate, which Danæus applyeth at, in saying: But the assembly of Ecclesiasticall Gouvernours, that is, of them that are placed ouer euery Church, is called the senate of the church. *Hieronymus ad Rusticum*.

But as Hierome speaketh all this sentence, in deriding the contemptuous and scoznesfull inuectiues, of the rich and proude disdainers of all other, hee they neuer so learned men: (and therefore that we might the more fully perceine his meaning, I haue set downe his wordes thus at large) so what can bee gathered hereupon, that hee alluded to any Ecclesiastical senate of that time? Especially vnderstanding the same for such an Ecclesiastical senate, as were gouernors of the church, and not teachers of it? Erasmus in his scholies conuining to these wordes, *De senatu Doctorum*: applieth them to an allusion of the Senate of Rome, saying: For this also was lawful for the Romaine censors (or Lorde controllers of the Romaine manners) to expel out of the senate: as Portius Cato removed out of the senate Titus Flamminius, Iunius Brutus removed Lucius Antonius, and others removed other, as Valerius Maximus recordeth, li. 2. cap. de Censoria nota. So that by these termes, *de Senatu doctorum excludere*, Hierome meant, that this Grunnius tooke vpon him like a Censor or Lorde controller, to exclude such and such as hee pleased out of the senate, that is, out of the number of all those that are accounted Learned men. And is not this no we a proper prooffe, to inferre that in Hieromes time, in euery or in any congregation or church, there was a senate of Learned men and yet not teachers? If Danæus wil needes apply it to the state of a senate then present in the Church: yet where is here become this Ecclesiastical senate, that hee woulde prooue was then, by these wordes? If hee say, that it is included in this worde *doctorem*: what shall wee call these? Learned men? or Doctors? if they were *Senatus doctorem*, a senate of Doctors: What Doctors were they, if they medled not with teaching? Were they such as the common saying decideth: *doctores a docendo sicut mons a monendo*? and will our Bzethzen allow such Doctors, rather than they will not prooue an Ecclesiastical senate of gouerning and not teaching? If he say, that by these wordes, he meaneth a senate of learned men, but not actiuelly of Doctors or teachers, but passiuely, of such

The Censors or Controllers of fice.

Hier. words
rather allow
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Elders.

as are taught or learned. Doth not Hierome here deride those, that being their selues vnlearned, will in teaching their schollers, inueighe against all other that bee learned? And if he make here this arrogant asse, a teacher of schollers: doth he not much more allowe the Learned themselves to be Teachers? I dare not precisely say, of so darke and generall wordes, what Ieromes meaning was, but (me thinkes) the wordes *in Doctorem*, sound rather for a Senate of Teachers, than for a Senate of those that were not teachers. But what is this vnto our Elders: he speaketh there (as we haue seene also) of Clarke, and of a number of them, commending the life of them to be lawdable, and willetth him so to line, that he may deserue to bee made a Clarke, and if that (God lending him life) either the people or the Bishop of the City chose him into the clergie, that he shoulde then line as a Clarke shoulde doe, and that he shoulde followe the better sort of them: but what then were these Clarke? (if perhaps they were this Ecclesiastical Senate) But so soone as ener hee had spoken of these Clarke (if Rusticus shoulde be made one of them) doth he not straight wayes say: leape not out by and by to bee a writer, and be caried away with a light madnesse, bee long time learning that thou teachest. And also in the same Epistle he saide befoze, *Hac dico &c.* I say these thinges, that if thou be tickled with the desire to bee of the Cleargy, that thou shouldest learne that, which thou mightest bee able to teache and mightest offer vnto Christe the reasonable offering. Bee not a man of armes, before thou haste beene a yong souldior, be not a Maister before thou haste bin a scholler.

The elders
that our Br.
would erect
would be
such as Ie-
rom repre-
hendeth.

So that it appeareth, this Cleargy were teachers, at least wise, their profession was not separate from teaching, though all among were not a like able, yea, the very Readers in the Cleargy, cheefely had a kind of teaching euen in reading. As for the Elders in the Cleargy, Gouverning Elders, were much more Teachers. For he would not haue Rusticus (when he shoulde no longer become one of Cleargy) such a Teacher as shoulde finde fault with other, and be culpable himselfe of the same faultes, specially in learning: nor to be like Gruninus a M. Controller, corrector & displacer of learned men, being him-selfe vnlearned. So that I can see none so fitte, that we may resemble these Gouverning Seniors vnto, that are not Teachers, and yet are Censors or Controllers, (for Caluine also gineth that tearme Censors, as we haue heard) vnto them: as vnto these Elders that our Brethren plead for. For as they take not vpon them to be Teachers, so they had not neede, being their selues vnlearned. At leaste wise, for the moste part it would so fall out, that this Seniory in euery parish could not be of Learned men: and yet must they bee the Censors and controllers of the Learned men, and that not onely for manners, but to see that the Learned teachers, teache no false doctrine. Which in many Parishes would be

be. *Sur Meintrum*. And to the hoggish and rich Grinnus, must grumble and play these partes (that Hierome describeth) against the learned teacher, & teache his teacher, being him selfe no teacher. But both Ierome like of this: I think not, & yet this would often times fall out, if our Bzet, seniory were brought in, who would play Grinnus part more lively then he that were as Ierom's faith beere, *bene nummatus plus placebat in prandio*, a well monied man, fitter to please vs with good chere than with good doctrine? which fault our Bzet's finde notes in some vnlarned pastors among vs, and call them unpreachyng Bzetes and Bzetates: and yet it shoulde then be common, in these governing and not teaching, controlling and vnlarned seniors among them. And so it shoulde bee, not *Senatum doctorem* (as Hierom sayth) but *Senatum indoctum*, as our bzethen and we too soone shoulde finde it. If it were not farre worse, as it followeth afterwarde in Hierome, against these vnlarned Controllers of the Learned Pastors, and yet flatterers of the people, saying: *Nec mirum est*. Neither is it mervell, if hee that was wont to feede many with his baytes, come forth abroad, making a trayne after him, of the babblers that make a noyse about him (as of the people giving him all their voices, & saying as this M. Senior Controller saith) *Inim Nere sunt Cato, se- The descrip- tion of such Controllers not teachers*
in ambiguis, ut ex contrariis diuisisq. naturis, unum monstrum, nouaque bestiam diceres: esse compactam: intra illud prouticum, Prima Leo postrema draco, media ipsa chimera. Nero within, Cato without, altogether doubtfull, in somuch that you woulde say, it were one Monster, or a newe Beaste, compact of contrary and diuerse natures, according to the saying of the Poet, a Lion is the foremost part, a Dragon last is seene, the Monster Chimere placed in, within the middest betweene. And such a Senate compact of such as Grymsyre Grinnus, a *Critical longinus* (if not rather such a blind *longinus*, as is sayde to haue pierced the side of Christe with his speare) such inward Nereos, and outward Catoes, such Lions, Dragons and Chimeres, might quickly crape into this Senate of vnlarned Seniors, that woulde become the Electors of all Ecclesiasticall officers, the Gouernors of all Ecclesiasticall Government, the Censors and controllers of all the Discipline and manners of the Teachers, and then selues no teachers, nor able to meddle with teaching. And Ierome alloweth not any Ecclesiasticall Senate of such Seniors. But when Ierome mentioneth such Elders or Seniors, as he twelue and alloweth (as hee doth within a fewe wordes after) hee sayth: *veritas angulos non amat, &c.* Truth loueth not Corners, nor seeketh out Whisperers. It is sayde to Timothie 3. against an Elder receiue not straight way an accusation. Him that sinneth reprocue before all, that the other also may haue feare. We must not easily beleue the slanders spoken of that olde age, which both their life forepassed doth defend, and the terme of their dignity doth honor. Were he plainly spea-
eth

The descrip-
tion of such
Controllers
not teachers

Laetitia.

What Elders
Hierom al-
loweth of.

Danzus in
1. Tim. 5. 19

eth of Seniors not onely in age, but in dignity. And applieth S. Pauls sentence to them, 1. Tim. 5. 19. which we haue seene, held by the testimony of Caluin and Beza, is spoken of such Elders, as are Pastors & teachers. Yea Danzus himselfe to expounding it, & saying thereon: It is a transition (or passing from the one part to speak of the other) for now he treateth of the 2. part of this argument, to witte, what is the office of Elders themselves towards themselves and their Colleagues, least any offence shoulde arise on that part. For first, heede must be taken, leaste that they doe excuse one another and spare themselves, while that notwithstanding, they correct other severely, and leaste that in them the olde prouerbe haue place, The mules do nibble one another. Let that sentence of Christe come rather to their minde, You are the salt of the earth, if the salt mele away, in what shall it be salted? you are the light of the World, Mat. 5. 13. 14. And also those sayings, let your loines be girt, & burning lampes in your handes. Luk. 11. ver. 35. Yea and those also of Peter, that the pastors ought to be an example in soundnesse of life and purity of Doctrine, and to shine before other. 1. Pet. 5. 12. Therefore as on the one part, they must diligentlie take heede, that they winke not in their owne, and in the sinnes of their Colleagues: so on the other part they must looke, that they giue not to froward men, and to such as refuse and shake of the yoke of Ecclesiasticall Discipline, an entry vnto an easie appeachement and accusation. &c. These are the onely Elders in office that Hierome in this Epistle mentioneth.

The superi-
or gouern-
ment of one
in euery
company.

These Elders therefore and their Colleagues (as Danzus feareth them) being these Pastorall Elders, and to whom these sentences, and that which followeth, Ezech. 18 doe appertaine: What is here to relect these other kinde of Elders, not pastorall that are all gouerning & meddling with teaching? Nowe, if our Brethren will but turne by the other side of the leafe, before that where this worde senate is of Hierome named, which here Danzus taketh hold vpon: we shall finde perhaps such an Ecclesiasticall company intimated, as againe may make a senate Ecclesiasticall. *Nulle ars est.* There is no Art (sayth Hierome to this Monk Rusticus) that is learned without a Master, yea the dumbelining creatures and herds of wilde Beastes followe their guides. Among the Bees there are their Princes, the cranes followe one another in a lettered order, or like the rowe of Letters. The Emperour is one, the Iudge of the prouince is one. So soone as Rome was built, it coulde not haue 2. brothers to be kings both of them together, and it was dedicated in Parricide (or in the blood of one brother murdering another) so that it is lesse maruell, if it haue ever since bin the city of blood from whence such horrible murders, treasons and vnnaturall massacres euer haue bin contriued, euen fro the laying of the foundation of it: & yet lesse maruell, for there is no more in

Eccl.

Eccl. senate al of governing elders that medle not with teaching: which
in Ierome time was not, no; he any of them, as he is now pictured: but let
Ierom go on: In the womb of Rebecca Esau and Iacob made wars toge-
ther *Singuli ecclesiarum episcopi, singuli archipresbyteri, singuli archidiaconi, &
omnis ordo ecclesiasticus suis rectoribus nititur.* &c. The B. of the churches are
but single (or one) the archpreestes but one, the Archd. but one, & euery
eccl. order resteth vpon his governors. In a ship there is one gouernor,
in a house there is one M. in euery great army one ensigne or standarde
is expected, and (leaste that in vnfoldng mo things, I shoulde accloy the
reader) my speech by all these tendeth therunto, that I might teach thee
(sayth Ier. to Rust.) that thou shold not be left to thine own choise, but to
line in a Monastery vnder the discipline of one Father, and in the con-
sort or company of many. If any thing in this epistle come neere to the
nature and matter (though not to the word) of Senate, but consort, & that
ecclesiasticall, it is here (me thinks) nerer touched, than where the name
of the Senate of doctors, or learned men, was spoken of. But what is ther
here, to the to whether all in this consorte were seniors, & those that were
seniors, whether teachers, or no; but teachers or not teachers, to whom is
here the Government referred: to the consort? no but to one ouer them.
The consort is of many, the government of all, is still referred vnto one.
Indeed he begins at this point, to the Monasticall state. He leste (say I) it
seemeth to such an Ecclesiasticall senate of Elders, as our B. refer it vnto
to sea, but he bozoweth examples not onely fro many naturall & ciuill or-
ders, but also fro the Eccl. order of the church. we grant he doth so, & they
much more shold line in order, & therein be example to other. If therfore any
Eccl. senate be amog the clergy: *omnis ordo eccl.* (sayth Ierom) *suis rectoribus
nititur.* All eccl. order resteth on their gouernors. And into them, a) how
many are these gouernors: in sayth but one. Here are three orders of the
clergy reckoned vp, the deacons as the lowest, & they haue their archd. for
their gouernor: the Elders middlemost, and they are distinct heere from the
deacons, and from the B. and haue their arch-elder among themselves, &
ouer them al, in the senates of them. And the B. are sheefest ouer the seueral
churches. Except we shall find in seueral prouinces, archb. also ouer them.
which authority like wise Ierom allowed among and ouer the B. though
he make none but Christ the vniuersall head and gouernor ouer all these
in general, that the pope now taketh vpon him. But where is here this go-
uernment of al this senate of governing Elders: & where are these gover-
ning elders that are not teachers: noth Ierom here, or any other where, ac-
knowledge any such order of eccl. elders, as medled not with the ministra-
tion of the word & sacraments? Ierom saith, & the names of Elders & B.
were first vsed for al one office (as we haue at large sen his opiniõ therein
& how that vs. was altered) but both he acknowledge any other presbytery
senate,

The orders
and govern-
ments of
that Ierome
cõmended.

Hier. in epist.
ad Euagr.

Senate, College, Consistory or seniorie, of any other Presbyters, Presbites, seniors and Elders, than such as he saith, were sometimes called Bishops: or than such, as he calleth indifferently, (as well as he calleth Bishops) sacerdotes, and such as were more or lesse teachers, and Ministers of the Word and sacramentes: Doth he not say in his Epistle to Euagrius: *Quid enim facit excepta ordinatione episcopi quod Presbyter non faciat?* For what doth the Bishop except ordaining, that an Elder doth not?

As for the other Epistle to the other Rusticus, being altogether of another argument: we finde nothing tending hereunto, save only that he hath these wordes: *Vnde et ad viros Ecclesiasticos, &c.* Whereupon also vnto the Ecclesiasticall men, which are called the walls and towers of the church, the saying of the prophet speaketh: powre foorth your teares ye Wallles of Sion. But because here he neither sheweth what he meant by these ecclesiasticall men, nor speaketh of any Senate of them: wee can gather nothing directly either for Elders or other Ecclesiasticall persons. And if he meant elders: why not such as are teachers and Ministers of the Word and sacramentes, and such as he meant of in the other Epistle, and in all other places where he mentioneth any ecclesiasticall elders: Thus, as we finde nothing in Hierome, that can make any thing for any ecclesiasticall senate of elders governing and not teaching: so, because Danzus citeth not Hierom simple, but endorseth him with a confirmation of the decree in the Canon Law, as though it were a perpetual Canon, that ther shold be such an ecclesiasticall senate: albeit the same being fetched out of this sentence of Hierome, as we haue seene, maketh more against it than any thing for it: so that this decree being grounded thereon, the one fallies to the grounds with the other: neuertheless, for the more full satisfaction of the reader, in this eldership so much urged: let vs also repayze to the decrees, and peruse what is there like vnto for this senate of Governing and not teaching elders. And here indeede is expresse mention made, that the church hath a Senate of elders, *ecclesia habet senatum eorum presbyterorum, &c.*

Danzus allegation of the Canon Law for this Senate of Elders, Canon. Eccles. 16 quest 1.

The Church hath a senate, the company of the Elders, without whose consent it is not lawfull for the Monkes to doe any thing. Roboam the sonne of Solomon did therefore leese his kingdome, because hee would not heare his elders. The Romaynes also had a senate by whose counsel they did all thinges, and wee haue our senate, the company or assembly of the elders. These wordes are plaine, that the church hath a senate, and this senate is the company of the elders, and that also the Monkes coulde doe nothing without their counsell. Howbeit this Canon applieth not this restraint to the B. but to the Monkes. And if wee shoulde vnderstande it of Bishops also, which this Canon doth not, yet were it but of counsell, not of necessary consent, and much lesse of ioint authority with

with him. But the Question is now, what manner of elders these were? *Lawe.*
 whether they were such as these examples of the Romane Senate, or as
 the Elders whose counsel Roboam did refuse: or they were Ministers of
 the word and Sacraments? For our better understanding herof, we haue
 to resort to the cause handled immediately before, which was the 15. cause.

Quest. 7. Absque Synodali. Without a synodal audience, for a Preeft to bee *Canon*
 condemned, it was in the Councell of Hispalis, wherein Isidorus was pre- *Absque Sy-*
 sent, forbidden, on this wise: *Sexta actio, &c.* In the sixth action we finde, *nodali causa*
 that Flagitanus an Elder of the Church of Corduba, was in times past *15. quest. 7.*
 deposed by his Bishop, and being innocent was condemned to exile (or
 banishment:) whome we finde againe to be restored to his own order:
 the same thing haue we againe decreed against your presumption, that
 according to the synodall sentence of the holie fathers, none of you think
 that any Elder or Deacon ought to be deposed, without the examina-
 tion of a Councell. For there are many that by tyrannicall power, not by
 authoritie Canonically, doe condemne those that haue not bene exami-
 ned. And as they exalt some for fauour sake, so they debase some for
 for hatred and enuy, and condem them vpon a * lighte blast of opinion
 whose fault they mislike. For a bishoppe can alone giue honour vnto
 preestes and ministers: but he can not alone take it from them. For if
 those which in this worlde haue of their Lordes atteyned to the honor
 of their liberty, are not tumbled downe againe into the bond of serui-
 tude, except they shal haue beene publikely accused, before the Prætors
 or cheefe Iustices and gouernours in the iudgement Court: how much
 more, they that beeing consecrated to the Altars of God are adorned
 with Ecclesiasticall honour: which verily neither by one condemning *These elders*
 them, nor one iudging them, can bee deposed from the priuiledge of *were mini-*
 their honor, but by a present Synodall iudgement. That thing must *sters of the*
 wholly be determined of them, that the Canon hath commaunded. *sacramenta,*

And it followeth *si quid. &c.* If any thing shall come to thine eares of
 any Clearke, that may iustly offend thee, beleue it not easily, leaste the
 matter being not knowne doe inflambe thee by reuengement. But the
 truth of the matter is to be searched out diligently in the presence of
 Seniors of the Church, and then, (if the quality of the matter shall re-
 quire it) let the Canonically correction strike the fault of the offender.

Here are Seniors also of the Church named.

And againe, *Episcopus.* Let the Bishop hear the cause of none without
 the presence of his Clearkes, otherwise the bishoppes sentence shall bee *The B. &*
 voyde, except it be established by the presence of the Clearkes. Heere *his Clearkes*
 the Bishop is restrained that albeit he may doe some thing alone, vnto
 his Clearkes, Ministers, Seniors, and Elders: yet that he may not alone
 and without the presence of their assembly, depose any of them from his
 living.

Lawe.

Who these
Elders and
Clarks were
that these
Canons haue
relation
vnto.

lining, &c. But who are these Clearkes, Ministers, Seniors, and Elders, in whose presence he must doe these thinges? Doth hee admitte any other then Bishops them-selues, or at least the Sacerdotall Preestes? the glosse (disputing this matter, who should be this Counsel, or Chapter, or sitters by with the Bishops,) to proue that they must be all Clearkes, referreth vs to the first cause, *Quest. 3. Scire.* Knowe yee, that to be a certayne prouince, which hath ten or eleuen Cities, and one King, and as many inferior potestates vnder him, one Metropolitane, and other suffraganes, 10 or 11. Bishops, being Iudges, vnto whose Iudgement all the causes of the Bishops, and of other preestes and Cities, may bee referred. That matters may be discerned by all these, Iustly and with consonant voice, except they that are to be iudgd do appeal to a higher authority. It must not bee that euery prouince shoulde be debased or dishonoured, but shoulde haue in it selfe Iudges, euery of the Preestes and Bishops. That is to wit, according to their orders. Whereby it appeareth that these Ecclesiasticall Senates of such as sat in the Councelles and Iudgements of Preestes were eyther Bishops or at leaste Sacerdotall preestes onely, and not persons of inferior orders, but euery one was Iudged according to their estate, by them that were (at the least) of their owne orders, and not Teachers by such as were no Teachers.

Nowe after this fiftenth cause wherein hee treateth of Clearkes, Elders, Seniors, Ministers and Priests indifferently: This next cause, to wit, the sixteenth which Danzus citeth, is altogether of Monkes, and especially that first Question which he alleageth. Whether they may doe that thing (in respect simply they be Monkes, that secular Clearkes and preestes or Elders) may doe. This first Question is this, *Utrum Monachis liceat officia populis celebrare, penitentiam dare, & baptizare.* Whether Monkes may celebrate the Diuine seruice to the people, enioyne penitence and baptise: To the which, the answer is this, They can-not. And anon amongst other reasons, he alleageth this out of Hierome also, *Ad Riparium & desiderium: Monachus non docentis sed plangentis habet officium.* A Monke hath not the office of a Teacher, but of a mourner. And euen immediatly before that which Danzus citeth, are these wordes: *Alia causa.* The cause of a Monke is another, and another the cause of a Clarke: The Clarke, feede the Sheepe, (sayth the Monke) I am fedde: they liue of the Altar, the Axe is put to me, as at the roote of an vnfruitfull tree: If I bring not my gift vnto the Altar, It is not lawfull for me to sitte before an Elder: if I shall sinne, it is lawfull for him to deliuer me to Sathan, for the destruction of the Flesh, that the spirite in day of the Lorde might bee safe. *Idem ad Rusticum.* The same (is in Hieroms Epistle), vnto Rusticus. And here commeth in that which Danzus citeth: *Ecclesia.* The church hath a Senate, the assembly of Elders, without whose councell it is lawfull for the

The difference of the
Clarke & of
the Monke.

the Monkes to doe nothing. All this now duely considered: it is manifest, that by this the Churches Senate or assembly of Elders, is meant onely a Senate of such Elders, as did feede both the people and the Monkes also, with the Worde and Sacramentes. For so the glosse expoundeth the Monkes wordes, *Ego pascor*, I am fedde, *A sacramentis ipsorum*, of their Sacraments. And that these Elders liued of the Altar, and that the very Monkes in those days, were not exempted from paying tythes or offerings vnto them. And that these Elders might excommunicate these Monkes so well as they might other men. By all which it appeareth, that this Ecclesiasticall Senate was none other, but an assembly, Colleage or Consistory of Preestes or Pastorall Elders.

The Monks payde tythes & offerings to the elders The Elders might excommunicate the Monkes

And as for any other Ecclesiasticall Presbyters or Elders, in all or any of the Canons either of the Councells Generall or Prouinciall, or of the Bishops, or of the whole body of the Canon Lawes, Decrees or Decretals, then such Elders as were Ministers of the Worde and Sacramentes: Our Brethren shall finde but so very comfort. So not in any of the Doctors of the Church. And therefore it is their best (as I take it) to leaue all further search that wayes, for any proofs or practise at all of such Ecclesiasticall Gouverning and not teaching Elders in the Church, euen from the verie Apostles times. And this withall is to be obserued, that where our Bret. would now beare the worde in hande, there were such Senates and Segniories of these gouerning and not teaching Elders, in the Primitiue & in the auncient Church: and for prooofe heereof, dare aduenture to cite all these testimonies: (and if I coulde finde that they cited any mo,) I would craue pardon to search them like wise) which when they are all viewed & examined: there is not one Father, not one Historiographer, not one Canon, that maketh any whit, for any such kinde of Elder, as our Brethren pretende to vs, is woynne out of vse, and they now endeauour to haue againe eniued.

I knowe that these our reuerend Brethren (beeing both godly and learned men) doe not cite these authoys of any set purpose to deceiue vs, in ffathering that on them which they neuer spak, nor thought, nor knew: but as the prouerbe sayth mistaking makes misse-reckoning: so they (hauing conceiued this with them-selues, that such a kinde of Gouverning and not teaching Ecclesiasticall Elders there was in the Apostles times, and in the Primitiue Church:) so often as they reade in the Fathers the name of Presbyters or Elders, especially, if there bee any mention of Senate, Colleage or company of them, and that these in any matters ioyned with the Bishop (to whom they apply onely the name and office of Pastorall Elder:) straight-way they conceiued that which they fancied, that these Elders were those Ecclesiasticall Elders gouerning onely and not meddling with teaching.

The cause of our Bret. & these reuerend mens mistaking these allegations of these Elders

Which too quick conceiving, upon their sojested opinion, (especially in the heate of zeale to haue things amended,) may fall out nowe and then, for lacke of moze mature deliberation and examining, even to the best learned and most holy men. And that (I thinke) hath beene the cause of our Brethrens mistaking and misreporting the Fathers meaninges in the Eldership. Which when their selues shall apperceiue, I doubt not (for the reuerent opinion I haue of them, and of all our Brethren) but that they will relent in this behalf, at leastwise, for these fathers thus cited amisse, and eyther let them all goe, or seeke further in them, or in other, for other and better Testimonies, than these alleaged. Which if they shall finde, and can clearely eniue thereby, that there were any such: for my part, I shall be mooste ready to acknowledge it. Notwithstanding, when they shall haue pzooued, that such at any time in the Church of Christe there were: yet woulde not that example inferre a necessity, that there ought to bee such alwayes and euery where, because there was such sometimes, perhappes, and in some places.

But sence as yet, we neither heare of rule, nor example of them: we may (I hope) with safe conscience dissent from them. With therefore, it can not hetherto be pzooued by any of these Fathers: Let vs nowe see these excellent learned mens allegations and examples for these Elders, out of the holy Scriptures, if yet in them, we may finde better and inuincible pzoofs, that at least in the Apostles times, there were such Elders, for then there is no remedy, but wee must needes yeelde that such there were, with we also (as is our bounden duety) do admit and reuerence the holy Scriptures, with the same honoz that our Brethren doe. Albeit, neither we nor they can make any perpetuall rule, of euery particular example in the scripture. But let the rule thereof fall out as it shall, let vs yet see, what examples in the scripture our Brethren a- uouche.

Danzus in
2. parte
Christ. l. 1. g.
Cap. 7.

In the seuenth Chapter aforesayde, 2. Parte Christ. l. 1. g. Danzus after his citations of Basil and Dionysius, alleageth saint Paule (as yee haue heard) saying: Therefore they may thus better be distinguished, that of the perpetuall orders in the Church, other shoulde bee occupied in the treatie of the Worde of God, which Paule generally calleth *sermone, Prophety*, Rom. 12. verse. 6. Or else in the procuring of other things, the which seemeth by a Generall name to bee of other called *sollicitudo*, *Gouernance*, but of Paule it is called *ministratio*, Rom. 12.

Caluines
allegation
of the same
in Instit. cap
8. sect. 43

This Testimony is also alleaged of Beza in his Christian Confession, Chapter 5. Artic 32. with the 1 Corinth. 12. verse 28. prefixed thereunto. The same Testimony likewise citeth Caluine, in his Institutions Cap. 8. Sec. 42. saying.

But as for that that I called bishops, & elders, and pastors, & Ministers indif-

indifferently, those that gouerne the Church: I did it out of the vse of *the scripture*, which confundeth these tearmes. For whosoever enioy *Elders*, the ministry of the worde, it giueth to them the title of Bishops. So with Paule, where Titus was commaunded to be by to ordaine Elders, streight-ways is set vnder it, for a Bishop must bee blamelesse, &c. So in another place hee saluteth moe Bishops in one City. And in the Acts is rehearsed, that hee called the Ephesine Elders together, whom hee his selfe in his oration nameth Bishops. Heere nowe wee must obserue that hetherto wee haue reckoned none, but those offices that consist in the ministry of the Worde, neyther of other doth Paule make remembraunce in that fourth Chapter to the Ephesians, which we haue cited. Howbeit, in the Epistle to the Romaines, and in the former to the Corinthians, he reckoneth vp other, as powers, the giftes of healing, interpretation, Gouernment, tendance on the poore, of the which I omit those that were temporary, because it is no importance to stande long about them. But there are two which abide perpetually: gouernment, and the care of the poore. Gouernours (I thinke) were seniors, chosen from among the common people, which shoulde together with the bishops, rule the Censure or controlement of manners, and the discipline that shoulde bee exercised. For yee can not otherwise interpret that which hee sayth: hee that ruleth let him do it in carefulnesse. Therefore every Church from the beginning had her senate enrolled, of Godly, graue and holy men. Moreouer that that kinde of order was not of that onely age, the experience it selfe doth declare. Therefore this gift also of Gouernment is necessary for all ages.

Whō Cal.
thinketh to
be the go-
uernors.
Rom 12 &
1. Cor. 12.

Thus doe Caluine, Beza and Danzeus (for in these three as principall I comprehend any other of our Brethren that followe them) gather this Senate of Gouerning and not teaching Elders, on these two testimonies Romaines 12. and 1 Corinthians 12. As for that which Caluine here speaketh of the scriptures indifferent vse of the names of bishops and Elders: We haue already seene sufficiently, howe it was used, and howe it was altered, euen in the Apostles times, and haue seene withall, sufficient prooffe of the superiority of one among the Elders, yea, among the Apostles themselves, which was more peculiarly called bishop, and that by Caluines and Bezaes owne confessions. But for these two places in the Scripture here cited, Romans 12. & 1. Corinthians 12. that al the gifts or offices there mencioned, are either temporary or perpetuall, the Apostle expresseth not, the ouer onely sheweth that point: Not but that Gouernment shoulde be alwayes in the Church, and care of the poore also. As our Saviour sayth, Iohn, 12. The poore yee shall haue alwayes with you: and then charity inferreth a good consequence, that wee shoulde alwayes haue a care of the poore, and the Scripture is plentiful in that behalfe.

For gover-
ners.Caluines in-
terpretation
not necessa-
ry.

behalf. And so likewise for Governors and care of Government. But whether the like forme of Government, and of care for the poore, and the like, or rather the same kinde of officers for these thinges, should be alwayes in the Church and perdetually abiding: that is not here declared. Neither yet that the gistes or offices of Government mentioned in these places, were of any such officers and Elders Governing and not teaching, as our Brethren do pretende they were. Onely Caluine sayth *Exissimo. &c.* I suppose (or thinke) that the Governors were Seniors chosen out of the common people, which together with the Bishop should rule the censure (or controulement) of manners, and the Discipline that should be exercised. This is but Caluines thinking. Who though hee were a most excellent man, yet his supposing and thinking, though it may mooue many to thinke as he did, yet it bindeth none, but that another man may thinke otherwise, as Beza also in many thinges, thinketh otherwise than Caluine doth. But when Caluine addeth on his thinking, that these wordes, Hee that ruleth, let him doe it in carefulnesse, cannot be interpreted otherwise: This is some-what further then needeth. Can none that ruleth be carefull in his ruling, but he must be a ruler chosen from among the common people: that hee must be a controller of manners, and of the Discipline that should be exercised? and that in this Government he must ioyne together with the Bishop: and that he must not meddle with teaching: what necessity is there in these Testimonies, to interpret these Gouvernours to be such Gouvernours: and that it can not be interpreted otherwise: is there any other heere alleged than Caluines bare thinking: and wee haue herad already howe excellent men haue thought and interpreted these wordes otherwise, and alleged their reasons for the same. And I see no reason to the contrary: why they may not be interpreted, both for civil Magistrates in the church and also for Bishops and Pastors that are Teachers: or for who-soever hath any rule and Government committed to him, to doe it heedfully and with carefulnesse.

Every
Church had
not a Sanate

So we vpon these his bare supposall or thinking, and on his onely a-
uouching that it can be interpreted no otherwise, which must easily and
without any absurdity, may be understood for diuers other: Caluine con-
cludeth, that therefore every Church from the beginning, hadde her so-
nate enrolled of Godly graue and holy men, that had the iurisdiction
of correcting vices. Whereas Saint Paule mentioneth no such thing,
neither in these places, nor in any other. Neither is there any likelihood,
that it was in every Church, if it were in some, or in any, nor Danzus
him-selfe dare goe so farre, as to every Church, but to some Churches.

Danzus confesseth, that from the beginning there were in diuers pa-
storall

for all Elders in euery Church. And he alleageth a reason, saying: Cap. 10. For the former and cheefest care was in the Churches, that the word of God should be preached. And therefore as pastors, Preachers should bee chosen. The 2. kinde of Elders (hee meaneth these Elders, noine in Question) was wont to be appointed in euery greater City only, wherein there was a large and populous Church, and a great number of the faythfull, which is cleane contrary both to Caluine, and to our Brethren in this Learned discourse, that would haue these Elders in euery church and Congregation. And much lesse doth this appeare, that it was in euery Church euen from the very beginning thereof. The Apostles themselves had not the office of Deacons, no not in Hierusalem the another Church of all, from the beginning. But in continuance the same was added (as the number increasing) there grew neede of them.

But Caluine proceeding on this conclusion, saith: that nowe it was not an order of one age, meaning it was of more then one. And *Seculum* an age, is commonly vnderstoode for an hundred yeares. As though it left not of in so short a space, and hereupon he puts him-selfe for prooffe, to the declaration of the experience. But what time, or whether any full ages, or howe many: he him-selfe declareth not, but leaueth vs to search. But (so that we haue already searched,) wee can not hear so much as of any one age. Age? nay, no: one yeare, no: one yoneth, no: one weeke, no: one day, no: one houre, no: one moment, eyther of any one such Senate or, but of one such mā. for any certainty that we haue hether to founde. But in all the experience that our Brethren hether to haue declared: we haue founde eyther playne prooffe, or farre more probabilitie, that all those whome they haue alleaged were such Elders, as withall were Ministers of the Worde. And yet, if all this, that Caluine vpon his bare thinking runneth on withall, coulde be anouched: it were not able to bear out his final conclusion, for these his supposed Elders, saying: Therefore this office also of Government is necessary for all ages. Where in dede he might haue concluded much better, that it is not necessary for all ages. Yea, although there had bene experince of some ages, Churches, or persons: yet, wanting a rule and commandement for them: what necessity can or ought to be perpetually imposed on all Churches for them, without a manifest oppression of our Christian liberty? And therefore, away with this vayne necessary (except it bee construed in some gentlesence) especially, when as yet we haue not certainlie found, in the experience of the Doctors and of the Fathers, and of the historiographers, any one age of the Church of Christe, since, no: in the Apostles age, that had any such Ecclesiasticall Senate of Governing and not teaching Elders, as they imagine and would obtrude vnto vs.

And sixth Caluine heere referreth that testimony of St. Paule, Ephesians

4. vers. 11. to no other, but to such as were teachers of the word: and so Paule sheweth the reason why those giftes and offices were given, to wit, For the renewing of the Sayntes into the worke of the administration of the body of Christe, untill we all come into the unity of sayth, and of the knowledge of the Sonne of God, into a perfect man, and into the measure of a full ripe age, that wee shoulde not now be Children any longer, which are caried away with every blast of Doctrine: but following the truth in love, wee shoulde waxe strong by all thinges in him that is the heade, to witte Christe, in whome the whole body being coupled and compacted through out every ioint of the Ministration, according to the act in the measure of every part: maketh the encrease of the body, so the edification of it selfe, by love: Ephes. 4.

If all this can be done by the offices there cited, of the which none haue perpetuity hereunto, but these twain (as our Bishops denide them, which may be also well contracted into one) Pastors and Doctors: either our Gouverning Elders that our Bishops pleade for, must be included within these, and then can they not be such as they pleade for (for they woulde haue them neither Pastors and Doctors, but a distinguished office from them both, and not meddling with teaching, which is the cheefest thing in Pastors and Doctors) or else there is no necessity of their perpetuity, nor of necessary helping to the accomplishment of these so necessary ends. If they replie, that the Deacons neither be there mentioned, and yet they be perpetuall, and helping hereunto: albeit we shall God willing hereafter see, in their more proper treatise, howe they are perpetuall and necessary, and how not: yet what letteth, but that, (as at the very first example, Steuen and Philip. Neither can this shift serue, to say, that Philip (besides) was Euangelist, except they shew the like also for Steuen. And why then may not Deacons be comprehended in so. Pauls partition, Eph. 4. well ynough, and so Governours, Interpreters, Healers, Helpers, speakers with diuerse languages, which might be all teachers, save onely these, not teaching but governing Ecclesiasticall Elders. whose office (as implying a contradiction of teaching and not teaching) is not compatible with the other offices.

Of the perpetuity and necessity of Deacons.

And if (as Danæus here sayth) the name *noçimov*. governaunce, that the Apostle useth, Rom. 12. be there generall howe is it then restrayned to such a proper kinde of Ecclesiasticall Government, of Elders not teachers, more than of teaching elders, or more then of Deacons? And if Paule (as Danæus saith) vse the name *παις*, for these governours: which is either proper to Deacons, or taken generally, for the Ministry: why may it not better comprehend the pastors and teachers, which ordinarily are called Ministers, then these governing elders that are not teachers?

The next proof out of the scripture that Danæus citeth (after his former allegation

allegation of *Hierome ad Rusticum*, for the imitation of the *Iewes Synedrion*, we shall come to it (God willing) after wards, our *Wethren* leading us to that argument. But because that standeth rather on a presupposall of an imitation, or continuance of the order in the old law among the *Iewes*, than any promise of institution in the newe, among the *Christians*: let us nowe first, go to those arguments, whereby *Daneus* will euince, both manifest example and institution of these Elders, in the newe Testament. ca. 10. part, *Christ. 2. Isagog.* (or introduction) (he sayth: *Horum igitur Presbyterorum qui, &c.*) The offices therefore of these Elders, that rule the manners, is to attende vpon the flocke, and to watche as well ouer the doctrine, as ouer the manners of the Church, and of the faithfull that be in the same. *Act. 20. ver. 28. 1. Pet. 5. ver. 2.* and especially in his parish, that is, in that part of the Church or region, which is committed peculiarly to him. And verily concerning doctrine, least anie Heresie should be brought in, and least any error should be sowed, and generally least the substance of the faith should be corrupted. *Act. 20. ver. 29. 21. ver. 18.* which thing may be done, and thereupon arise offences, and those grieuous.

*Daneus in
Christ. Isag.
2. part. ca. 10.*

Here are three testimonies of scripture alleaged, of which the two former, *Act. 20.* and *1. Pet. 5.* we haue seene sufficiently before, concerning those Elders, especially those that are mentioned, *Act. 20.* whether they were all Bishops of Ephesus, in the proper sense of the name of Bishop: but there the question was all of such Elders, as, whether they were all equal, or no, yet were they all Pastorall Elders, Teachers, and Ministers of the worde and Sacramentes. And our *Wethren* in this Learned Discourse, in their treatise of the Pastors office haue cited already for such Elders onely, these testimonies *Act. 20. 1. Pet. 5.* saying: pag. 19. Besides Doctors, there must be Pastors ordeyned in euery congregation, which haue diuerse appellations in the scripture, as *Ephes. 4.* they are called by the name of Pastors, because they ought to feede the seuerall flockes of Gods sheepe committed to their charge. As appeareth, *Act. 20. 28. 1. Pet. 5. 2.* they are also called Elders &c. Again page, 21, 22, and 23. where at large they vige this, that all the functions of the Elders mentioned, *1. Pet. 5.* and *Act. 20.* is to be employed in such gouernement only, as is feeding, euen as a Pastor doth his sheepe. And that therfore they are called Bishops, Super-intendentes, or Ouer-seers. And yet see how boldly *Daneus* citeth these testimonies, for these gouerning and not teaching Elders: wherein, although our *Wethren* holde the truer opinion, and the text is plaine enough, that the elders there mentioned, were onely such as medled with the worde: yet the rather to moue *Daneus* with the iudge-ment of *Caluine* also thereupon: *Caluine* likewise in his *Institutions* ca. 8. sec. 4. treating of the Pastors office, sayth: Of these and other places which

The Elders mentioned
*Act. 20. &
1. Pet. 5.*
were Pastorall Elders by our Brethrens owne confession.

Daneus contradiction to our Br. for the Elders in these places.

*Caluinus in
Instit. ca. 8.
sec. 4.*

Act. 20. which here & every where come to hand, we may gather also that in the
 1. P. 5 function of the Pastors, these are the principall parts, to declare the Gos-
 Caluine 66. pell, and to minister the Sacraments. But the manner of teaching con-
 trary to Da- sisteth not onely in publike sermons, but pertaineth also to priuate ad-
 nus for the monitions. So dooth Paule cite the Ephesians to be witnesses, that hee
 Elders. Act. 20. shunned none of those things, that were for their profit, but declared &
 taught them publikely, and by every house, &c. And in the 42. Section

Calu. in Inst.
 ca. 8. sect. 42.

Calvine 66-
 felleth that
 the place
 Act. 20. is
 onely of mi-
 nisters of
 the word.
 Calvinus in
 Act. 20. ver.
 17.

The Elders
 Governours

Ver. 18.

These El-
 ders that
 were go-
 uernours and
 and correc-
 tors of mā-
 ners were
 also teach-
 ers.

Those who
 Danus cal-
 leth gou-
 erning & not
 teaching El-
 ders Calvin
 calleth Pa-
 stors, Bi-
 shops & fee-
 ders with
 the word.

he saith: And in the Actes is rehearsed, that he called together the Ephe-
 sian Elders, whom he himselfe in his oration nameth Bishops. Heere
 now is to be obserued, that hethertoh we haue reckoned vp none, but
 those offices, that consist in the ministerie of the word. In his Comen-
 tatie indeed vpon the same ver. 17. he saith: Moreouer it shal more cleer-
 ly appeere out of the context, that the Seniors are called, not they which
 were of olde age, but they which ruled the Church. But it is vsuall al-
 most in all tongues, that they should be called Auncients, and Fathers,
 which were the Governours to rule others, although their Age did not
 alwaie: answer therevnto.

Heere he speaketh of governing Elders or Governours; which is the
 terme, wherby our Bishops, signifie their Segniorie. But now, what man-
 ner of Governours or governing Elders, maketh he them to be? On these
 wordes, *For sitis, &c. ver. 18.* In this sermon (saith he) Paul chetfly with
 hereunto, that those whome he had created the Pastors of Ephesus; hee
 might by his example, exhort them to performe their office faithfully.
 For so is the censure (or correction) of mannners made aright, and au-
 thoritie gotten to the doctrine, when the teacher prescribeth nothing
 with words, the which he hath not before in the deede: it selfe perfour-
 med. And so he goeth on, applying so. Pauls wordes in every verse, to Mi-
 nisters and Pastors. And on the 26. verse, he saith; Moreouer this place
 conteineth a brieft summe of teaching orderly and well; and he exhor-
 teth the Doctors themselues with a vehement and seuerer statute, that
 they should diligently apply their office. And to this dutie of the Pastors;
 in the next verse he applieth the sayings of Ezech. 3. 18. 20. till he come to
 the 28. verse, which Danus citeth, where he concludeth thus; Since the
 time they were created Pastors, they are not their owne men, but pub-
 likely bound to the whole flock. And on these wordes; *The holy Ghost hath
 made you Bishops.* Furthermore (saith he) although from the beginning
 the L. would haue the Ministers of the word chosen by voices: neuer-
 theles he alwaies chalengeth to himselfe the government of the Church,
 &c. And as he saith; We must breefly note this, of the name of Bishop;
 that all the Ephesine Elders were of Paule so called: so withall, we must
 note, that he said before in his Institutions: Whosoever enioyeth the mi-
 nisterie of the word, hee giueth them the title of Bishops. And on these
 wordes;

words; To rule the Church: The Greeke word *episcopos* signifieth to feed: **Per. 5.** but by an apt similitude it is translated to any regiment. And on the 29. verse, This is verely as it were the perpetual destinie of the Church, that it should be vexed of wolves: wherefore there is neuer anie time of sleeping. Howbeit, he more, & the more hurtful doo breake in; the more attentiu watches must be made of the Pastors, &c. And on the 30. ver. Then doth the synceritie of the word of God flourish, when the Pastors with a common studie doo gather disciples vnto Christ, &c. And in the 31. That he saith, he warneth euerie one, may be as well referred to the common people, as to the Elders. For sith he had purposed to make his sermō common to the whole Church: he speaketh as though the whole bodie were present. Notwithstanding, if any had rather restraîne it to the order of the Pastors, &c. So that in all this assembly of these Elders, he mentioneth stil none other, but such as were Pastors and Ministers of the word and sacraments. This place therefore, Act. 20. (be it spoken by Damasus leane) is marily abused, for the ppose of any Senate of not teaching Elders.

And the same answer serueth to the other testimonie, 1. Pet. 5. 2. which likewise our Breth. ioyne in this learned discourse, to their former testimonie for Pastors onely: pag. 19. 22. 25. & 32. And the like doth Caluine (with all other interpreters new and olde) saying both in his Instit. ca. 13. Sect. 7. Peter therefore while he warneth the Pastors of their office, exhorteth them so to feede the flocke, that they exercise not a dominion ouer the Clergie. By which name he signifieth the inheritance of God, that is, the people of the faithfull. And in his Comm. While hee would exhort the Pastors to their dutie, he noteth chiefly three things, that are woont much to hinder thé, that is to wit, slothfulnes, desire of getting gain & licentiousnes of gouerning. True it is, y^e he afterward saith vpon y^e name Elders: By this name he designeth Pastors, and whosoever were appointed to the gouernement of the Church: but they called them Elders or Seniors for honors sake, not that all were olde in age, but because they were chiefly chosen out of old mē. For age hath for the most part, more wisdom, grauitie & experience. Howbeit because now & then (as is said in the Greeke prouerb) *The heare heare is not wisdom*: and there are young men found that are more fit, such as *Timothie* was: it is receaued in vse, that they also are called Elders, after they are chosen into the order. Whē as Peter likewise nameth himselfe an Elder, it appeareth that this name was common, the which also is manifest more cleerly in very many places. Furthermore by this title he getteth authoritie to himselfe: as though he said, that of his owne right he warneth the Pastors because he himselfe was one of them. For this mutual libertie ought to betweene them that are Colleagues.

Our Breth.
testimonie
against Da-
musus for
the Elders

1. Pet. 5.
Caluine do
Instit. ca. 13.
sect. 7.
For the El-
ders 1. Pag.

End the ge-
nerall name
of ecl. El-
ders for go-
uernors ex-
emplified
by teachers.

Pet. 5.

The office
of their El-
dership con-
sisting in
feeding.

Here he sayth that the name of Elder is a common name, not onely for olde age, but of dignitie. And he sayth, that the Apostle designeth in this name, Pastors and whosoeuer are appointed to the regiment of the Church: but both he not still restrayne the vnderstanding of it in this place, to such Gouernours only, as either are Pastorall elders or to such teachers as himselfe (although he were also an Apostle) was one in the same office of this Eldership, a Colleague among them: And what was their office of this Eldership that he requireth of them? But euen that which followeth in the seconde verse of Danzeus cited: *feede so much as lieth in you the flocke of God.* And what was the foode wherewith these Elders should feede them so much as lay in them? Any other than the doctrine of Gods worde? Hereupon (sayth Caluine) wee gather what the name of Elder doth import, to wit, that it contayneth in it the office of feeding. The Pope createth his Elders farre to an other ende, that is to wit, that they should dayly offer vp Christ. In their ordeyning there is no mention of feeding. Let vs therefore remember to discerne the order of Christ, from the confusion of the Pope, euen as it were the light from darkenesse. The definition also of the word ought to be holden. Because the flocke of Christ cannot be fedde, but with pure doctrine which alone is the spirituall fodder. Wherefore Pastors are not either dombe ghoses, or such as sprinkle their forged tales, as it were deadly poyson to kill the soules.

The wordes
of Peter spo-
ken to fee-
ders, haied
to such as
are not fee-
ders.

And vpon this worde *in nouum*, I doubt not (sayth he) but that Peter would expresse the office and name of a bishopricke: it may also cut off other places of scripture be gathered, that these 2. Bishop and Elder, are names betokening one thing. He chargeth them therefore, howe they should rightly exercise the Pastorall office.

Who saith not hereby, that Caluine in this place restrayneth the name of Elder to such onely as were feeders of the people with the worde, not that Peter in that place, speaketh to any other officers? And to what purpose should he charge those, to feede the people with the doctrine of the worde, that were no feeders, and medled not at all with teaching? So that this testimonie of Peter, 1. Pet. 5. maketh nothing for any such eccl. Elders gouerning the Church and not teaching, if rather it make not cleane against them, being such ecclesiasticall Elders as be onely *dominium exercentes in Clerum*; exercising gouernement ouer the Clergie, and doe not *pascere* nor meddle at all with feeding or teaching the people.

As for that which Danzeus gathereth on these two testimonies, Act. 20. and 1. Pet. 5. that the office of these Elders was to attende and watche both ouer the doctrine and ouer the manners of the Church and of the faithfull that are therein, and especially in his parish, that is, in that parte of the Church that is peculiarly committed vnto him: in what thing the attendance

attendance and watching of the Elders consisted, in these forseaybe places, we haue fully seene; Not only (as Danæus sayth) ouer the doctrine and ouer the maners: but as themselues expressing the example of the manners: so also feeding with the doctrine so much as in them did lye. If they say, that is nothing at all, because they were but Controuersers and Over-seers of others, and themselues meddled not with teaching: then were they not such Elders as S. Paule and S. Peter do prescribe, but what meaneth Danæus by these wordes, his parish? Which he expoundeth to be that part of the Church that peculiarly was committed to him? Was there diuerse parishes in those great Cities that he speaketh of, where he supposeth a Senate of these Elders were, and that euery one of them had a part of the Citie assigned to his oversight, which was called a Parish? And that all these Elders of seuerall parishes, had some one great and mother Church, wherein all these Elders helde their Senate, Seignorie, or Consistorie? And can this also be proued out of these two places, or out of the scripture, that the Apostles ordeined any such Senate of gouerning and not teaching Elders, of seuerall parishes? If it could, how would this agree with these our Brethren, that would haue a Senate, Seniorie, or Consistorie of these Elders in euery parish Church and Congregation, except they would bring the whole Citie (as London) but to one Congregation? But whereupon gathereth Danæus this? Upon these testimonies, Act. 20. or 1 Pet. 5? No, he citeth them after in the conclusion of his former assertion. For when he had sayde: the seconde kinde of Elders was wont to be ordeyned in euery great Citie only, wherein there was a large and populous Church, and a great number of the faithfull: he proueth it thus, for euery part of the Citie, and of the Church, as it were a parish, had his owne Elder. As it may be gathered, ex Herm. Sozomen. lib. 1. cap. 8. and the historie of the auncient Church. These last wordes, the historie of the auncient Church, are too generall. When the places are particularly quoted, they may be better examined. And we haue examined a good many already. But we could finde no such seconde kinde of Elders. And I am halfe a fraide before hande, that wee shall finde none euen in this place. And for triall, let vs start asse, and see it.

The title of the Chapter sheweth the argument: An enumeration of the noble actes of Constantine, both in purchasing the libertie of the Christians, and in building of temples, and other thinges beneficiall to the common-weale. In which chapter among other matters, he sayth: he builded also in the Palace a Church, and he made a tente expressing the figure of a Church, the which he vsed to carie about with him when he marched in battell against his enemies: to this ende, that a Church should not be wanting to him nor to the armie, while hee abode in the wilderness. In which Church they should prayse God, they should call vpon

The seuerall
parishes of
the Elders.

As Danæus
reporteth
Sozome-
nus, there
was but
one Elder
in euery pa-
rish.

Eccl. hist.
Hermie So-
zomeni li. 1.
cap. 8.

nus for
these El-
ders.

* *ἱεροὶ καὶ δι-
ακονοί.*

* *καὶ ἱππῆες καὶ
δρακόνες.*

vpon him with their praier, and receaue the holy mysteries. Nam *Sa-
cerdotes & Diaconi, &c. For the Priests & Deacons which according to
the institution of the Church should performe these functions, did con-
tinually follow the Tabernacle. *Ex eo tempore militares Romanorum ordines
qui iam vocantur Numeri, singuli sibi Tabernaculum separatim construxerunt,
habueruntque secum * & Sacerdotes & Diaconos, ad rem diuinam faciendam
designatos.* From that time foorth the militarie orders of the Romanes,
which are now called the Numbers, euery one of them builded a seueral
Tabernacle, and had both Priestes and Deacons with them, appointed
to execute the diuine seruice.

This is all that Sozomenus hath of this matter, and is not here a faire
proue, that in euery greater Citie, wherein there was a faire & populous
Church, & *magnus fidelium numerus*, and a great number of the faithfull,
euery part of the Citie and Church had his Elder, whose office was to
attend vpon the flocke, and to watch both ouer the doctrine and ouer
the manners of the Church, and of the faithfull that are therein, and e-
specially in his Parish, that is, in that part of the Church that is commit-
ted vnto him. And here there is mention made of some like wordes, that
Danzus gathereth.

Danzus
miscollecti-
on of Sozo-
menus
wordes.

Sozomenus telleth, how Constantine made a Tabernacle or Tent ex-
pressing the figure of a Church: therupon Danzus belike gathereth these
wordes; An ample and a populous Church: except he gather that of the
wordes before; As for that that pertaineth to the holy Temples, they that
were large inough, were repaired: other were raised higher & made bro-
der, not without increase of stateliness.

Sozomenus telleth, how this Tabernacle was caried about in the wil-
dernesse, while Constantine marched against his enemies: and Danzus ga-
thereth belike of this Wildernesse, a great Citie. Except also he gather
that of the wordes before: Moreouer, out of the land which was tribu-
tarie in euery Citie, he tooke the rated tribute, that was wont to be pai-
ed to the Eschequer (or Treasurie) and distributed it to the Churches &
to the Clergie: which gift he enacted by Lawe to be ratified for euer.

Sozomenus telleth of the militarie orders of the Romanes: and Da-
nzus belike gathereth thereupon, the flocke of the faithfull.

Sozomenus telleth, that these militarie orders of the Romanes were
those which were then called; & *ἱππῆες*, *Numeri*, Numbers: and Danzus
belike gathereth thereupon, that there was *Magnus fidelium numerus*, A
great number of the faithfull.

Sozomenus telleth, that From that time forth euery one of these mi-
litarie Orders builded a seuerall Tabernacle to themselues: and Danzus
belike gathereth thereupon these wordes, Euery part or parish of the Ci-
tie and of the Church.

Sozome-

Sozomenus telleth, how they had these 2. eccl. orders, *Sacerdotes & Diaconus*, sacred Priests & Deacons with the: & Danæus belike gathereth here *upon Secundum genus Presbyterorum*, the second kinde of Elders, Priests, or Presbyters. *mis-*

Sozomenus telleth, how these did follow the Tabernacles, and were designed according to the Institution of the Church, to execute the diuine seruice and performe these functions; to wit, to praise God, to cal vpon him with praiers, and to minister the Sacraments: and Danæus hereupon belike doth gather, that their office was to attend the flock, & to watch both ouer the doctrine and ouer the manners of the Church, and of the faithfull that are therein, ech one in the parish, part, or region committed to him.

Whereby, except Danæus gather these his collections, on these wordes of Sozomenus (soz they be the wordes that me thinks come nearest vnto his) I know not on what wordes els, he can make this collection. But to consider Danæus to the best: (as he is our Reuerend Brother, & excellent learned Father in the Lord: so, *Bonus aliquando dormitat Homerus*,) he over-trusted and followed too much some others ill collection, and considered not the place himselfe, and so might easely be abused. Which least we also in so weightie a matter might be, especially on the trust of so notable a man (as, I am afraid, too many of our Brethren be, running too much on the credite of such a credible partie): it standeth vs vpon (craving euermore pardon of him and all our betters) to search better the places, our selues, that are alleadged; and to see, whether they be rightly alleadged, yea, or no. If yea: then humbly, (so farre forth as is requisite) to yelde vnto them, be the partie neuer so meane, that doth alleadge them. If no: then modestly to dissent from them, and not allowe them, be the parties otherwise neuer so learned. Christ biddeth vs, to Search, yea, the very Scriptures: and so shall we finde whether they be well or ill alleadged. And the Bereans are euen therefore commended, soz that daily they searched the Scriptures, to see, whether those things were so, that St. Paule had preached. And then must our Brethren be content to giue vs leaue, if we examine these testimonies by the originals, which in this place also when we haue done, (besides a number of other grosse escapes,) what is here for y^e proofe of these Cōsistorie governing & not teaching Elders? Is this Elder now become *ipso*, *Sacerdos*, a sacred Priest, the executer of the diuine seruice; & a minister of the holy mysteries? Well the, since we find not as yet these Elders here; let vs return again to Danæus search for the in the scripture.

The third testimonie of Scripture that here he cited, was Act. 11. 18. And when we were come to Ierusalem (saith St. Luke, verse 17.) the Brethren did receaue vs gladly. But the next day Paule entred in with vs vnto Iames; and all the Elders were assembled.

The lack of through searching, the cause of our Br. mistaking.

Act. 17. 11.

The Elders that Sozomenus mentioneth were teaching elders.

Danæus testimony for these elders. Act. 21. 18.

Where

18.

The probabilities that the Elders mentioned Act 21. 18. were teachers.

There are againe Elders named, and an assembly of them all at Ierusalem. But whether these Elders were onely gouernors and not medlers with teaching of the worde, that is not mencioned. Neither is there any circumstance, that should encline to such opinion of them, but rather to the cleane contrarie. Caluine sayth: out of this place we may gather, that which we had in the 15. chapter, that so often as any waigh- tie businesse was to be treated vpon, the Seniors were woont to come together, that the consultation might bee the more orderly composed without the multitude. We shall afterwarde see in their order that the people were admitted. Howbeit, after that the Seniors had had their Innermore Counsell.

With therefore these Seniors consultation with the Apostles, was not onely about manners and discipline, but about principall pointes of the substance of doctrine: and withall, that Caluine referreth vs to these Seniors (or Elders) in the counsell holden at Ierusalem, Act. 15. where Caluine sayde before, as he sayth here, that all the Church was not gathered: *sed eos qui doctrina & iudicio pollebant, & qui ex ratione officij, huius cause legitimi erant iudices*: but those that excelled in doctrine and iudgement, and they that by reason of their office, were the lawfull iudges of this cause: what likelihood is there, that these Elders meddled not with teaching the doctrine, which excelled in the doctrine, and in iudgement, and by their offices were the lawfull iudges, in the decision of the controuerxies of doctrine?

These Elders were exhorters of Paul.

But since the oration that is made vnto Paule, Act. 31. is by S. Luke set downe in the name of them all: albeit some one among them spake it in their names: and they were such as of whom Caluine sayth, vpon these their wordes to Paule: *Thou seest (brother) how manie thousands, &c.* Moreover, they exhort him, that taking vpon him a solemne vowe, he should purge himselfe, &c. There is no doubt, but that zeale of the Lawe was faultie: and verely the Elders doo sufficiently declare, that they liked it not. For although they do not openly condemne it, neither yet complaine thereon more sharply: neuertheles, because they separate themselves from their affection, secretly they confesse that they doo erre. If it had bene a zeale according to knowledge, it ought to haue begun from them. But they strue not for the Lawe it selfe, nor they pretend iust renuerence thereof, nor they subscribe vnto them that were zealous of the same, as they call them: therefore they insinuate that they thinke otherwise, & that they like not the peoples superstition. But this ouerthwarteth it, that they say Paule was burdened with a false infamie. Furthermore, when they exact of him a satisfaction, they seeme to nourish that zeale, &c.

They were such as first who knowledge should begin.

They were such as were not of the people, but distinct from them.

And againe: Neither verely was the libertie of Paule vnknownen to the Elders,

Elders, when as therefore they knew the matter well, onely this they wil, that it should be witnessed to the vnskilfull and rude, that Paule purposed nothing lesse, than that hee should bring the Iewes to the contempt of the lawe. Wherefore they looke not vpon the bare matter, but knowing what was the peoples iudgement of Paule, by reason of the malicious backbitings: they desire to remedie it. Although I knowe not whether they required this of Paul more importunacie than was meet. But heerevpon it appeareth, how preposterous is the credulitie (or light beleeve) of men, in taking holde of slanders: and howe stiffe an ill opinion once rashlie conceived, cleaueth fast. There is no doubt but that Iames and his colleagues did their indeauor to defende the fame of Paul. And againe, in the meane season wee see howe modestlie the Seniors behaued themselves in nourishing concorde: while in good time they prevent the peoples offence, excepte in that they beare peraduenture too much with their weaknesse, in exacting a vowe of Paule. But this moderation is to bee kept in the Church, that the Pastors shoulde indeede excell in authoritie: but they shoulde not rule prouderlie, nor despise the residue of the bodie. For the distinction of their orders, which is the bonde of peace, ought not to bee the cause of discord.

What can bee more cleere than this, that these Elders which spake these things, and took this authoritie in these matters vpon them, were Pastors? As Caluine in plaine wordes applyeth all they dooings vnto Pastors. And yet this more appeareth in his obseruation of that which followeth in the 23. verse: *Doe this therefore that wee saie vnto thee, wee haue foure men which haue made a vowe, &c.* Although it may bee, that these (he meaneth the foure men) wer as yet nouices, & that therefore their faith as yet were tender, and scarce well framed, whervpon the Doctors (or teachers) suffered them to performe the vow, that by ignorance they had rashly vowed.

These elders Act. 21. are here plainly called Doctors.

In these wordes, the Elders that befoze he called Iames and his colleagues, and of their doings gathered the rule and authoritie of the Pastors: he plainlie heere calleth Doctors and teachers. And therefore what kinde of Elders these were vnder Iames and the Apostles at Hierusalem, we neede seeke no further, it is manifest they were not gouernours that medled not with teaching, but with ouersight of doctrine, and with correction of manners and discipline onelie: so; as they were teachers, and beere taught, though not so wel: so, their chiefest meddling was with teaching. And that their selues testifie in the conclusion of their Oracion, saying: *For as touching those of the Gentiles that haue beleeued, we haue written, decreeing that they should keepe no such thing, &c.*

If our Brethren replie, that that decree went in the name not onelie

Ch. 15.

of the Apostles and Elders, but also of the brethren, which in the verse before, Act. 15. 22. he calleth the whole Church: and yet, we cannot conclude hereon, that therefore the whole Church were teachers: Caluine (referring vs to that, which he noted on that decree) saith, on the 22. ver, Act. 15. Not without the singular grace of God was that tempest ceased, that the cause being well discussed, all should descend into the consent of the true doctrine. The modestie also of the common people is gathered herevpon, that after they had permitted the iudgement vnto the Apostles, & to the residue of the Doctors (or teachers): then also the people subscribed vnto their decree. The Apostles also on the other side, gaue a shewe of their equity, because they established nothing concerning the common cause of all the godlie, but the people beeing admitted therevnto. For, verilie, of the pride of the Pastors this tyrannie hath sprong, that those things which pertain to the common state of the whole Church, haue bene subiect (the people being thrust out) vnto the will, that I might not saie vnto the lust of a few men. But the Apostles and the Elders did prudentlie decree, that Judas and Silas shoulde bee sent, to the end the matter might bee lesse suspected.

Concerning this complaint we haue already answered: and let them giue the people no more than the notice and approbation, so that the debating and determining be referred to the authoritie of those that succede the Apostles, and the Elders, that are Doctors and Pastors, meddling only with such matters as are these, not with the affaires and authoritie of Princes: and we can be content to asseure the people no lesse, being such modest and godlie people as these were. But our question is now, what were these Elders? (For here are but three sorts reckoned by, the Apostles, the Elders, and the whole Church, or the brethren. Forsooth (still saith Caluine) the Doctors and the Pastors. And for other kind of Elders governing and not teaching among them, we heare as yet of none.

Danæus
testimonie
for those Elders.
Phil. 4. v. 8.

But Danæus citeth another testimonie out of the Scripture, for prooof of these Elders, saying:

For they ought to haue that admonition of Paule alwaies before their eyes, that if there be anie thing honest, right and holie before GOD, they should inculcate (or often vrge) the same vnto the faithfull. *Phi. 4. verse. 8.* and it ought to take place in Gods Church,

This testimonie is so little seruing for these governing and not teaching Elders, that except they would haue vs thinke, the Epistle was onelie, or especiallie written vnto such Elders: I cannot see how it is more applicable vnto them, than vnto anie others, or howe it can bee proued heer vpon, that there were anie such Elders in that Church. First, the Epistle it selfe is written to none such, as appeareth by the first verse: Paule and Timothie the seruants of Iesus Christe, vnto all the Saintes in Christo Iesu, which

are

are at Philippus, with the Bishoppes and the Deacons. There is none of these Elders not meddling with teaching, named. For although Beza and the Geneva Bible would include them in the name of Bishoppes, which is verie harde: notwithstanding (sith we haue heard, howe Caluine (even where he taketh all these names confusible) doth saie in his Institutions, Cap. 8. Sec. 42. But as concerning Bishoppes, and Elders, and Pastors, and Ministers, in that I haue called them without difference: I did it by the vse of the Scripture, which confoundeth these tearmes. For whosoever inioy the ministerie of the worde, vnto them it attributeth the title of Bishoppes. And heere to be addeth this testimonie for prooffe, Phil. 1. 2. 1. therefore, howsoever they would include Elders heere in the name of Bishoppes, yet can they vnderstand no such Elders, as Danæus and our Brethren pleade for, but such onelie as inioye the ministerie of the worde.

But what is there in this testimonie, Phil. 4. 8. that shoulde bee properlie pertaining to an Elders office? That which remaineth (Brethren) whatsoeuer things are true, whatsoeuer are waightie, whatsoeuer are righteous, whatsoeuer are pure, whatsoeuer are honest, if there bee anie vertue, if there bee anie praise: thinke of these things: which ye haue learned, and haue receiued, and haue heard, and haue seene in mee. Doe these things, and the God of peace shall be with you. Can anie thing bee gathered out of these wordes, that is peculiar to an Ecclesiasticall Elders office? Caluine sayth: Generall exhortations followe, which are stretched to the whole life. And yet if they were peculiar to Elders, and that they shoulde doe, all that which they learned, and receiued, and heard, and sawe in Saint Paule: When Caluine sayth, By this repetition of wordes he signifieth, that hee was continuall in preaching these things, as though hee shoulde saie, this was my doctrine, this was my tradition, this was my speech among you: And on these wordes: Yee haue seene in mee: but this is the first thing in a preacher, that hee shoulde not onelie speake with his mouth, but with his life, and with his goodnesse of his life get credite to his doctrine: Paule therefore worthilie getteth authoritie to his exhortation thereupon, that hee was a guide and maister of vertues with his life, no lesse than with his mouth: And therefore if this bee spoken to Ecclesiasticall Elders, and if they shoulde doe the lyke action: howe shoulde they not be such Elders, as taught not onelie with their lines, but with their mouths also, exhorting and preaching the doctrine? But what neede better testimonie, than Danæus against himselfe? When hee sayth: These Elders should inculcate this saying of Saint Paule vnto the faithfull: For, what else is this inculcation, but their often teaching of the people, the things contained in that sentence? But Danæus (belike not perceiuing how he confutes himselfe) proceedeth, saying:

Danzus o-
ther allega-
tions for El-
ders all
which also
are cleane a-
gainst him.

Act. 20.

Aug. in hom.

30. hom. 5. &

7.

But these Elders ought to watch both prinatlie by enerie house, and publikelie in the assemblie of the Church. Act. 20. verse. 20. Augustine there fore in his fiftie Homilies, Homilie the 5. and 7. teacheth, that that saying of Esaie, *Crie, cease nor*: pertaineth not onlie to the Bishoppes, but also to the Elders. For, when many mischeifes may be done at home: and they that corrupt the faithfull are wont also to enter into houses, as Paul saith, 2. Tim. 3. ve. 6. It is the office of them that watch, to looke also house by house, least either the good doctrine or the holie manners bee corrupted. But of those things that may be done amisse in houses, there is example, 1. Pet. 3. verse 3. But of those that edifie euill publiklie, there is example, 1. Cor. 14. verse. 34. and 35.

Not one of these places mencioneth anye such Elders, as are Ecclesiasticall gouernours and not teachers, neither can they be haied, but with violence, so them. The 20. of the Acts, we haue seene and seene againe to the full, how it is all of such Elders, as were teachers of the worde. The place in Augustine we haue likewise seene. And that of Esaie is so appurtenant for teachers and preachers of the word, that I am euen ashamed that so learned a man should (of all places) allege that, for not teaching Elders, which speaketh of such crying out, exalting the voice like a trumpet, and telling the people of their sinnes.

Esa. 58.

As for this, 2. Tim. 3. verse. 6. wherein Saint Paule hauing described the wicked hypocrites of these later dayes, that shoulde trouble the Church of God, he saith: *For of these there are, that craftilie enter into houses, and leade women captiue, laden with sinnes, the which are lead with diuerse lusts, alwayes learning, &c.* Whereupon saith Caluine, You woulde saie, that Paule heere of purpose painted out a lielic pourtraiture of Monkerie. But to omitt the name of Monkes: the notes themselues with the which Paule setteth out the false and counterfaite Doctors or teachers, are open inough. Their insinuation or creepings into householdes, theyr baites in taking women, theyr vn honest flatterie, their leading them about by diuerse superstitions. It behoueth vs to marke diligentlie these notes, if we desire to discerne betweene the vnprofitable drones, and the good ministers of Christ.

Difference
of the false
teacher and
true teacher

Here Caluine woulde haue vs diligentlie to marke the difference, betwene these false and counterfaite teachers, and the good Ministers of Christ: not betwene them and these Elders, that woulde haue Ecclesiasticall gouernment, and not meddle with teaching. For me thinkes, they rather seeme to resemble those Monkes, than anye Elders, that Saint Paule there woulde haue, to oppose themselues against these false teachers. For who shoulde better set himselfe against them, than a Bishoppe or an Elder that is a good Minister of Christ, and a true teacher: And therefore he willeth Timothie (being a teaching Elder,) to take notice of them, say-

ing:

ing, verse 1: But knowe thou this, that in the last daies, perillous times shall approach, men shall bee louers of themselves, &c. And hauing described these wicked teachers: hee stirreth vp Timothie to oppose himselfe against them, verse 10. saying: But thou hast attained my doctrine, institution, purpose, faith, tollerance, loue, patience, &c.

And hereupon sayth Caluine: This argument also dooth hee vse to stirre vp Timothie, that he shall not come forth into the combat, a rude and vnskilfull young souldiour: beeing such an one as Paule himselfe had long time trained vp in his discipline. Neither onelie is doctrine handled, for the things that hee reckoneth vp together, doo adde no small waight, insomuch that in this sentence hee dooth paint out vnto vs the liuelie Image of a good Doctor (or teacher) to wit, such an one as informeth and instructeth his Disciples, not onelie with his speech, but openeth his breast also after a sorte vnto them, that they maye vnderstande, that the things which hee teacheth, hee teacheth them euen as he thinketh.

Here then are these two liuelie Images, the one of the false teacher, entering into houses, and corrupting them: the other of the good teacher, opposing himselfe against the false teacher. But betwixt a good teacher and false teacher of these houses; where is this Elder that is no teacher? Is there any thing either in the text, or that Caluine, or anie other god or badde interpreter alleadgeth, that makeeth for him?

As for the example, 1. Pet. 3. verse. 3. That things may bee done amisse at home: is nothing for p^{ro}ofe, that anie of these Elders, Ecclesiasticall gouernours and not teachers, or that anie their Segnorie, shoulde come into mens houses, and there take view of their wiues apparell, and controll it. Quoth Saint Peter (in giuing this sober and generall exhortation vnto women, saying: whose attire let it not bee outward in folding or breidring of their haire, in decking themselves with golde and ornature of vestiments) the w^oeth howe the graue and discreete Minister or Preacher, may giue priuate or publike exhortation, by the examples in the worde of God, when hee seeth a fault heerein. But not that he hath authoritie to goe into their houses, to ouerse with what apparell they trimme themselves withall. But whatsoeuer the Minister may doe, what is this to these Elders, that woulde bee maister controllers and rulers of euerie bodie, men and women, euen in their owne houses, but not teachers of them?

The other place, 1. Corinth. 14. 34. and 35. for the womens parte, wee haue mettelte well perused alreadie. As for gouerning Elders not teachers, to be their controllers, neither those verses, nor all the Chapter mentioneth anie. And why shoulde they not be controllers ouer the mennes faultes there mencioned, as wel as ouer the womens? But there is none such at all, that the Apostle there speaketh of, other than the ordinarie teachers not teachers

Danzus testimonie
1. Pet. 3. maketh nothing for Eccl. Elders that are not teachers.

Danzus testimonies
1. Cor. 14. 34. & 35. are likewise nothing for Eccl. Elders not teachers

14. for
these El-
ders.

chers, to whome the publike reprehension did belong. Which in the former cited Chapter, 3. Tim. 3. 16. and 4. 2. he maketh to pertaine vnto the teacher and Minister of the word of God, and not to anie gouerning Elder not teaching, who may better be called an vnpreaching Prelate, than anie of the Popish Bishops. Especiallie since Beza and the Geneva Bible giueth them the tearme of Bishoppes also, besides this of Presbyter, Priest, or Elder.

Danzus re-
stimony for
these Elders
out of Ia. 5.
and 14.

But Danzus hath yet one other testimonie for them, saying: But the Elders ought to watch both ouer the hoale and ouer the sicke, and afflicted by all manner of meane. For it is the office of the Elder to comfort the sicke, and to praie for them, & for other godlie also afflicted. James. 5. verse. 5. 14.

The fifth verse hath no mencion at all of anie Elders, nor medleth with anie watching ouer, either hoale or sicke. Except these Elders would be such, as of whom hee saith: *Ye haue liued in pleasure on the earth, and in wantonnesse: ye haue nourished your hearts as in a daie of slaughter.* I hope yet better then so, of their vnteaching Elders. But in the 14. ver. there indeed is mencion of better Elders. Where the Apostle saith: *Is anie sicke among you? let him call for the Elders of the Church, and let them praie for him, &c.* Here the Elders of the Church are named. But whether these Elders were such, as medled not with the worde and Sacraments, but onelie with the discipline and gouernment of the Church: there is no mencion at all made by the Apostle.

Caluines o-
pinion for
these Elders
Danzus co-
trarie to
Caluine.

I knowe here what Caluine sayth, I comprehend generallie all those (sayth he) that were set ouer the Church to gouerne it. For not oulie the Pastors were called Elders, but those that were chosen out of the comon people, as it were censors or controllers, to defend the discipline. For euerie Church had as it were her Senate, chosen out of graue men, and of approued integritie. But because the manner was to choose chiefly them that were indued with more excellent gifts, therefore hee biddeth them call for the Elders, as in whom most of all, the force and grace of the holy Ghost shewed forth it selfe.

This is Caluines opinion for these Elders. Notwithstanding this is but his iudgement, and still consisteth all on this mere presupposall, that euerie Church had a Senate of such Elders. But wee neede no further confutation of that presupposall, than Danzus owne testimonie, that citeth this place of James for these Elders. For (as we haue heard) Danzus, on the other side of the lease sayde before: The second kinde of Elders was wont to bee ordained in euerie greater Citie onelie, in the which there was an ample and populous Church, and a great number of the saythful. Which if it were true but euen so farre soorth, then is Caluines saying not true, that euerie Church had as it were her Senate of these Elders. Albeit,
they

they both agree heerein, that Saint James meant such kinde of governing Elders as were not teachers. But howe can we make that good in Dan-
nus, if euerie Church had not such Elders. And yet in euerie Church some
sickned: but these Elders, by Danus testimonie were in fewe Churches:
for there were but fewe such greater Cities and ample populous Chur-
ches, wherein great multitudes of the faithfull were: and therefore by Da-
nus owne witnesse against himselfe, this rule of Saint James stretcheth
not vnto these Elders, except in such few places, where hee supposeth they
were: though he haue not, nor can proue it. But rules (especiallie those
that be generall touching all men) are not made for few places.

Aretius
iudgement
of what El-
ders James
speaketh.

And therefore this rule of Saint James was not for anie such Elders.
So that, much better than both these (in my simple opinion) is Aretius his
iudgement vpon this place. *Is there anie sicke among you? let him call for the
Elders of the Church.* The third place (sayth hee) is of the care of those that
are sicke in the assemblie (or companie) of the faithful. But hee teacheth,
that the manner of healing and comforting the sicke, ought to be made
for the health of the sicke, with the fruite also of them that stande about
him. Concerning the sicke partie, hee ought to call for the Elders of the
Church, that is, of his companie or assemblie: at this daie wee shoulde
call it, *Picinia Seniores aliquos*, some Seniores (or Elders) of the neighbour-
hoode (or of the streete or village neere adioyning) with some Minister
of the Church, among whome some Phisition may haue a roome. For
neither do I here take the Seniors or Elders to be those anoynted onelie
and shauen, which are sacrificers and Monkes, neither also an Ecclesiasti-
call Senate, *quem quendam*, whome of a certaine ill zeale, some goe
about to represent. But I take the Seniors of the church to bee graue
and godlie men in the whole assemblie. Whose godlineesse I knowe (or
like of) whether they be laie men, or they bee in the Ministerie, or also
they bee Phisitions, yea, or else otherwise. To conclude, I call the godlie
and sound hearted the auncient men. For in these is greater experi-
ence of thinges, greater force of comforting, greater affection also,
of hauing compassion, and more sounde counsailes than in young
men.

The Elders
that James
speaketh to
be of no
one certaine
office either
Ecclesiasti-
call or laie
persons.

Thus plainlie and simplie, sayth Aretius of these Elders, that S. James
woulde haue the sicke partie, to send for his elderlie neighbours & friends,
men of grauitie and experience, that can giue the sicke good counsaile. As
so, governours of discipline, or controllers of manners, or an Ecclesiasti-
call Senate to be sent for, and to come to euerie mans house when he lieth
sicke and in danger of death: what vse is there of them? Whereas of his
acquaintance and good neighbours there may bee great vse, especiallie of
the Pastorall Elders.

And therefore Hemingius sayth well, *Accerses Præsbyteris tanquam eu-
ma medicos*, Let him send for the Elders, as for the Phisitions of the soule,
to giue him some spiritual consolation out of the word of God, of the which
then hee shal haue most neede, and to strengthen and confirme his faith and
hope in Christ, to moue him to repentance, to patience, and to cal vpon God
for the forgiveness of sinnes in his life passed, to perswade him to a ready-
nesse to forsake the world and this transitorie life, and to desire (according
to Gods will) to be dissolved, and to be with Christ, & to cal vpon him while
his strength and vnderstanding, and memorie serueth him) to dispose of his
worldlie goods, and make his wil, and with the assemblie to make the pub-
like prayers to God for him: who sitter to doe all these things, than the El-
ders that are Ministers of the word?

Caluines
owne testi-
monie, that
these Elders
were Mini-
sters of a té-
porarie Sa-
crament, &
so teachers.

Besides, that Caluine maketh this anointing of him with oyle, in the
name of the Lord, to haue bene a tempozarie Sacrament, saying: Verilie
I graunt, that it was vsed for a Sacrament of the Disciples of Christe (for
I assent not vnto them, that thinke it was a medicine) but euen as the
veritie of this signe indured not but for a time, I saie, the signe was like-
wise tempozarie. If then this were a Sacrament seruing for that time: it
seemeth so much the moze, that those Elders then were teachers, since the
action of making the prayers ouer him, and of the anointing of him with
oyle is attributed to those Elders. For, the publike or sollemne prayers, e-
specially the ministracion of the Sacraments in the Church of Christ, doth
principallie, and (as our Brethren themselues saie) dooth onelie belong
to him, that is a teacher and Minister of the worde. And that it can bee no
better than sacrilege, to separate the ministracion of preaching of the
word, from the Sacraments, &c. and that a word or writing may be auail-
able without a seale, but neuer, a seale without a writing, page. 61. And
that, where is no Preacher of the word, there ought to be no Minister of
the Sacraments. Furthermore, it appertaineth to the dutie to make pray-
ers, &c. page. 63.

With therefore these things are here ascribed to the doings of these Elders
of the Church, that the sick partie is twilled to send for: is it not yet moze
likelie than anie of al these opinions, that by these Elders are meant pasto-
ral Elders? Other wise, how would not our Bre. owne wordes in this lear-
ned Discourse, beate downe Danæus, saying? Therefore in this behalfe, we
haue had a great default so long time, to comit the administracion of the
Sacraments to those men, who not onelie haue bene knownen to be vna-
ble, but also haue ben forbidden to preach the word. page. 61. And what
other were these Elders (by their discription of them) but such as medled
not with preaching the word, nor it pertained at all vnto their office, but
onely gouernment of discipline, & controlment of maners: And yet see now
when they can finde them no where, rather than they should not bee found,
they

Our Bre.
discourfers
confute Da-
næus.

they will call them to the making of the praieres ouer the sicke, and to the ministratiō of that temporarie Sacrament. *Pea,* our *W^{te}* these Learned Discourfers their selues in plaine wordes, page. 22 ascribe this saying of Iames, to the actiō and office of the Pastors. Since therfore, what kind of Elders these were (mencioned Iam. 5. 14.) the text expresse (other than by these coniectures) nameth not: nor it is agreed vpon among these learned men: What firme argumēt can be gathered hercon, for the prooofe of these gouerning & not teaching elders? If not rather (as we haue seen) far more probabilitie euerie way to the cleane contrarie, y^e they wer teaching Elders. And now, seeing y^e, as neither before in the authoritie, prooof, or place in anie of the acts or exāples of the Apostles, we find anie euident exāple, or plaine precept, or institutiō in the church of Christ, set forth in y^e holy Scriptures, of these Ecclesiasticall Elders, gouerning the discipline, & controlling the manners of the Church, but not meddling with teaching nor preaching of the word and doctrine, nor ministering of the Sacraments. Let vs now returne from them to our *W^{te}*. learned discourse, if they perhaps haue yet anie better prooofe after al these, for the authorizing and setting vp amongst vs, y^e Cōsistories & Segnories of these gouerning & not teaching Elders.

We haue heard how our *W^{te}*. haue alleaged the 14. of the Acts. ver. 23. Our brethr. vpon the which we haue seene Caluines iudgement to the contrarie, that returne for the Elders there mencioned were only pastoral Elders. We haue heard also proofe of their allegation, 1. Tim. 5. 17. and of the three things, that (they saie) wee to the for may learne thereon, & that the same testimonie inferreth none of all those mer allegation three things. And hereupon, because Caluine on the same testimonie citeth tion. Ambrose (which is cited also of Beza) I haue both examined the place in Act. 14. 23. Ambrose, and the other allegations of Beza out of Cyprian, and a number of other Fathers and histories for the search of these Elders. Which not yet finding, I haue returned to the Scripture, to search what places anie other of our *W^{te}* namelie Beza, Caluine, and Danzus (which chieslie write vpon this matter) haue alleaged. And not yet finding anie sufficient prooofe of the, till some other of our *W^{te}* shal bring better prooofe, or proue these places better, I am now come againe whers we began, to the 14. of the Acts, verse, 23. because our *W^{te}*. here will further yet againe reuiew the same.

And especiallie in the place before alleaged for election, there is great reason to leade vs to thinke, that the Elders for government, are as well *The lear ned Dis.* vnderstood, as the other for doctrine, because it is written in the same *Pag. 85.* place, *That after they had ordained them Elders in euerie congregation by electi- & 86.* on: as hauing set the Churches in perfect order, (which coulede not bee, except they had established discipline so well as doctrine) they committed them to *Act. 14. 23.* the Lord, in whom they beleueed.

This great reason is nothing but our *W^{te}* the great presuppos- *Bridges.* all, that except there were such Elders ordained, there were no perfectie order

order set, nor discipline established in the churches. Which great reason lieth all on the great and common fallation, *Pecunia principij*, reasoning on that, as on a great and graunted principle, which is a greate and principall question. They might wel haue set the churches in perfect order, & haue established discipline in them, without ordaining anie Consistorie or Sennorie, of such Elders or gouernours as meddle not with teaching. For what would it haue hurt the perfection of order, & establishment of discipline in the churches, if all the Elders that they ordained, had bene teachers to (as Caluine sayth they were): Albeit Saint Luke in that place mentioneth not of anie perfection of orders, or of discipline established at all.

The text mentioneth not that the Apostles set the Churches in perfect order & established discipline.

But onelie sayth the text in this 23. verse here mencioned: *And ordaining with the hands, Elders vnto them (Church) by Church, making prayers with fastings, they commended them vnto the Lord, on whome they beleueed.* Did Saint Paule in all the Churches where hee went preaching (yea, though some of them were famous Churches, and in some of them he laie long, as at Corinth) set the churches in perfect order, and established discipline in them as well as doctrine? How then doth he write vnto the Corinthians of so many things, that (as it plainlie appeareth by his reproofing, teaching and ordering of them) wer not before set in such order, nor established: No, nor yet all things (as concerning the perfection of order, and establishment of discipline) were contained in his Epistles after wards written vnto them, but he saith: *he would set an order of other things at his coming to them.* 1. Cor. 11. 34. which we expound not (with the aduersaries of the Gospel) for matter of doctrine, but for order and discipline. And therefore it is not so great a reason, as shoulde leade our Brethren to thinke, that Paule and Barnabas tarrying so small a while in euery place, that then they went vnto, did set such perfect orders and establish discipline in those meane churches. But since our B. here doe bidge this place no further, than that there is great reason to leade vs so to thinke: and we see also some reason, to leade vs to thinke the contrarie: whether theirs or ours bee greater, yea, whether theirs bee anie great or small, and whether Caluine himselfe be not of force to ouer-rule this so slender a reason of theirs, saying, *Not of some among them, but of all of them.* I interprete Elders in this place, to bee those, to whome the office of teaching was inioyned: Which interpretation if it be true, then whether by anie reason they could be such Elders, as were gouernours onelie, and not teachers. I referre to the readers, yea, to our Brethrens owne) indifferent iudgement, and proceede to their second point of moderating these Elders.

The learned Dis.
Pag. 86.

The second point for moderation of the Elders authoritie, in such sort that their sentence may be the sentence of the Church, is this: that whe the Consistorie hath trauailed in examining of causes pertayning to Ecclesiasticall discipline, and agreed what iudgement ought to passe vpon the

the matters, they propounde it to the whole multitude, that it maye bee confirmed by their consent.

Bridges.
This second point sheweth some what neerer to a moderation of the Elders authoritie, than the former did. But how agreeth this with the former moderation of them? For before, although they should be elected and chosen by the consent of the whole congregation: yet the whole church was to repose such confidence in them, that they commit vnto them their authoritie, not onely in hearing and examining, but also in determining of all matters, pertaining to discipline and gouernment in that congregation. If therefore these Elders shall haue authoritie to doe all this, how is it here sayd, that when the consistorie hath trauielled in examining of causes, pertaining to Ecclesiasticall discipline, and agreed what iudgement ought to passe vpon the matters: they propounde it to the whole multitude, that it may be confirmed by their consent. If the whole multitude haue before hand committed vnto them their authoritie, to determine all matters: why should they bee brought to the whole multitude backe againe, to haue that confirmed, that before was determined, and that by their owne authoritie was committed vnto these Elders to determine? And what authoritie haue they reserved and lefte vnto themselves herein, to confirme by their consent, after these committies haue determined the matter? For what if the whole multitude shall dissent? Haue they all, or some, or the greater part of them, a negative voice, to dash all that these Elders haue before determined? And how is not this then a plaine Popular state, when in all matters, none excepted, not onely pertaining to discipline, but also to gouernment, the chiefe & last authoritie consisteth in the confirmation, no not yet of the prince, but of the whole multitude. We feared before, the dominion of a few persons in this Seniorie. And therefore our Brethren to moderate & reduce them ad idem, to the gouernment of the best men, which our brethren call men of godlinesse and wisdom: they haue now so moderated the matter, that they haue brought all ad idem, to the popular regiment not onely of the common people, but of the whole multitude. And all vnder pretence, that the Bishops before did some things more than they should, separated from other by themselves, in the Ecclesiasticall discipline. And now they haue so excluded this separate gouernment of the Bishops, that withall, they haue cleane cut off the Monarchie and supreme gouernment of the Prince and all, yea, of these Seniors determination and all, and giuen all matters pertaining to the discipline and gouernment of euery particular congregation, to the assemblie of the common people, yea, to the finall consent and confirmation of the whole multitude of the congregation.

It is much, to debase the authoritie and gouernment of these matters to the popular state. But I feare verie much a worse state

excommu-
nication. state, and more horrible confused. For why may we not here again feare
I. Cor. 5. as horrible confusion in the whole multitudes dissent or consent in con-
firmation of that which these Seniors haue determined: as our Brethren
before feared it, in hearing and determining such matters? But to put vs
out of this feare, and to confirme this confirmation of the whole multi-
tude, that the people can confirme this themselves without any horrible
confusion: our brethren allage vs an example.

The lear- Whereof Saint Paule speaketh, touching the execution of excommu-
ned disc- nication (because the fact was manifest) *When you are gathered together
pag. 86 with my spirite in the name of our Lord Iesus Christ, and with the power of our Lord
Iesus Christ, to deliuer such a one vnto Satan.*

I. Cor. 5. 4. Although this example is but of one matter, whereas the question is of al
Bridges. matters (for so sayd our Brethren before, that there ought to be in euery
Church a Consistorie or Segnorie of Elders or gouernours, which ought
to haue the hearing, examination, and determiniug of al matters, pertai-
ning to discipline and gouernment of that congregation) and so this ex-
ample touching the execution of excommunication reacheth not home:
yet is this example so little to the present purpose, that it is rather cleane
contrarie. Which example if it should directlie proue, that which our B.
affirmed (for so their wordes would seme to inferre, saying: Whereof S.
Paule speaketh touching the execution of excommunication) they should
proue this: that when the Consistory hath trauailed in examining of cau-
ses pertaining to Ecclesiastical discipline, & agreed what iudgemēt ought
to passe vpon the matters: they propound it to the whole multitude, that
it may be confirmed by their consent. So that this example of some mat-
ter at the least, heard, examined, and determined by the Consistory, & by
them propounded to the whole multitude, to be confirmed by their con-
sent, might drawe neerer to their purpose. But can they shew vs any such
example, whereof Saint Paul speaketh? As for this touching the execu-
tion of excommunication: Who did execute the same, and excommuni-
cate this incestuous person? Did not S. Paule himselfe, by the power of
our Lord Iesus Christ giuen vnto him? What doe they make Saint Paule
an Elder not teaching? And did he it not first alone? At least wise, without
any Consistorie of the church of Corinth ioyned with him? As he himselfe
saith, ver. 3. *For I verilie, being absent in bodie, but present in spirit, haue already
iudged as present, him that hath so done this thing.* In which words he plainly
declareth that he had passed the sentence of excommunication vpon him, be-
fore he wrote to the therof. Neither doth it appeare that any of their Co-
sistorie ioyned with him, in pronouncing that his iudgement on him. Yea,
he saith, that although he was in bodie absent from them, yet because hee
was in spirit as present with them, his iudgement should stand as effectual,
as though he had ben bodily present, at the denouncing of his sentence.

And

S. Paule by
his separate
authoritie
gaue sentence
of excommu-
nication be-
fore the Co-
rinthians
knew of his
doing.

And who were these that he writeth thus unto, what he had done? Was it to a Consistorie among the Corinthians, to make relation unto them of his doing, and then they to take upon them the hearing, examining & determining of the matter, and then to propound it to the whole multitude? This had bene yet some what nearer to our Brethrens moderation. But here is no such order. Paule first both the deede, and that immediatlie, both in his absence, and unwitting to them of his proceeding. Which done, he writeth not thereof to anie Consistorie or Segnorie of Elders or Governours over them, nor in anie place of either of his Epistles to them, he maketh anie mention of inking of anie such among them, nor yet Saint Luke, that mencioneth (Act. 18. verse. 11.) how he tarried a yere and a halfe, teaching the word of God (and planting a Church) among them. But he writeth of this matter (as of the residue) to them to whom he writeth the whole Epistle indefinitely, to the Church of God beeing at Corinthus, sanctified in Christ Iesu, called Saintes, with all that call vpon the name of our Lord Iesu Christ, in all places, both their Lord and ours. 1. Cor. 1. 2. So that, hee writeth to the wholde multitude. But did he write unto them thereof, to haue his dooing so confirmed by their consent, that if they would not haue consented to this his manner of excommunicating the person before hand by himselfe alone, but that he shoulde first haue made them p'uiue thereto, or euer he proceeded so farre, that then vpon this their dissenting, though not for the person & matter, yet for the manner of his proceeding, his iudgement shoulde haue ben frustrate & reuerled? No, but his signification thereof vnto them, was rather to commaund the to obey his sentence, and to put the same in execution, as our Brethren saie well herein, touching the execution of excommunication, so when they were gathered together, as Saint Paule had, and that some Pastor or Minister among them, did before the whole multitude pronounce this sentence, which Saint Paule had giuen forth against the incestuous person: they all approued it, & so confirmed Saint Pauls former sentence of excommunication.

But our Breth. adde this parenthesis (because the fact was manifest) wherefore they adde this, they doe not shew. But the more manifest the fact was, the lesse neede had the Apostle to haue proceeded so far, if in a manifest fact, an Ecclesiasticall iudge may not p'ceede separatly his selfe to the sentence of excommunication, without the consent of a Segnory of that Congregation. But although the fact heere was manifest, yet the wickednesse of the fact was not manifest inough vnto them. At leastwise, not this manner of the punishment for it, vntill Saint Paule did thus reprove them of it, and thus p'ceede against it. What had it ben neuer so manifest, what doth that giue him authoritie to deale so farre therein separatly by himselfe, without and before anie authoritie of theirs ioyned with him, but onely to make them after ward to put that in executi-

excommu-
nication.

1. Cor. 5

No such Co
nsistorie a-
mong the
CorinthiansThe mani-
festnesse of
the fact.

The order
of discipline
that our Br.
prescribe, &
thereto wrest
S. Pauls ex-
communication.

on, that he had before overruled, & iudicially concluded vpon. Since therefore this was a good excommunication, & that all they could not reverse this sentence, as otherwise passed than it ought to have bene, because they ioy-
ned not in the doing of it, but onelie in the obedience of putting the same in execution, as he commanded them: and withall. Since this was not writ-
ten as an information to any Senate, Consistorie, or Segnorie of Seniors, or of governing Elders among them, but written as a charge to the whole multitude: What is this for the p^{ro}ofe of anie such Elders? Either else to inferre, that no excommunication in a manifest or not manifest fact, can be pronounced by a Bishop, or by a Pastor, except a Consistorie of that Congregation, shall first trauaile in examining the cause, and then deter-
mine and agree, what iudgement ought to passe vpon the matter: & then also propound it before the whole multitude, that it may bee confirmed by their consent: and last of all, the Bishop, Pastor, or Minister to denounce it. For this is the discipline that our Brethren would haue out hereon.

But who may not see, that this is to haue this example cleane contra-
rie? If they would directly gather aught hereupon, they should gather, that in manifest facts and crimes the Bishop or Pastor, though in his absence, may iudge, determine, & pronounce the sentence of excommunication, and by the authoritie of our Lord Iesus Christ committed vnto him, may command the whole multitude, Church, or Congregation, or anie Con-
sistorie of them, if they haue anie, to gather themselves together with his spirit, and charge them in the name of our Lorde Iesus Christ, that they fulfill, obey, and execute his sentence, in deliuering such an excommuni-
cated person to Sathan, that is, exclude him from the fellowship and com-
munion of the faithfull, by separating themselves from his company, & him from theirs: but this would cleane dash all the imagined authoritie of their governing Segnorie, if they should become such executioners onelie vnto the sentence of the Bishop or Pastor, and that in his absence also. he being the iudge and determiner of the matter.

But what is this anie more than al the residue, for the p^{ro}ofe of any such Ecclesiastical Elders in the Church of Corinth, as were Gouvernours onely, and not Teachers? Of the which point (so much bz-
ged and sought for) we haue hether to seene, not one
testimonie nor example. But our B^r. will
now, and God before, go to higher
& more important p^{ro}oues
hereof.

The argument of the 12 Booke.

THE 12. Booke proceedeth further to our learned Brethr. proues of their third Tetrarches whome they call Gouer-nours. Whether their institution be grounded on Christe, whereunto they alleadg as their Capitall place the wordes of Christ, Matth. 18. ver. 17. Tell the Church. Whether Christ in the name of Church, meant simplie a Congregation of the faithful people, or a Senate of gouerning Elders. And namelie: whether he alluded to the Jewes Sanedrim or Synedrion. How the auncient Fathers haue expounded those wordes. The expo-sitions of the Protestant writers, especially Caluins: with the examinatio of Caluines reasons, laboring to proue that Christ in those words did renue and translate to his church the Jewes Sanedrim. Wher-vpon is laide forth a full view of the Jewes estate, out of Bertram, Sigonius, and Chytraeus for all their sorts of gouerning Elders & Senates, especially their Sanedrim. After which followe these our Learned Brethrens proues of this translation and of the Elders mencioned in the new Testamēt. Moreouer for the authoritie of these Elders our Brethrens proceeding, Matth. 18. to the 18. verse, for the power of the spirituall keies. Whether they appertaine to these gouerning Elders that are not Ministers of the word. Brentius interpretati-on of those words, how farre they reach, and how farre the Ec-clesiasticall Excommunication is requisite, and of the ciuill ex-communication, &c) of Caluines exposition of those words. Areti-tius concerning the parties that may excommunicate. Wigan-dus and Mathews Index for the vse of the keyes in the Jewes Church. The practise of excommunication in the Apostles times. The practise in the primitive church shewed forth by Ter-

Tertullian, Eusebius, &c. The testimonies of the auncient Fathers Cyprian, Ierome, Augustine, Chrysostome, &c. The iudgements of the Protestants, namelie, Kemnitius, Melancthon, Aretius, Beza, Snecanus, chieflie Danaus, examining his proues & reasons for the Presbyterie that may excommunicate. Our Bre. conclusion concerning discipline. The weighing againe (at our Brethrens request) of Saint Pauls excommunicating the incestuous person. 1. Cor. 5. Of the Popish excommunication. Of Excommunication for waightie, or light offences. Of the offences excommunicable. Of our Brethrens answer to our objection, that this Presbitery is not mencioned in Saint Pauls excommunicating Hymeneus, Alexander, Philetus, and the Corinthian. How farre the Congregation may deale in this power. Whether the Minister haue anie singular power heerein. And lastlie of our Brethrens glimpses (as they call them) inueighing against the excommunications and iurisdiction in our Church.

The lear **N**OW therefore to proue that there ought to bee a Consistorie of Elders in euerie Church, for gouerning of the same: it is manifest by *ned disc.* the commandement of our Sauour Christe touching him that despiseth *Pag. 87.* priuate admonition: If hee heare not them, tell the Congregation: if he heare *Math. 18. 17* not the Congregation, let him be vnto thee as an Heathen and Publicane. Verily I saie vnto you, whatsoeuer you shall binde vpon earth, shall be bound in heauen. In which saying of our Sauour Christe, this word Congregation, is not so largelie taken, as in other places for the whole multitude, but for the chosen assemblie of Elders.

Bridges



BUT Brethren heere woulde proue their Consistorie of ruling Seniors, out of Christs wordes, *Math. 18. v. 17.* which if they shall be able to proue, God forbid, but we shoulde bee as readie to yeeld. And if they cannot proue it, I woulde wish our Brethren to take good heede, howe they waxe so bolde, not to feare to wrythe Christs owne wordes. Which least wee also might mistake, let vs set them downe moze fullie than our Bre. doe, *Math. 18. 15*

But if thy brother shall sinne against thee, goe and rebuke him betweene thee and for these him alone. If he shall heare thee, thou shalt winne thy brother. But if he shall not heare thee, take yet with thee one or two, that in the mouth of two or three witnesses, euery word may stande. But if he shall neglect them, tell the Church: but if so be also he shall neglect the Church, let him bee to thee as an Ethnick or a Publicane. Verely I say vnto you, whatsoeuer ye shall binde vpon earth, shall be bounde in heauen, and whatsoeuer ye shall lose vpon earth, shall be losed in heauen. Againe I say vnto you, if two of you shal consent vpon earth, of all thinge: whatsoeuer they shall aske, it shal be done vnto them of my Father which is in heauen. For where two or three are gathered together in my name, there am I in the midst of them.

Where first the grounde of the matter (vpon which Christ spake these wordes, that our Bretheren este) is priuate offence. And therefore, first he willet, (as our Bretheren say well therein) priuate admonition to be made. Which if it shall be neglected, then that the partie offended re-
proue the offender, before the witness of one or two besides themselves. And then it followeth, if he shall not heare them, (inferring that they shoulde also admonish him) that then he shoulde tell the Church or Congregation. Where (say our Brethren) This worde Congregation is not so largely taken, as in other places, for the whole multitude, but for the chosen assemblie of Elders. This is but our Brethrens collection & sup-
posall, which they can neuer be able to proue. For that Christe euer be-
sed the word Church in that sense, for a chosen assemblie of Elders out of the Church: and as easie had it bene for Christe, & much more plaine for vs, if he had sayde, Tell the Elders of the Church. But his meaning is manifest, that the partie iniured shoulde reueale the offence before the assemblie of the whole multitude. For why might not the whole mul-
titude heare it? And either severally from among them, or all of them by the Minister, or by some other appointed thereunto, giue the partie offen-
ding a publike admonition, but that it must needs be done by a Consistorie of gouerning Elders? Neither doth he say here, that if the admoni-
tion be neglected, that then the Church, or in the Churches name, a Con-
sistorie of Seniors, or the publike Minister shoulde excommunicate him: but onely, let him be as an Ethnick or Publicane vnto thee. Wherein he rather seemeth to giue the partie offended leaue, to account or shunne him as an excommunicated person, than to giue any commaundement, that the Church shoulde so procede against him. And yet if it bee gathered thereon, (as it may also well be, and is collected,) because he hath despised the Churches authoritie, and seemeth remediable vnto the Church: what necessitie is there, that this censure of excommunication must be pronoun-
ced against him by a Consistorie of certaine chosen Seniors, and not by the Bishop, nor yet by the Pastorall Elder of that Congregation?

Our Breth.
Supposall
of Christes
wordes.

The admo-
nition may
be done
without a
Consistorie.
& likewise
excomm.

Our Brethr.
varying in
this place
Math. 18.

The Confi-
storie that
our Br. call
the Church
consisting
but of one
of these El-
ders.

The lear-
ned disc
pag. 87
88.

Math. 11. 6.

Bridges.

Allusion to
the Sanc-
drin.

But see here the flexible interpretations of our Brethren to serve their fancies. Before, when they would prove the Pastor could do nothing without the consent of the Church, and gathering together of the servants of Christes householde; they alleadged that which immediately followeth this text here cited: *If two of you consent upon earth, upon any matter, whatsoever ye shall aske, it shall be granted to you of my Father, which is in heaven. For wheresoever two or three bee gathered together in my name, there am I in the midst of them.* Where they make but three, yea but two to be the Church, and to have the Churches authoritie. Pag. 81. & 82. And applying this to their Consistorie, *Where two of you consent upon earth, &c.* It will fall out, that since the Bishop or Pastor can doo nothing without the consent of the Consistorie, nor the Consistorie but with the consent of the Bishop or Pastor: if the Bishop or the Pastor be one, how manie shall make up this Consistorie, when they be but two in the whole, that (as Christe saith) *have consented upon any matter?* Is there any more than one? But now, where two or three are reckoned up, even in the same place: here two or three is but private admonition, and the Church is but the chosen Seniors of the Church. And thus they enlarge and restraine the wordes of our Sauour Christe, rather after their owne humours and deuises, than that any necessitie or probabilitie of the place, doth so to consider them. But to confirme this their construction of Christes wordes, our Brethren procede, and say,

For our Sauour Christe, in that worde alludeth vnto the assemblie of Elders that was among the Iewes, which they called (but corruptlie) of a Greeke word *Synedrion*, which signifieth a Counsell or Consistorie, *Synedrion*, which had the hearing and determining of all difficult & weightie matters among the Iewes, the like whereof he willed to be established in his Church, for administration of government. For seeing it was first instituted by God for government of his Church in the old Lawe, as hath bene shewed before out of *Num. 11. 6.* although it was shamefully abused by the wicked Iewes: our Sauour Christe translateth it into his Church also in the newe Testament. And the name of Elders dooth most aptlie agree vnto them, that be Gouvernours in the Church now, even as it did to the Auncients of Israel. So that the Pastors seeme to haue borrowed the name of Elders, especiallie in respect of their government.

Still our Brethren feede themselves with their owne humours, and would feede vs also with mere winde and allusions, if not rather illusions of their owne conceites. Bearing vs in hande, that Christe alludeth to the assemblie of the Elders that was among the Iewes called the Sanedrion. What a straunge illusion is this, to imagine these allusions out of Christes wordes:

They

They say they will proue, that there ought to bee a Consistorie of Elders in euery Church for governing the same. But howe will they proue this? It is manifest by the commaundement of our Saujour Christe. Where is this manifest? Christe sayth, *Tell the Congregation.* But Christe meanes not there, the whole multitude, but a chosen assemblie of Elders. And is this commaundement come but to a meaning? And howe proue they that he meant such an assemblie of Elders? He alludeth to the assemblie of Elders among the Iewes, that was called the Sanedrim. And is this meaning againe come to an allusion? And howe proue they that Christ alluded to that Sanedrim? The Sanedrim had the hearing and determining of all difficult and weightie matters among the Iewes, the like whereof he willed to be established in his Church, for the administration of government. And where willed he the like to be established in his Church? For seeing it was first established in his Church in the olde Lawe, Christe translated it into his Church in the newe Testament. And where made he this translation? The name of Elders dooth most aptly agree to them that bee Governours in the Church nowe, euen as it did to the Auncients of Israel, so that the Pastours seeme to haue borrowed the name of Elders, especially in respect of their government.

And is all this in the ende come to the Pastors, and to their name onely of Elders, and that to the seeming whence they borrowed their name? Here were great matters promised, such as if they could be substantially proued, must needs ouer-rule all this question. For we are nowe come to the verie head & fountain of the matter. Our B² here pretend not so much any longer the ancient practise of the Church, nor the testimonie of the Fathers, neither yet the examples of the Apostles, but the verie originall & institution of Christe himselfe, willing & commaunding this Segniorie to be translated from the Synagogue of the Iewes, and to be perpetuallie ordeined and established in his Church, & in euery Congregation of the same. If this now can be proued; there is no further reasoning on it, we must needs yeeld; or els we should be found to resist God, and to haue no part in Iesus Christe. But if this be but onely our B² mere imagination, & that Christe neither made anye such translation; nor willed or commaunded anye such matter; nor hath anye such words, or such meaning, as may enforce anye such a thing, or anye allusion of it, or of the like vnto it, but that the thing it selfe, which they their selues woulde applie the wordes of Christe vnto, were most different and cleane contrarie from the Seniors, which vnder the name thereof they woulde erect: nor their selues could pretend (whatsoener they entend) to haue the like erected; which if they should, they could not, without the great alteration & manifest danger of all Christian Princes estates and governments, and of all their Lawes,

to the Sa-
nedrim.
Our Breth^r
probes of
these Elders
cut of this
place, Math.
18.

The head of
all this ques-
tion.

wordes di-
rectly.

Policies and Common-weales: what shall we then thinke, not so much of the great overthrowing of our Brethren; as of the full stay and resolution of our selues, from all these deuices and casting thus about, to take some ground and warrant for these Seniors?

Chrysostom

And first for Christes wordes, *Tell the Church*. Here he plainlie speaketh of the Church, but of no Synedrion, or Sanedrion, nor any of the auncient Fathers (that I can finde) doe so expound his wordes, nor gather any such meaning of them. Chrysostome saith, *Tell the Church*:

Hierome.

that is to say, the Bishops and Presidents, but of Sanedrion or Consistorie he maketh no mention. Neither said he (saith Chrysostome) vnto the Bishop binde this man with bondes, but if thou shalt binde him. Hierome

Hilarie.

upon these wordes, *but if he wil not heare the Church*, saith: Hee giueth power vnto the Apostles, that they which are condemned of such, might knowe that the sentence of man is confirmed by the sentence of God. Hilarie indede maketh an allusion of this word, the Church, vnto

Theophi-
last.

the comming of Christe, but not to any Sanedrion or Senate, but rather contrarie, in ascribing the keyes to the Apostles. Theophylact expoundeth

it as doth Chrysostome: and as for the Churches excommunication he thinketh Christe speaketh not of it, but onely saith: If thou, saith he, being offended, holdest him which hath done thee iniurie as a Publicane and Heathen, hee shall bee so holden also in heauen: but if thou lovest him, that is, if thou forgiuest him, it shall be also forgiven him in heauen. For not onely those thinges that the Priestres doo lose are losed: but whatsoeuer we also being iniured, shall either binde or lose, the same shall be also bound or losed. So that he applyeth this either to the Priestres action, or to the priuate partie iniured. The olde Glossie expoundeth it thus: *Tell the Church*: that is, the whole Church, that he may sustein the greater shame.

Vatablus.

As for the late Writers, Vatablus expoundeth these wordes, *Tell the Church*, that is the assemblie or publike Congregation or the multitude.

Aretius.

And so saith Aretius, The third degree hath a prouocation to the whole Church, that is vnto the assemblie of the faithfull, whereof ye are members. But the Church is the assemblie of the faithfull, wherein the word of Christ, and the Sacraments are rightlie administred. This forme afterward the Apostles followed, 1. Cor. 5. 2. Cor. 2. But neither of those Epistles, neither that matter was writtten to any chosen Consistorie, but to the whole multitude. Munsterus saith, *Die Ecclesia*. Let his frowardnesse be shewed to the Church. And if he shal not heare the Church being warned of manie, let him be holden of them as an Ethnicke and a Publicane. And whatsoeuer they shall so binde, shal be holden bound in heauen, that is, whome they hauing so warned shall haue cast out of their companie, they also shall bee holden cast out before the Father,

Munsterus.

and

and againe whom they shall lose and receiue being penitent into their *promises on*
 Companie, that shalbe ratified with the Father. Of this power of bin- *Mat. 18,*
 ding and losing, that is, of thrusting out of the Church, and receauing
 into the same, we haue said somewhat before ca. 16. ~~where also he sayd~~ :
 But for that which followeth of the keies, it hath this sence. By the king-
 dome of heauen, is vnderstood, the Church of Christ, and this is opened
 by the key of Gods word. But the kingdom of heauen is opened to the
 beleeuers, that is, forgiuenes of sinnes, and eternall life is promised by
 the word of God. And this is to forgiue sinnes, as contrariwise to them
 that beleue not, the key of heauen is shut by the word, that is, remissi-
 on of sinnes is denounced. So that all this excomm. is referred to the de-
 nouncing of the Minister of the word : and this execution of thrusting out,
 to the Church. And so saith Bucer : But and if he shall contemne this, let
 the frowardnesse of this man sinning, and not willing to repent, be she-
 wed to the Church, that hee may the third time be admonished of the
 whole companie among whom he is conuersant.

But Caluine expoundeth (these words, Tell the Church) farre other-
 wise : *Quaritur quid per nomen Ecclesie intelligat, &c.* It is demanded (saith
 he) what he meaneth by the name of the Church? For Paule comman-
 deth it not of any chosen nuber, but of the whole assembly of the faith-
 full, to excommunicate the incestuous Corinthian, 1. Cor. 5. b. 6. And
 therefore, it may probably seeme, that the iudgement heere, is referred
 to the whole people. But because as yet, there was no Church which had
 giuen her name to Christ, nor any such manner appointed. but the L.
 himselfe speaketh, according to the vsuall and receaued custome : there
 is no doubt, but that he alludeth to the order of the olde Church. Even
 as also in other places, he applieth his speech, vnto the knowen custome.
 When as he commaundeth the gift which we will offer, to be left at the
 altare, vntill we shall be reconciled with our offended brother. Mat. 5. d.
 23. There is no doubt, but that out of the present and legall forme of
 the worship of God, he woulde teach vs, that wee can not orderly pray
 nor offer any thing vnto God, so long as wee are at discorde with our
 bretheren. So now therefore, he looked vpon the accustomed discipline
 of the Iewes : because it shoulde haue bene absurde, to haue proposed
 the iudgement to the Church, which as yet was no Church. Further-
 more, where the power of excommunication appertained to the Iewes
 that were Seniors, which sustained the person of the whole Church :
 aptly dooth Christ say, that those which sinned, shoulde then at the
 length be publikely brought forth vnto the Church, if proudly they
 contemne the private admonitions, or that they elude them scoffing-
 ly. We knowe, that from the time the Iewes returned from their exile
 in Babylon, the censure or controllment of manners and of doctrine,

Caluine
 applying
 Christes
 words to
 the reues
 Sanedrim.

was committed vnto a chosen Councill, which they called *sinhedrim*,
Mat. 28. in Greeke *synagoga* (a Counsel, Selsion, or Assemblie of Senators or Iud-
 ges). This gouernment was lawfull and approoued of G O D, and
 this was a bridle to retaine in dooing their duetie the frowarde, and
 such as woulde not bee taught. If anie shall except that in the Age
 of Christe, all thinges were corrupted and peruerter, insomuch, that
 nothing ought lesse to haue bene accounted the iudgement of the
 Church, than that tyrannie: the aunswere is easie, although the man-
 ner were then corrupted and peruerter, notwithstanding Christe
 dooth worthelie praise the Order, such as it was in times past, de-
 liuered of the Fathers. But when as a little after he erected a Church,
 taking away the corruption, hee restored the pure vse of excom-
 municating. But there is no doubt, but the manner of discipline
 which flourished vnder the kingdome of Christe, succeeded in the
 place of the olde discipline: and verelie, when as the prophane
 Gentiles also helde a shaddowed custome of excommunication, it
 appeereth, this was euen of God engrafted from the beginning in the
 mindes of men, that if there were anie impure and defiled, they
 shoulde bee put backe from the sacred thinges. It hadde bene a foule
 thing therefore and a shamefull, for the people of G O D, to haue
 bene altogether voyde of that discipline, whereof some steppes remain-
 ed among the Gentiles. But that which was kept vnder the Law,
 Christe hath passed ouer vnto vs, because the reason (or manner)
 is common vnto vs with the auncient Fathers. For, neither was it
 the counsell of Christe to sende his Disciples to the Synagogue,
 which when as in her bosome she gladly nourished filthie flatteries, shee
 excommunicated the true and simple worshippers of God: (whereof
 wee haue example in that man that was blinde from his natiuitie.
Iohn 9. f. 34.) But hee warned, that the order shoulde be holden in
 his Church, which long agoe was holilie instituted vnder the Law.
 If anie either stubbornlie refuse the former admonitions, or by
 going on in his former vices, doo shew himselfe to contemne them,
 when as with witnesses brought hee hath bene warned the seconde
 time: Christe commaundeth him to bee called to the iudgement
 of the Church, that is, vnto the Sessions of the Seniors, there
 to bee more greuouslie admonished, as it were by publike autho-
 ritie, that if hee reuerence the Church, hee may submit himselfe
 and obey.

Thus sayth Caluine for the prooffe of this Segniorie, to be autho-
 rized, instituted, and commaunded, in these wordes of our Saviour
 Christe, *Tell the Church.* Whose interpretation, Beza, Stephanus,
 in his newe Glosse alleadging also these reasons of Caluine, besides

Danzus

Danzus, and diuers other of our Brethren since, haue followed, and moze at large toged. But because Caluine beganne this interpretation (as I take it) and all their Discourses chiefly stande on these his Reasons and Assertions: therefore I haue so fullie and wholly sette him downe.

Caluine the principall interpreter of Christs words for a consistory of Elders.

And if we shall finde that this his Interpretation, and these his Reasons proue not this matter: we must crame the same pardon, that their selues yelde to Beza, and to other our Reuerend and Learned Brethren, when they also in their interpretations, dissent from Caluine, or Caluine from other godlie, ancient, and approved Fathers. Otherwise, of all the excellent Interpreters of our Age, I professe the honour of Caluine with the chiefest, bying forth proofe and reason of his Sentence. Let vs nowe therefore a while consider, howe he proueth this interpretation of the worde Church, to be here necessarilie vnderstoode, for a Consistorie of these Seours.

And first he confesseth that the former place, 1. Corinthians 5, concerning The excommunication of the incestuous Corinthian, (a place which our Brethren applies to this Consistorie,) was spoken of Saint Paule to the whole assemblie and multitude of the people, and not to anie chosen number of them. So that, that place is in this place cleere acquitted from this Consistories excommunication.

The examination of these proues of Caluine.

The incestuous person not excom. by a Consistorie of the Church.

But if Christe hadde here before (as Caluine sayeth) sette downe an order, that excommunication shoulde bee made by a Consistorie or Sesion of such Elders, as Caluine here pleadeth for: howe can wee thinke that Paule woulde haue dealt herein with the whole multitude of the people, and not with a certaine number chosen out of them, for the gouernance of such matters? And therefore this is one good steppe to proue, that here Christe sette downe no such order.

But Caluine woulde vaine this but to a probable Argument, That because Saint Paule referreth it to the whole number, and not to anie chosen number, therefore it is likeliethat Christe also heere should so referre it. But Caluine thinketh not this Argument of anie force. And whie?

Forsoothe, because then as yet there was no Church that did professe Christe, nor anie such manner ordeined. And lesse reason (as I thinke) to gather it on this place, that this name Church shoulde here signifie a Segniorie or a certaine number chosen out of the Church, when there was yet no such order in the Church. And yet, there was a Church of Christe, euen when Christe spake these

reasons for
these El-
ders on

Mat. 18.

There was a
church whe
Christ spake
these words
Mat. 18. and
a Church
that had or-
ders when
Paule wrote
to the Cor.
Bucer vsing
Caluins rea-
son, applies
it to no such
Cōfistorie.

No excom.
without Pa-
stors & B.

That the
Chur. may
be without
excomm.

things. But the Corinthians and diuerse other Churches afterwards, did both openly professe the name of Christe, and had Orders also among them. If therefore this order of Discipline for the Government of Seniors, had bene here of Christe founded and ordeyned: Saint Paule woulde neuer haue broken it, at leaste, if he had thought it necessarie. Except we shoulde excuse him by ignorance: but that hadde bene too grosse an excuse in him, if this hadde bene here ordeyned, and that so necessarie, as our Bretheren and Caluine do pretend the same to be.

Bucer writing upon these wordes, *Tell the Church*: alleadgeth the same reason that Caluine here doth, that There was no such order in the Church, when Christ spake these wordes. But what? Doth he gather thereupon, that Christ had an allusion to the Seniors of the Iewes? No such thing. Moreouer that (saith he) *Tell the Church*: let no man vnderstande it thus, as though it were of Christ commanded, to accuse him in the publike Sermon of them that come together to heare the word of God, that shall haue despised two admonitions, and then to haue him there openly reprehended of the preacher: for when Christ taught these things, there was no such face of the Church. Furthermore the power of binding and loosing is not giuen, except to them that come together in the name of Christ, and that in a certaine order, and those going before whome the holy Ghost hath ordeined in the Church, the Pastours and the Bishops. Whereupon Paule woulde namely also haue those to exercise this power, that are gathered together in the name of our Lorde Iesus Christ, and his spirite present with them. 1. *Corinthians* 5. Now our meetings together are yet too impure: and truly there is a small number of them, that haue wholly giuen themselves to Christ. Neither is it lawfull, by reason of the publike peace, to expell from the assemblies of the Church those that are not tried, Wherefore in the publike assemblies of the church (as for the most part at this day the matter goeth) excommunication can not publikely bee exercised, except where the Lorde hath bestowed such grace, that the greater part of the whole people, with the Magistrate shoulde bee conuerted vnto Christe with a full heart. Where that is not graunted, it is necessarie, that they which haue receaued Christe more fully, reduce this most holy and most healthfull institution of Christe among themselves, and whosoeuer of their familiars or neighbours, or by other meanes they haue ioyned to them, which haue giuen their name to Christe, that diligentlie and frellie they admonishe them. And when anie shall proudly contemne their admonitions, they shoulde declare the contemners of the admonition vnto the Church, which they haue among themselves, either of the companie of their neighbourhoode,

or

or otherwise of familiarity, or to conclude by reason of kindred or family. Which Church if they shall continue to contemne: shall declare the matter to the common Ministers of the whole Church, that they also in the name of the whol church, may warne the. And if they shal go on to contemne the word of the Lord, they shal also excommunicate them, or else the selfe same Church in which they are peculiarly known and familiar, shall then not admit them to the holy communion, vntill the Lord shall restore vnto vs a iust policy in the Church, and a true censure. But howsoever all thinges are yet mixed together and perturbed, notwithstanding if the Ministers of the Worde will with a good fidelity imploy themselves in their office, they shall easilie restore the mosse part of the Christian Censure, without any disturbance or cutting in sunder of the Church, which a faythfull Minister of Christe will by no meanes bring in, who knoweth that to him all power is giuen in the Church to edification, not to destruction: and that it is more appertaining to his office, from euery place to gather them together vnto the kingdome of God, yea the blinde, the deafe, the weak, than to driue them out of it. Of the true moderation of the ecclesiasticall censure, S. Augustine wrot many thinges against the Donatistes. But the cheefest place of this matter is in his thirde booke against the Epistle of Permenian. Wherein this man of God mosse prudently gaue charge, of the correction and excommunication of the euill persons that seeme to be in the Church. This place cheefelie at this time were of vs with singuler deligence to bee reade and throughly weighed.

Thus writeth also Bucer on this matter, towher he complayneth most of the lacke of this Discipline, and towher hee somewhat agreeth with Caluine, in allenging this reason, That when Christ spake those words, there was no face of a Church that professed his name. And yet both he so litle gather hereupon, this vnnecessary consequence, that Christe alluded to any Seniory among the Iewes, to be remiued among the Christians, when they shoulde haue Discipline in the Church, that hee acknowledgeth by the name of the Church nothing else, but (as the name importeth) the whole congregation. Neither yet that the whole congregation shoulde excommunicate, other wise than not to permitte the man to receiue the Communion, but the common Ministers of the church onely to denounce the excommunication. And leaste we shoulde understand thereby, any Seniorie not teaching the worde: he declareth withall, that they be the onely Ministers of the Worde, and that to them, and to their office, the exercise of the power of binding and loosing is committed, though the power in generall by the churches.

But Caluin sayth, that in the name of the Church, the Lord did speak, as though it were of the vsuall and receiued mannes.

The Ministers office and power in the church.

Bucer refers vs to Aug. for excommunication.

reasons on
Math. 18
if he so did: then he spake of the present state either of the true Church, among those few that professed his name: or of the Iewes Synagogue. But Caluin saith after, that it was not the counsell of Christ to send his disciples to the Synagogue. But to allude vnto the old order of the church, and not to the present order, had not bene to speake according to the vsuall and receiued manner: why should we not therefore rather thinke that Christ spake of such order as should be after ward bled in the Church among the Christians: eyther for such states and times as the church was in, or to continue: then of such order, as eyther in the olde time had bene, or at that present was in the Synagogue among the Iewes:

The admission of this allusion, inferreth no perpetuall rule of a like Consistory.

Calu. owne example, overthrowes this perpetuity.

But now, if wee should graunt to Caluine and to our Brethren, that Christe alluded in these wordes, vnto the assembly of Elders that was among the Iewes: is this ynough also to inferre, that the Law or rule that Christe prescribeth, must stretch to the establishment and continuance of the same order, or to the creation and Institution of a like order, as that was, whereunto in these wordes, he alluded? if this be a good argument, let vs see the force of it, euen in the present example, whereof Caluin himselfe giueth an instance.

There is no doubt (saith he) but that Christe alludeth vnto the order of the church, euen as also in other places, he fitteth his speech vnto the knowne custome, when hee biddeth that the gift which we will offer, shoulde bee left at the Altar. Math. 5. d. 23. There is no doubt but that hee woulde teach vs out of the present and legall forme of the worship of God, that wee can not orderly pray nor offer any thing to God, so long as we are at strife with our Brethren. These wordes are indeede apparent, to be an allusion of these tearmes, Altar, gift and offering, to the present and legall forme, nor can be vnderstoode otherwisse, as the word church may, which is more properly bled among vs christians, than euer it was among the Iewes. Whereas the wordes Altar, gift, and offering, were more proper to the Iewes than vnto vs. But doth it followe, that because Christe in setting downe this rule of reconciliation, alludeth (for the plainer vnderstanding of the people) to such speeches of Altar, gift, and offering, as were then more vsuallly receiued and knowne among the, that therefore he ment withal, to establish and carry away in his rule, the same manner of Gods worship at an Altar, by a gift and offering as was then vsed, receiued & known among them? If it do not in this present instance, that Caluine himselfe bringeth in (as it is most clear it doth not): can Caluine then, or any of our learned Br. or at the word infer, that if Christ did allude in the term of Church to an Elderhippe or consistory among the Iewes, in prescribing his rule of Reconciliation or excommunication, that therefore, hee continued, or renewed, or constituted the same, or the like order among the Christians? Or, if he looked vpon their Discipline, that

that therefore he ordeined the like to continue. *for* *sure*? did Christe esta- *reasons on*
blish every thing that he onelis speak of, or but looked vpon? *Math. 18.*

But saith Caluine, It should haue bene absurd, to haue propounded
the iudgement to the church, which as yet was no church.

Although this againe be not altogether so, that there was no church
yet, what if ther had bin none the: had Christ in these wordes, no further
respect, but to the present time: if he had not: how shall any perpetual rule
be grounded hereon: And if he respected a perpetuall order of his church:
why should we rather vnderstande it, of the order of the church at that
time among the Iewes, which was shortly to bee dissolved: than for the
state of the church that he would erect, that should be among the christians
bee continued? But what noise was this order among the Iewes, that
Caluin and our Brethren say, Christe alluded vnto and looked vpon?

Moreover (saith Caluine) when as the power of excommunication
belonged to the Iewes that were seniors, which susteyned the person of
the whole church: aptly doth Christe say, that those which haue sinned,
if they shall eyther proudly contemne the first admonitions, or scoffing-
ly exclude them, are then at length to be brought forth publicly vn-
to the church.

What the Seniors among the Iewes had the power of excommuni-
cation, is not in question, but what Seniors they were which had that po-
wer. Whether a chosen number out of the auncients of the people, or
such as were onely of the Preestes and Leuites: I speake it, for that power
of denouncing excommunication. Not, but that (I grant) they had other
Elders, for other matters: But, that either, or both these Elders, represen-
ted the person of the church, being the heades and Governours of the
church: I see no such aptnesse in the representation. The head represent-
eth not the body, nor the body the head. And yet the subiects may more
aptly represent by substitution the person of the governours, than the go-
uernours may be sayde, to represent the person of the Subiectes. And no
doubt, Christes wordes were most apt and proper, for the matter that
he spake of. For as Caluine sayth, of bringing forth the matter pub-
licly to the church, if he had meant of them that were but Elders or go-
uernours, or admit also they were representers of the church: yet should
be not haue spoken so aptly, as if he had sayde (if he had so meant) tell the
Elders, or governours, or representers of the church. And not, tell the church
which is a great deale more improper and vnapt speech.

We knowe (saith Caluine) that from the time that the Iewes returned
out of the captiuitie of Babylon, the censure of the manners and of the
doctrine was committed to a chosen counsell, which they called *synhe-
drin*, in Greeke *synedrion*. This was a lawfull regiment & approved of God,
and

What Seni-
ors among
the Iewes
had the po-
wer of ex-
communi-
cation.

The gover-
nors of the
Church are
not so aptly
sayde to re-
present the
Church.

Math. 18. and this was a bridle to reteine in their duety, the froward, and such as would not learne.

To proue that there were such a chosen councell among the Iewes, to whome the sensure or controulment of manners and of doctrine was committed. Caluine heere assigneth the time, after the returne from the captiuitie of Babylon. which councell was called *sinhedrim*, in Greeke *συνοδον*, And he sayth, God approoued it, and that it was a lawful regiment, and a good Bible against the wicked. I mervell that Caluine fetcheth these Seniors among the Iewes from so late time, as after their returne from Babilon. And yet hee nameth no time, when after their returne they were created, that we might haue turned to it, and seen what persons they were, and what office was committed to them. Danzus to make this more cleare, in his forefaide introduction, 2. part. lib. 2. cap. 10. saith: But to determine strifes and (as out of Socrates, li. 7. cap. 37. may be gathered, which example we haue before perused) to take vpon the to be Iudges and Arbitrators, I neuer read that it was the office of Elders, or part of their office. For although the presbytery or Synedrion of the Iewes (which was the same, Act. 22. vers. 5. & 30. And Math. 5. verse 22.) seeme to aunswere to our presbytery, and iudged oftentimes of certain causes: Notwithstanding, our Presbyteries do not iudge, and therefore are different from those from Iudaicall, because those partly had political, and partly Ecclesiasticall iurisdiction both at once, as appeareth Eld. 10. ver. 8. But ours haue onely ecclesiasticall.

If this which Danzus saith be true, that that Presbeytry Act. 22. be the same Presbytery with that mentioned Eldras 10. We finde it then inteste (as Caluine saith) after the returne out of the captiuitie of Babylon, But how then doe our Learned discoursing Brethren say? The like whereof he willed to be established in his Church. Will these our brethren Seniors (contrarie to that which Danzus saith) take vpon them politike and Ecclesiasticall Iurisdiction both at once? And so in dede these our Bzet. plainly say, the Synedrion had the hearing and determining of all difficult and weighty matters among the Iewes. Here is nothing left out, bee it in politike or Ecclesiasticall Iurisdiction, so it be a waighty and difficult matter. And our brethren apply it to vs saying: The like whereof, hee willed to be established in his Church, for administration of Gouernment. So that, nothing here remaineth entiere to the Prince and nobles, to the Iudges and Magistrates: for our Gouerning Seniors must haue all, or a stroke in all. But the authority of the Presbytery. Act. 22. was much abused, concerning the Politike Iurisdiction, (as we shall God willing see anon. And yet who were those Seniors in that presbytery? Actes 22. ver. 5. Paule sayth: the cheefe preest doth beare me witnesse, and all the Presbytery, of whome I receyued letters vnto the Brethren, and went to Damascus

Danzus
2. part. Chri.
l. sag. li. 2. c.
10.

What Pres-
bytery that
was Act. 22.

maſcus, to bring them that were there bounden, to Ieruſalem, that they might be puniſhed. And in the thirteenth verſe, ſpeaking of the captaine that kept paul ſeuerall, he ſayth: on the next day, becauſe he wold haue knowne the certainty, wherefore he was accuſed of the Iewes, he loſed him from his bonds, and commanded the high preeſtes, and all their or Councell to come together. And he brought Paule and ſet him before them.

Here are both theſe tearmes Presbytery or Eldership, or Coun- cell. Theſe were all in-ſide Controuersers of Doctrine, as Marlorate well noteth out of Brentius, commenting the equity and prudent doing of this Tribune. Who becauſe hee was ignorant of the Iewiſh religion he woulde referre the cauſe of religion to the Councell of them that were the Prelates of religion. ſo that here this councell ſignifieth to haue bene all of thoſe that were teachers of Doctrine, ſo ſuch are or ſhould be the Prelates of religion. But, did God allow of this? If it were all one with that beſore mentioned, Eſdras 10. What may well ſay with Caluine, it was a Lawfull regiment, and approoued of God. But this, Actes 22. was not a Lawfull regiment, nor approoued of God: and therefore it was not the ſame that is mentioned, Eſdras 10. But a degenerate corruption of it. Neither was that in-ſide called eyther or Sanedrin, or Synhedrin, nor any ſuch Greeke name, or any corruption of that name begun among the Iewes in Eſdras time. The Babylo- nians had no dealing with the Grecians. Neither the Iewes, till after the conqueſtes of Alexander the great, who tranſlated the Monarchie to the Grecians, and ſo withal, the ſtate of the Iewes diſperſed in Aſſyria, Media, Perſia, Aegypt, and after in Greece alſo, about the times of the Machabees and after the Bible was tranſlated into Greeke under the Aegyptian king Ptolomeus Philadelphus. And therefore, in all the Canon of the olde Teſtament, there is no mention of this Sanedrin or Synhedrin. But in the Iewes Thalmud and tradition. And yet ſee here, howe our Iſtaſian will run to theſe Jewiſh traditions, and thinke that Chriſte approueth them, and taketh theſe corruptions from the Iewes, and tranſlateth them into his Church, rather than they will ſmit to gather argument, for the Inſtituti- on of theſe Seniors, on neuer ſo light a ſhewe, or inchling or alluſion, or any thing of them. And muſt this alſo goe for good prooſe of them?

But to preuent the offence of this, Caluine ſaith: If any man except, that in the age of Chriſte all thinges, were corrupted and peruerſed, that nothing ought leſſe than that tyranny, to bee accounted the Iudgement of the Church: The anſwere is eaſy, although the manner then were adulterated and peruerſed, notwithstanding Chriſte wordly prayſeth the order, as it was in times paſt deliuered of the Fathers.

The anſwere is not ſo eaſy, as Caluine ſuppoſed, although the order were

The Syne-
dris or San-
hedrin was
not in Eſ-
dras time.

How our
Bre, run to
the corrup-
tions of Iew
iſh traditions
to ſeek out
the grounds
of this co-
ſtitution of
gouerning
Elders.

the Sane-
drin.

were the same, and the difference but in the corruption of the manner.
So what order was this, that Calvin both not say, was ordeined of God,
no; nameth when, where, what, or by whom it was deliuered: but faith-
at large, *a patribus fuerat traditum*, It was deliuered by tradition from the
Fathers.

What shall wee haue the Fathers traditions heere approoued
and praysed, without the manifest Word and Institution of God, for the
ground of them? If the Papistes heare of this, they woulde triumph. And
what can be gathered here on Christes wordes, that hee both prayse any
such order of their Seniorie? I speake not in the displaye of any good
order taken among them, for their better & more orderly Government,
in times of their afflictions after their captivity: but I deny, that this can
be proued out of Christes wordes, that he hath continued, doctored, tran-
slated, or erected by the same or the like order, to bee established among
the Christians.

Christes
wordes im-
pose no tran-
slation of
the Iewes
Sanedrins to
the Christi-
ans.

These wordes intoyce no such thing. This is but Caluines
meere coniecture, and theirs that follow him. And I doe yet more com-
mend these our Brethren the Learned Discourers, that they woulde seth
this order higher, from the Canon of the Scripture, rather than from the
traditions of the fathers: saying: for seeing it was first instituted by god,
for government of his Church in the olde Lawe, as hath beene shewed
before out of Numb. 11.6. Although it was shamefully abused by the
wicked Iewes, our Saniour Christe translateth it into his Church also
in the newe testament. Although they speake heere of a translation, which
they haue not yet proued, no; can ever bee able to proue on this place:
yet if they woulde proue it, heere were somewhat for it, that we are sure
was good, and had god warrant, if they coulde proue the translation of
it into the newe Testament. But when we shall see what that Presbytery
was, which was instituted by God for Government of his Church in the
olde Lawe. Numb. 11. Although we haue somewhat seeme already, (and
that out of Caluine) that it was no such Presbytery as our Brethren pre-
tende, and therefore that was not translated: yet wee shall further and
more fully see, both what that was, and howe farre different, and what
danger consequently followeth on this point, to the state of all Christian
Princes and common-wealthes, if this translation, continuance, or renewing
of that seniory should take place.

Supra Pag.
233.

But (sayth Caluine) where that within a little while after, hee erected
a church, he restored the vse of excommunication, the corruption being
taken away.

What Christe restored that vse of excommunication, which was
used before in the Lawe, is not heere proued, no; yet that there was any
such

such vse of the Lawe for excommunication, as that Christe in these wordes, so much as respected or looked vpon, either the olde vse of the Lawe, or the present corruption of the Iewes, as created either for the one or the other, when he created his Church, as the vse of Excommunication in it.

And this do Caluines olde wordes sufficiently declare. For if hee had no church, when hee spake these wordes, nor referred them, if hee had a Church, to the state thereof at that present (as Caluine sayde before) but that (as he sayth heere) hee created his Church within a little while after, and that then when he so did, hee restored the pure vse of excommunication: then did hee not restore it in this place. And yet, if here he did translate it, and willed it heere to bee established: how is not this the restoring of it?

Notwithstanding (sayth Caluine,) there is no doubt, but that the manner of the Discipline which flourished vnder the kingdome of Christe, succeeded in the place of that old Discipline.

To succede in the place, we denie not. So did baptisme succede in the place of Circumcision. And the Supper of the Lorde in the place of the Passe-over. And the Ministry that wee haue, in the place of the Ministry that they had. And yet are all these farre different, from the translating, continuing, renewing, erecting, restoring, or establishing of those things.

Neither doe wee deny this argument of Caluine. That when as the verye prophane Gentiles helde a shadowishe custome of Excommunicating, it appeareth, this was instilled of GOD, euen from the beginning, into the mindes of men, that if there were any impure and defiled, they shoulde bee put backe from their holy things. It had therefore beene a foule and a shamefull matter for the people of God, to haue beene vtterly ignorant of that discipline, whereof there remayned some steppes among the Gentiles.

This is a good Argument, both from the lesser to the greater, that wee being Gods people, shoulde haue such Discipline as God hath appointed vs to haue: and a greater shame for vs, if we haue it not. But our Question lieth on this, whether GOD haue appointed vs this Discipline, and these Governours of it, which our Brethren pretende: yea, or no.

But, if this were so shamefull among the Iewes, yea, among the Gentiles too, for prophane menne to meddle with their holy things: howe quickly shoulde wee incurr the greatest shame of all, when such as coulde not meddle with the teachinge of the Holy Wordes of GOD, shoulde not onely medle with the teachers of it, and be the controllers of them, and of all their sacred actions:

but

What discipline succeeded in the place of the olde discipline.

Calu. argument from comparison of the Gentiles.

The shame and danger of this newe Sane-drin.

the San-
drin.

but meddle with excommunicating and absolving, the chiefest key and
fozce of the Church: it selfe not shame onely but perill. which if it should
bee in euery parish, what in many Parishes both in the Country and in
the Cities too, it would beate, were too shamefull, yea, too dangerous
for them to punish, or for vs to suffer.

But that (saith Caluine) which was kept vnder the Lawe, Christe hath
transmited or sent ouer to vs: because the reason (or manner) is commo
to vs with the ancient Fathers.

Neither is this proued that Christe hath sent ouer vnto vs, that
which was kept vnder the Lawe, any more in this matter, then in others
which are abrogated, and not sent ouer to vs nor we to them, neither is
the reason (or manner) common to vs with the auncient Fathers, vnder
the lawe, but very greatly different. And though it had some generall com-
munity: yet, that inferreth not so importaunt a specialty. Neither hath
Christe sent vs ouer to the auncient Fathers, any more heerein, than to the
Synagogue then present, nor admonished by any wordes heere expressed
or included, that that order shoulde be holden in his Church, which long
ago was instituted holily vnder the Lawe. All these are but Caluins mere
sayings, without any prouings, other than these aforesayde weakke and
bare reasons, which we haue heard. But since Caluin professeth so much on
the Lawe of Moses, for these Seniors, and our Brethren likewise expre-
ly, both now and before, urge the 11. of Numbers, and other places where
any mention is made of the Jewes Elders, assemblies, and Counsellors:
and still beate vpon the name, that of *synedrion*, was called *Sanedrion*: Let vs
therefore, to see this point euen to the full, since this is the place that must
make vp all the matter, and that the Newe glosse also of Robertus Ste-
phanus following Caluine, concludeth thus: *Tantum illos admonerat*.
Onely hee warned them, that this order must be holden vntil the ende
of the worlde, that wheresouer there shoulde bee a Church, there ought
perpetually to be some (he speaketh of these Seniors) that should haue the
care of the Church: Let vs therefore craue patience here a while, since this
Synedrion and the originall thereof is so straightly urged, to search euen
to the groundes thereof, and see what these Seniors, their assemblies, Sena-
tors, and Counsellors were, and in what thinges their authority moste con-
sisted. Which no doubt (if it shall not seeme tedious) will giue great light
to the whole matter.

Noua glos-
sa Stephani
in Math. 18

Bertramus
de politia
Iudaica.

The 70. El-
ders not
first ordai-
ned. No. 11.

Cornelius Bertramus that writteth of the policie of the Iewes, dedica-
teth the same euen to Beza: maketh (in his 3. Chapter) these 70. Elders,
to haue appertained to the ciuill policy and that God did not then first or-
daine them, Numb. 11. 16. (as our Learned Brethren Discourssers sayd
before, page 20.) but rather continue and confirme them. And in the
first Chapter: Therefore, this kinde of senate, as it consisted of the seni-
ors

ors and Prefects that were more approued, (for they seeme to bee those that already exercised this office in Egypt, as we haue before coniectured) and were appointed to ease the charge of Moses: seemeth to haue had the vnderstanding (or hearing) of the waighy iudgementes, *de Reip. summa ita statuisse*, and to haue so determined of the summe (or principall state of the Common weale: that the same senate had his Prefectes also, *Inmo & summum caput ipsum ad se. Yea*, and his cheef (or supreme) head Moses him-selfe.

Of what
number they
were, & why
those Elders
had that
number.

Some do make the precise number of these to be 71. as though 6. out enery of the 12. tribes, were described: (of whome neuerthelesse, Moses left 1. in the camp,) because the Lorde had commaunded to bring only threescore and ten. Other make it the number of 71. Perhaps, because the number of Iudges should be odde. And to this number, the Hebrues commonly subscribe, which call their Synedrion, by the name of Seventy-one. But these numbers may on this wise bee well reconciled. For, where the Lorde expressly comandeth threescore & ten to be gathered vnto him: it is likely that they were first 70. only. Vnto whome, Moses being added, to moderate the assēbly: it made vp 71. But the high preest that was to answere out of the Lawe made vp 72. &c.

And in the ninth chapter, writing againe of their ciuill policie, after their possession of the lands, from Iosues time, vntill their exile into Babilon: It is certain (saith he) that the Hebrues being now sent in-to the possession of the land of Chanaan: kept not only those things, the vse whereof they had of Moses receiued, together with the precepts: but they reuoked those also into practise, whereof they had the precepts only, but no vse, by reason of the hindrance of the wilderness. The preceptes that seeme to pertain to that policy, are conteyned Deut 16. ver. 18. 19. & 20. And in the whole 17. 18. & 19. chapt. and in certain places of Exod. and of Numb. Yea, and of Leuiticus it selfe also.

The precept
& the practice
of this
Seniory.

Therefore, they so draue their policy to those chapters: that every ci- ty shoulde haue her Seniors, (or her Senate) consisting of Chilliarkes, or cheefe of Thousandes, Centurions, (or cheefe of hundrethes) Quinquagenariens, (or cheefe of fifties) and Decurions or cheefe of tennes. Iosephus in his fourth booke of the Iewes antiquities, chapter 6. prescribeth the number of these Iudges to bee seuen, because, perhappes hee regarded his owne time. Certayne Thalmudistes as they deuide the inferior iudgementes into matters pecuniary, (or perteyning to pryfes) and capitall (or matters of life and death): ouer the pecuniarie, they place three Iudges, ouer capitall, three and twenty.

The Leuites
with their
offices.

Iosephus in the same place, ascribeth to that seuenfold number of Iudges duos *Ministros*, two Ministers, being Leuites, that is to say, such preestes as wee haue described.

the Jewes
Elders.

The mat-
ters wherein
the Elders
& gover-
ners dealt.

*Leuitati-
ons.

The vniuer-
fall assem-
bly of the
Tribes and
families.

And verily, out of those things that were done of Dauid and Iosaphat, in restoring the iudgements, it is likely, that the Leuites sat with the Iudges. But of their number it is not certaine, except out of those traditions of the Thalmudistes, we shall say that it seemeth, there were 3. Leuites, which so did first of all take notice of the pecuniary causes: or certainly, 3. Leuites, with some one of the seniors or Elders of that place or city, which so excelled among the other, that hee was called, *Sen Prator*, the captaine or Maior. And these afterward being ioyned to 30. seniors determined of capitall causes.

Certainely, out of the 4. chap. of the book of Ruth, ver. 3. Ther seem mo Elders than 7. When as Boas is sayde, to haue taken 10. of the Elders of the City of Bethlehem, that shold take notice of the cause of redeeming, and of the state *of the husbandes brother.

It is cleare out of controuersie, that of euery city the Iudges municipall (or men capable of offices, as the freemen or Burgessees) as they are called the Elders, they were the Chiliarkes, the Centurions, the Quinquagenariens (or Fiftinaries) and the Decurions (or Deciniers) so many as there could be in euery city, inso much, that also out of them, certain Leuites were taken, to be their Prefectes. If not, they were called for out of the next city assigned to the Leuites.

It is euident ynough that euery tribe had their owne cheefe and principall captaine which in his owne city was also of the Chiliarkes.

Moreouer, in the whole, and out of the whole people, there was a cheefe Senate that consisted of 70. Elders, being so elected, as the reason of the time coulde beare it. For before the carying away of the 10. Tribes, it is likely that they were chosen of the families of those 70. that came downe out of Cananie into Egypt, and of those families that were substituted in their steedes, as in his place we haue sayde. Besides these, (as the matter required) the fathers of the houses of all the Tribes came together at solemne meetings.

Thus first we see, howe Bertram beere both summarily describe, all the sortes of Seniors and Elders that were in Israell, and all their senates and assemblies. Not onely those that were inferiour in euery of the Cities & principall Families, and in all the generall Tribes among them: but also in generall of all the whole Realme and State, especially that of the Three-score and ten Elders, that were chosen out of euery Tribe as a cheefe standing senate ouer all the other, and in what matters, not onely, not so much Ecclesiasticall, as ciuill and politickall, they had to deal with all, euen from the first Institution of them, and while these senates and seniors were in their perfectest estate. Which estate of theirs, Caluyn & our Learned Bpeshen here affirme, was restored, translated, renewed, and ordeined by Christe, to be continued in his church to the worldes end

end, as it was, before it was afterward corrupted by the Iewes. All which the Iewes
senates and seniors, or any of them, but chiefly of all the other (which our
W3. urge chiefly, & indeede it was the chiefe) if they or it were restored, or
translated, or renewed among vs: how should not forthwith all the State, not
only of the church, but of the whole common weal be clean altered? & so (of
like consequence) all other parts of Christendom. Now to proue that these
senates had this authority. Bertram proceedeth to the practice of it.

To returne therefore to the times of Iosue, Iosue seemeth (out of
those things, that are written, Ios. 13. 2. & 14. 1.) to haue very well ap-
pointed the iudgements, according to the prescription of Moses Lawe.
For, there it is created on the solempne meetinges. First, all the Tribes of
the Israelites, or all the Israelites, that is to say, the Fathers of the house-
holders of all the tribes, that were enfranchised with the right of the Ci-
ty, or also were Citizens: are set downe. Then, the Elders, that is, the 70.
afterwards, the heads of Israel, that is, of the thirteene Tribes, 13. cheefe
capteynes. Last of al the Iudges and Prefects, that is, the ordinary iudges
of euery city. Which consisted of the Chilliarkes, the centurions, the fisti-
niers, and Prefects of ech city.

After the death of Iosue, this ciuill policy seemeth to haue continu-
ed, especially during the time that those seniors or Elders did suruiue,
which had seene the workes of God in the wilderness, of whose num-
ber Phinees seemeth to haue bene one, in whose age the battell was
waged against the Beniamites. In his time therefore, all the Tribes of
Israel are sayde to haue come together vnto Mitspa, that the cheefe ci-
zens beeing before warned and assembled to the Synagoga, that is, to
the army or vniuersall assembly of the citizens, concluded to giue bat-
tell to the Beniamites, and had determined the same, and had promised
by a solempne othe, that they woulde not giue in marriage their Daugh-
ters to the Beniamites. All the selfe same citizens deale about the resto-
ring of the Tribe of Benjamin.

But *חזקיהו* *Gedab*, that is, all the Chilliarches, centurions, Fistinaries,
Decurions, and Prefects, decree the Warre agaynst the Iabesites, and to
that viage, (or exployte) they sende 12000. souldiers. But the seniors
or Elders, that is, the other *חזקיהו* *Gedab*. To witte, the seuentie, at the be-
ginning in the battell, giue the counsell of catching the Virgines of the
Siloites. But, that the seuentie Elders are signified by that assembly: It ap-
peareth thereby, in that they tooke vpon them to pacify the Siloites, if
at any time the Siloites shoulde before them appeach the Beniamites
for that rapte (or catching of their Virgins).

This therefore seemeth to be the processe of that story, so far as serueth
to our purpose. The Leuite sent the twelue peeces of his secondary

the Iewes
Elders.

wife (or wife then permitted of the second sort, other wife, then called a concubine) into all the coastes and regions or cities of the twelve tribes. The seniors or Iudges, that is, the Chiliarkes, centurions, Fiftinarians, and decurions of euery tribe, and so of euery city, call a counsell about this matter, among their citizens and kinreds. By whose agreement an vniuersall (or generall counsell is indicted) at Mitspa, to the which all the tribes of Israell, which are there called the Angles or corners of the people, that is to say the provinces or tribes, &c. (Except the Iabesites) make apparance. The Prouinces therefore of the Israelites, which otherwise are called Tribes, are present at the *חזק* Caal, that is, the armie (congregation) or vniuersall Concion of Gods people, to the number of 400000. In that vniuersall concion (or calling together) the Leuite declareth the matter. The matter being hearde, the people decree a message to be sent to all the families and villages of the Beniamites, to deliuer vp the authors of that wicked fact. The Beniamites doe rather prepare themselves to battell. The Israelites take an othe of not giuing their daughters in marriage to the Beniamites, and doe thus order the battayle towards, that by lot out of ten thousande, they chose one Chiliarke (or bande of a thousandes) and out of a thousande, a hundred: and out of a hundred, tenne. To take the care of vittayling the campe. They aske counsell of God at Silo, what tribe shoulde fight first. The Lorde answereth, the tribe of Iudah shall doe this. The battayle being ended: the people come together agayne before the Lorde. They repent them of their oath. The army being mustered, it is founde that none of the Iabesites was among them in the Beniamites Warre. *חזק* Gnedah, that is, the assembly, to wit, the Chiliarks, centurions, &c. decreeth Warre against the Iabesites, and against them they send 12000. men: They return conquerors, and bring 400. Virgins of the Iabesites. But when they sufficed not the Beniamites: The people do more repent them of the Tribe destroyed. At the selfe same time, the seuentie (Elders) doe decree, the catching of the Siloites Virgins. For, there is no likelihoode, that the Chiliarkes, centurions, &c. of the Siloites, if they had beene present, woulde haue suffered this decree.

At the end of that history is annexed vnder it, that therefore these things hapned thus, because there was no *מלך*, that is, no king whome the Israelites shoulde reuerence, and to whome (being eyther priuately or publikely offered iniury) they should flee. But by the name of a King, he vnderstandeth euery such Gouvernor and Duke (or guide) as Moses was, such an one also as was Iosue: to conclide, such as were the Iudges, that were afterwarde raised vp. And it is taken in that sense, Deut. 33. 5. The scripture therefore woulde shewe, that there was at those times

The necessity
of a
king, or one
cheefe Go
uernour.

no guide, that should gouerne all the Hebrues, and restrayne them into order, and admonish them of their duety, as Moses and Iosue had done, and whome all the Hebrues would heare, and obey: Finally, that should so holde all the tribes in their dutifulnes, that he should execute reuenge on violence publicly committed, and punish both whoredomes and Idolatries. Whereupon it came to passe that rather every tribe, yea and every of the Cities also, and besides that, every priuate person committed every where many things that were horrible to be spoken of, which were not publicly reuenged. For that most beautifull face of the holy common weale, which shined in the times of Moses and Iosue, was for the moste part so decayed; that notwithstanding, it was not vtterly extinguished. For there remayned in every City their owne Iudges and Elders, to witte, the Chiliarkes, the Centurions, &c. As appeareth, Iudg. 9. 6. Where mention is made. *קל בעלי נאם ה כל בית בלר* *Cal Beale Bethmillo* Of all the Lordes (in French *seigneurs*) & as our Br. call these Elders or seniors, gouernors (or as it were Lordings) of Sichem & of the family or kindred of Millo, that is, of the Princes of the cities that gouerned the same, and of the whole assembly of the Citizens of the Sichemites: (for so I interpret *בית מילו* Beth Millo) and out of the tenth chap. ver. 18. where it is said, the whol people, that is, all the citizens & heads of the families of Gilead it selfe, together also with the princes of Gilead, said every one to his neighbor, &c. And in the 11. ch. v. 8. The selfe same princes are called the Seniors or Elders of Gilead. As also ch. 8. 14. The same to be called the princes of the Succothites. And these things are also better apparat out of Rut. 4. These kind of princes or Eld. did so flatter the people, that they pretermitted many things pertaining to their office, which sufficiently appeareth by the whole history of the Iudges. Whereupon is manifest, that the Lorde was so offended with the peoples Idolatries, that he often admonished the people by the prophets, & at length corrected them also by the Chananites.

The begin-
ning of
these elders
corruption.

The Elders
flattery of
the people.

Thus writeth Bertram euen of the first state of all these gouerning seniors, and of all their senates and assemblies, immediatly after Moses and Iosues time, and in the time of Phinces that was lining, euen when that was done, which our B. yet. these Learned Discourfers cite out of Num. 11 16. for the Institution of the seniors & Sanedrin, that they would bring in to rule now ouer vs, and say: That our sauiour Christ in that word (Congregation, *Dis ecclesia*) alludeth, vnto the assembly of Elders that was among the Jewes which they called (but corruptly) of a Greeke worde Synedrion, which signifieth a counsell or consistory, sanhedrin, which had the hearing and determining of all weighty and difficult matters among the Jewes, the like wherof, he willed to be established in his church for administration of government. For, seeing it was first instituted by

God, for government of his church in the old Law, as hath bin shewed before out of Num. 11:16. Although it was shamefully abused by the wicked Iewes, our Sauour Christe translateth it into his Church in the new Testament. Here was indeed some corruptiō in some of those officers that flattered the people: but, the orders and the offices, remaining as yet intire. This then is the state of government, that in plain & expresse terms, our Brethren would so sayne haue vs, and all the Church of Christe reduced vnto. So that vnder a name and colour, (other-where) of Eccl. Seniors we may heere moſte euidently ſee, what Deciniers, what Fiftinaries, what Centurions, what Chiliarkes, these Tetrarkes would be: yea, which is farre aboue all this, (if they would be like the Seniory of the 70. what principalitie they aspire vnto, and in what matters of weight and government, those gouernors would gouern like Princes, hauing little common-weales of their owne in euery town, city or prouince. And might not this full quickly breed as horrible factes, and soule a stirre, as was heere betwene the Beniamites and the Israelites? If they reply, it would be not so, hauing a generall Gouerneur, which the Israelites did then want: And what? would they haue Iudges also (as they had) to help this inconueniēce because Caluine and Danaus would not haue the Iurisdicions of Magistrates go by inheritance: but by election? And this Bertrame (that liketh these auncient Iudges to Dictators) after he hath shewed howe those Iudges also did degenerate, and that when the people called for a King: he sayth, that Samuell taking it grieuously referred it to the Lorde: who comforted his prophet, and bids him diswade the people from this purpose, *Proposito Regis iure plane tyrannico*. Laying foorth the right or Lawe of a King playne tyrannicall. Thus doth Bertram also esteeme, not of the abuse, but of the Lawe or right of a King: & all, to recommend vnto vs, that first policy and Government of the Iewes.

Nowe, whereas Bertram here mentioneth that the Prouinces & tribes came together, *ad hanc*, that is, to the assembly, which he calleth againe *Sens Concionem vniuersale populi Dei*, The Congregation or Concion vniuersall of Gods people, which was of 400000: in which generall Concion the Leuite made his complaint to the people of his injury: of this Concion let vs see also, what Carolus Sigonius writeth. Who although he be other wise an aduersarie, (& therfore not of credit or authority in our con- trouersies) yet in this matter not litigious betwē them & vs: and he both commended, and his promise of this argument expected by this Bertram: let vs at least wise see him so far forth, as he truly & clearly gathereth his collections out of the holy scriptures, or out of the testimonies of other ancient & vnsuspected authoꝛs, wherein we cannot iustly except against him. In his booke *De rep. Hebraicum*, li. 6. c. 2. *de consiliis* he saith: Counsels the I cal those assemblies, that chiefly decreed those things, which contained the

Our Brethr.
defacing the
state of a
king.

Carolus Si-
gonius de
rep. Hebra-
orum lib. 6.
Cap. 2.

the state of the whole commonweal, as the war, the peace, the victuals, the bounds, the institutio of laws, the creatio of magistrates, & such things as are of that sort. The which is nothing else but to dispute of a singular profit, that could not be comprehended in the lawe. But these Councils, as in other commonweales, so also in that of the Iewes, were two. For either they were entred into of all in common: or seperatly of a few, and those of such as were the auncienter in yeares. If they were of all, they called it *Concionem* a Congregation, or calling together of the people. If they were of part, they called it a Senate. And this also seemeth Dauid to haue vnderstood in the Psalmes. For treating of the Prayses of God, that ought to be celebrated in al and of all assemblies: poetically he maketh mention, both of the concion, and of the Senate. As when he saith: *I will praise thee O Lord with my whole heart, in the Councell of the righteous, and in the Congregation.* And in another place, *Let them extoll him in the Church (or Congregation) of the people, and prayse him in the choyce of the Elders.* Again, *I haue hated the Church of the asalignant, with the wicked I will not sit.* For the concion, he sayde, the congregation, in Greeke *ekklesia*, synagogue, and church: for the senate, councell, or *senatus*. Senate or consistory, and chair of seniors. He would also haue adioyned a thirde, if the vse of his commonweale which he looked vpon had permitted.

The Iewes
Councels

By which it manifestly appeareth, that these two being thus distinguished, and so different the one from the other: and the name of *Ecclesia* church or congregation, beeing taken for the one, that is to say, for the concion or gathering together of the multitude, cleane different from the other, that is to say, from the senate or consistory of the Elders: It is moste euident, that if in these wordes of Christe, *Disce Ecclesia*, tell the church hee alluded eyther to the auncient or to the present state of the Iewes order: that he ment not any senate, consistory, or councell of seniors, but a concion, a congregation, or calling together of the whole multitude of the people.

Notwithstanding, though this so cleare a reason, (the distinction beeing also confirmed by Bertram) might seeme sufficient to cut off all Caluines interpretation, and those that followe him, applying the se wordes cleane contrary, not to the congregation, but to the Iewes Seniors: yet let vs proceed further with sigonius for our further vnderstanding of both these councels. Moreouer (saith he) c. 3. The concion of the people in the holy scripture: is comonly expounded by 2. terms, *Synagoga & ecclesia*, Synagog & church, as in the places right now alleaged, it is known. For as yet, there was not that difference betwene the synagog & the church, which hath come between the, since the gospel deliuered by Christ. But as there were 3. (as it were) common weales of the Iewes (euen as I haue declared from the beginning,) of the whole people, of euery one of the Tribes, and of

Three states
of the Iewes
& their 3.
kinds of
Concions.

the Jewes
Senates. every one of the cities in euery tribe: so were there 3. Concions of the people. One, wherein all the tribes of Israel, another, whereunto all the families of one tribe, the thirde, whereunto all the men of euery citie came together. And of this last (except we shall yet restrain it narrower, to all the multitude of euery synagogue in euery citie) is this Ecclesia, Church, Concion or Congregation whereof Christe speaketh to bee understoode, if it shoulde be referred to the Jewes state and orders. Now after Sigonius hath produced this by manifold testimonies out of the scriptures, hee cometh to the fourth Chapter, concerning the Senate saying:

Three kinde
of the Iewes
Senates. Having expounded the Concion, wee haue to speake of the Senate. But this also the Hebrewes had, and that, (as the people) three-folde. One whereunto the Senators of all the people came together: another, vnto the which, they that were of euery one of the tribes: the thirde, they that were of euery one of the Cities. The Senate of the whole people was ordeyned by God, of threescore and ten men, which in age excelled others in all Israell. For so he sayde, Num. 11. Gather together to mee threescore and ten of the seniors of Israell, whome thou knowest that they bee the elders of the people, and the scribes, and thou shalt bring them vnto the doore of the Tabernacle of the couenant, and thou shalt make them stande there with thee, &c. to beare the burthen of the people and that thou onely be not burthened. The Grecians therefore called the men that were of this order, a Senate, ancients, Seniors, and Senators: the Councell they called *Bulen*, the Councell place *Bulerium*, the men *Buleras*, as yee woulde say, a Counsell, a councell house, and counsellors.

Our Br. will
be Seniors
of the high-
est sort. Here (Lo) is the place that our Br. in this their Learned Discourse haue now the second time moued for their Seniors: that our Sauour Christe hath translated the Senate of this senjory into his church, in the newe Testament, althogh it was shamefully abused by the wicked Iewes. This Senjory indeed of these 70. was instituted of God, for the Gouernment of his Church in the olde Law. With therefore this is the place chiefly pretended for the order and authority of the Gouernors in the newe Testament, the abuses of the Iewes being onely abolished: let vs not only looke to the Iewes corruptions and abuses, but to the institution of God, and to the good vse thereof in the olde Lawe, that our brethren say, is here passed ouer in the new Testament and translated vnto vs to be perpetually vsed in euery congregation.

And here I like better of our Br. wit. (that they would chose to be Seniors of the best and highest Senate, not of the mean or lowest) than of their wisdom: not soe seeing how this can not agree to euery Parish, except euery parish should be made a kingdom. But why not: as he said:

si ius violandum est, regni causa est violandum. They must needs be like the 70. Elders assistant to Moses, the other inferior Elders will not serue them.

But these (saith Sigonius chap. 3.) late by the chiefe Prince of the Common-weale in the Metropolitane Citie, and being of him admitted, together with the Princes of the people, they entred into the Counsels, of the summe (or chiefe state) of the affaires. Whereupon Iosephus reporteth that, out of the Lawe: Lett the King doo nothing without the sentence of the Bishop, and of the Senators. Of these Councells, there are these testimonies: in the 5. of Deut. Moses saith: *All ye, the Princes of the Tribes and the Seniors came to me.* And in the 27. Moses and the Seniors commaunded the people, saying: *Keepe all the commaundments that I commaund you.* Also Iosue, 23. *Iosue called all Israel their Seniors, their Princes, their Iudges, and their Scribes.* From thence, vnder the Iudges, chap. 21. the Seniors or Elders decreed, that the Beniamites shoulde catch the virgines of the siloites to be their wiues. Then vnder Salomon in the 7. chap. of the 3. booke of the Kings: *All the Elders of Israel were gathered to the King Salomon in Ierusalem.* And in the 1. ch. of 2. Chr. *Ezekias the King entred into counsell with the Elders, concerning the stopping the heads of the foun- taines.* And albeit, the kingdome being deuided, the Senate of the Iewes was chosen out of the onelic Tribe of Iuda and of Benjamin: neuerthe- lesse the number of the 70. Elders was preserued. For Ezechiel in the 8. chap. said: *And the threescore and tenne men of the Elders of Israel, when notwithstanding in the Age of Ezechiel the 10. Tribes of Israel were in Assyria.* And Ieremie in the 19. named the Elders of the people, *Take an earthen bottell of the Elders of the people and of the Priests.*

The Elders
in the time
of the kngs.

Neither onelic did this Senate flourish while the kingdome stooode: but also the kingdome being ouerthrowen, after the Iewes returne out of the captiuitie of Babylon, the same was restored. For in the 1. of E. say it is written: *I will restore thy Iudges and thy Counsellours as in the auncient time.* And in the 10. of Esdras (which place we haue hearde cited by Danæus,) *Euerie one that shal not come within three daies, according to the counsell of the Princes and of the Elders: all his substance shal be forfeited.* And the 12. of the first of the Machabees: *Jonathas the high Priest of the Nation, and the Elders, and the residue of the people of the Iewes.* And in the first of the 2. booke: *The people that is at Ierusalem, and the Senate, and Iudas to Aristobulus the Maister of King Ptolomies, sendeth greeting.* And in the 11. King Antiochus to the Senate of the Iewes, and to the other Iewes. And in the 14. To Simon the Bishop and to the Seniors, and to the whole people. And Saint Luke 22. *The Seniors of the people: being called in Greeke, the Presbyterie (or Elderhippe) of the people.* Iosephus also sheweth, that in last times of the Citie, Florus the Procurator of Iurie calling vnto him the

The Elders
since the
captiui tie.

The Kinges
authority
besides the
Senate.

the Princes of the Senatours; and the Senatours, and the Senate, he said that he woulde depart out of the Citie. And hee addeth, that with the Temple the Court also was set on fire, which Court he calleth, *Bulencurion*, the Counsell-house. But although this Senate for consultation sake remained alwaies: notwithstanding we haue to vnderstande, that the Kings which haue had the Common-weale in their power, were not thrall vnto the Lawes, although they made Decrees without the authoritie of the Senate, as those that were in chiefeest authoritie, not such as God had prescribed, but such as their selues wished.

Moreouer, that the Tribes had euerie one their Senatours, different from those that were the Senatours of the Common-people, it is more probable by coniecture, than certaine by authoritie: For although it be written in the 20. chap. of the 4. booke of the Kinges, *All the Seniors of Iuda and Ierusalem were gathered together to the King Iosias*: and in the 30. of the first booke, *Dauid sent giftes of the Prayer, to the Seniors of Iuda his neighbours*: and 19. of Hieremie, God said, *I will destroy the Counsell of Iuda*: notwithstanding it may bee, that they that were the Seniors of Iuda were all one with the Seniors of the people. But without doubt, euerie one of the Cities had gotten their Senatours, separate from those whome we haue spoken of. Whereupon are these speeches, *All the Seniors of Iuda and Hierusalem, were gathered together to the King Iosias*. And Iosephus lib. 2. The Seniors of Ierusalem tooke it grieuouſlie, that the brother of Iaddi the Bishop, married a straunger. And Iudges 11. the Seniors of Galaad proceeded to take Iephthe for their aide, & said vnto him; *Come and bee our Prince*. And in the 8. *Hee tooke a childe of the men of Sucoth, and asked of him the names of the Princes and Seniors of Sucoth*. And Ruth 4. Boox taking tenne men of the Seniors of the Citie of Bethleem said vnto them, &c.

Thus both Sigonius deuide the Seniors into three sortes; The Seniors of all the people, the Seniors of euerie Tribe, and the Seniors of euerie Citie. And if Christe had meant anie of these Seniors, it is farre more likelie, that he shoulde haue meant this last sort, if not some yet of lower degre than these, of euerie Synagogue of the Citie, than the highest of all, that sate with the Prince in Counsell, and had the consultation of all the summe and principall points of all the Churches & Common-weales affaires: which were the manifest endangering of her Maiesties estate, and the cleane altering of all the Common-weale.

Cap. 5.

In the next Chapter Sigonius proceedeth to their Iudgements, saying cap. 5. We haue spoken of the Counsells, in which chiefeſlie the Cities profite is disputed vpon. After which we haue to speake of the Iudgements, wherein the singular (or particular) equitie is defined, that could not

not either be provided for, or prescribed by the Lawe. But these iudgements, the Greeke Interpreters of the Bible, haue now and then translated them *αἰμα*, now and then *δίκαια*, to wit, respecting the double force it selfe of Iudgements: in which condemning and acquiting is contained, which by these two wordes Iudgement and Iustice or iustification they expressed, as we haue shewed before.

Furthermore, among the Hebrues there were two Tribunall seates, of the Iudgements, the one in euerie of the Cities called *synedron*, the other chiefelie at Hierusalem named *synedron*, which the Latine Interpreter translated Iudgement and Counsell. Whereupon in S. Mathew, Christe saith; *Euerie one that is angrie with his brother, shall be guiltie of Iudgement. But he that shall say Racha, shall be guiltie of a Counsell.* But that the Iudgement was an other thing from the Counsell: David in the first Psalm sheweth, when hee saide: *Therefore the wicked shall not arise agayne in Iudgement, neither the sinners in the counsell of the righteous.*

The Synedron at Ierusalem.

And here commeth in our *synedron* corruptlie called Sanedrin, that Caluine and our Brethren applie Christes wordes unto. Which Synedron was the Iudiciall Consistorie of the seuentie Elders, that with the Prince as Counsellors, had the gouernment of all the policie of the Iewes. But because the other called *synedron*, was the Iudgement of euerie Citie: if Christe had meant to haue alluded to the Iewes orders, and to haue translated and established the same or the like in euery Congregation among the Christians: is it not more likelie of the twaine, he would haue taken that which was the Iudgement of euerie Citie: than the *synedron*, which was onelie in Ierusalem the head Citie, a chiefe Iudgement to ouer rule all the other.

But yet for our further resolution, let it not be tedious to heare also Sigonius testimonies at large, for both these Iudgements of these Seniors. Let vs first (saith he, chap. 6. treatise of the Iudgements of the Cities, and then of the Counsell of Ierusalem, when they were instituted and confirmed, who they were that entred into them, who were Gouvernours of them, where they came together, and to conclude, in what order they tooke notice of the causes. I say therefore, that the Iudges of the Cities with their Princes, which in Greeke were called *πολιτευται*, introducers, informers, or teachers of the writings, or of the Lawe written, (as we might call them Masters of the Rolles, which were after called Scribes) were instituted of Moses in the Wildernesse, first by the authoritie of Iethro his Father in lawe, and afterward by commaundement of God.

What elders the Iudges of the cities were.

For when Moses the first yeere in the Wildernesse sate to heare causes, hee was warned by Iethro his Father in lawe that he should spare that

What prin-
ces the El-
ders were,
inferior to
the Syn-
dris Elders.

that labour, and appoint wise men, skilfull and prudent, to iudge in his steede, and reserue to himselfe onelie the vnderstanding of matters that were of more importance. He therfore apppointed them the Princes (of whome after shall be spoken) Tribunes, Centurions, Gouernors of fiftie, Gouernors of ten, or as the Greeke setteth them out, Chiliarks, Hecatontarks, Pentecontarks, Decadarks, to bee introducers of the causes to the Iudges, or preferred them to be Grammatosagogeos, the Chancelors, or the Primitories, or the enterers in writing of the actions. Exod. 18. *And choosing valiant men out of all Israel, he appointed them Princes of the people, Tribunes and Centurions, and Captaines ouer fiftie, and Captaines ouer ten, which should iudge the people at all times. Wherefore, after the 40. yeare, rehearsing to the people the actes that he had done, he al- leadgeth in the first of Deuteronomie, I said vnto you, I am not able alone to sustaine your busineses, and burden, and brawlings, giue ye out of your selues, wise men and skilfull, and whose conuersation is approued in your Tribes, that I might place them to be Princes. Then ye answered me; It is a good thing that thou wilt doe. And I tooke wise men, and noble out of your Tribes, and appointed them to be Princes, Tribunes and Centurions, and Rulers ouer fiftie, and Rulers of tenne, which should teach you all things. And I commaunded them saying: Heare ye them, and iudge ye that which is righteous, whether he be a citiZen, or bee bee a stranger, let there be no difference of persons. Ye shall as well heare the small as the great, neither shall ye accept the person of anie whosoeuer, because it is the iudgement of God. But if anie thing shall seeme difficult vnto you, referre that to me, and I will heare it. But the Græcians haue it more plaine and more apte to vnfolde the manner of these Iudgements: And I appointed them to rule ouer you Chiliarkes, (or Rulers of thousands): Hecatontarks, (or Rulers of hundreds): Pentecontarks, (Quinquagenariens or Rulers of fiftie): Duacharks, or Rulers of tenne): and Grammatosagogists, (or the enterers in writing, or inrollers of the pleas,) vnto your Iudges. For in steede of that which the latine interpreter translateth, which should teach you all things; the greeke rehearseth it, μαθητευται, to the informers in writing vnto your Iudges (the text it selfe is, and Gouernors to your tribes. Afterward the law of God came hereunto, wherein concerning these iudges it was enacted chap. 16, in these wordes, Thou shalt ordeine vnto thee, Iudges and Maisters in all thy Cities, which the Lorde God shall giue to thee, according to the Tribes. And they shall iudge the people with righteous iudgements, neither shall they wrest the iudgement, neither shall they acknowledge the person of anie, neither shall they take gifts.*

And in this place for Maisters, the Greeke setteth out, Grammatosagogeos, the informers in writing (or of the Lawe written. This Law Iosephus so rehearseth, that he sheweth, the Iudges were also chosen by lot: Let those also which by lotte haue come forth to iudge, be in chiefest honor

in the cities, & let no reprimands be spoken in their presence. Let the iudges haue the right of pronouncing that which they thinke, except that anie shall shew that they haue receiued rewards to iudge, or shall alleadge anie other cause of wrong iudgement.

But as Moses ordained them, so afterward king Iosaphat confirmed them in the kingdome of Iuda, as is declared in the 19. Chap. of the second booke of Chronicles, *Hee ordained Iudges of the lande, in all the defended Cities throughout all places. And commaunding the Iudges, hee sayde: Take heede what yee doo, for yee exercise not the iudgement of man, but of the Lorde. And whatsoeuer you shall iudge, shall redound vpon your selues. Let the feare of the Lorde bee with you, and doo all thinges with diligence. For our Lord G O D there is no iniquitie, nor accepting of persons, nor desire of rewards.*

The Elders
in the time
of Iosaphat

Afterthis, the iudgements beeing disturbed in the lande of Babylon, the Iewes when they returned into their Countrey, as they did other matters, so they restored these. Which thing that it shoulde come to passe, Esaie Chap. had forewarned, when as hee vttered these speeches of God: *And I will restore thy Iudges as they were before.* And after that, the king Artaxerxes commaunded that it should be so done. For so he wrote in the sixt of Esdras: *Ordeine thou Iudges and Scribes, that they might iudge all the people.* For he called them Scribes, whome wee haue named Grammatistsagogeos, the informers of the writings or written Lawe. Wherevpon (that they were restored) the Psalmist reioyced (as saith Saint Athanasius) which when the citie of Ierusalem was reedified, and the iudgements restored, euen as it was foretolde of the Lorde, breaking forth for ioy, he song in the Psalme. 121. *I was gladd in those things that were spoken to me, wee will goe into the house of the Lorde, our feete standing in thy Courts O Hierusalem. Ierusalem which is build as a Citie, whose participation is in it selfe. For whether the Tribes ascended, The Tribes of the Lorde the testimonie of Israel, to confesse the name of the Lorde, because they set the seates therein in iudgement, or, into iudgement, as the Greeke hath it, the seates vpon the house of David.* And so afterwarde euen vntill the laste times of the Iewes.

These Elderships restored after the captiuitie.

But these Iudges seeme to haue bene chosen out of the bodie of the Senators of euerie citie. Euen as from the first times also among the Romanes, the iudgements were executed of the Senators. The Lawe it selfe in many places teacheth it. Deut. 19. *If the smiter shall flie into one of the foresayde Cities, the Senate of that Citie shall sende and take him out of the place of refuge.* And in 21. *When a corps is founde, and the slaier shall not be knowne, the Senate of the Citie shall go out and measure from that place, &c.* Wherevpon Ruth 4. Boock taking ten men of the Seniors of the Citie of Bethleem, sayd vnto them: *Sit yee heere and be witnesses. The people that was in the gates, and the Seniors answered, we are witnesses, and before them hee tooke the possession of Elimelech.*

From whence the Syne-drian Elders wer chosen.

melech. Moreover Philo in lib. de Indice. gathereth out of the Law four conditions of good Iudges, &c. Furthermore, that the Iudgements were exercised in the gate of the Cities, that was called the gate of Iudgement: the Lawe, Deuteronomi. 21. declareth, &c. and 25. and also Iosue 8, &c. and Ruth 4, &c. Prouerbes 22. and 31. and Psalme 126. &c.

These Iudgements were made in this manner. Hee that desired to commence an action against another, resorted to one of the Princes of the Iudges, which were called Grammato-isagoge, the Scribes, or informers of the writtes or writings, and shewed forth his cause, and requested of him that hee would bring it in vnto the Iudges. But if he receined the controuersy (for hee might also reiect it) hee brought in the same at a day appoynted before the Iudges. Whereupon he receined the name (*Introduktoris*) of an introducer, &c. But the Thalmudistes haue shewed that the matter was handled on this wise: They that demaunded the Lawe, came to the Iudges of their Citie: who, if they heard them not, they went to them of the next Citie. But and if so bee, that neither yet they hearkened vnto them: then they went vnto the Iudges of Hierusalem, which sate in two gates. After whom, from them, if that yet they obtained not their purpose, they fledde to the Councill, the which they called Sanhedrin. Their wordes (such as are rehearsed by Petrus Galatinus, a man in time past an Hebrue) are these.

Petrus Galatinus of the proesse in the courtes of iudgment.

In the beginning there was no controuersie in Israel, but the house of the Iudgement of the threescore and tenne Iudges, sate in diuers places. For one of the houses sate in the gate of the Mount, that is, of the Temple: but another in the gate of the Porch. As for the other houses of the three and twentie Iudges, sate in euerie of the Cities of Israel. But when anie thing was to be demaunded, it was demaunded of the house of Iudgement, which was in the selfe same Citie. If they heard it, *Dicbant*, they declared it (or gaue sentence thereon): but if not, they came to that order that was in the next Citie. Who if they heard it: they declared it vnto them (or gaue sentence). If not, they went to that order which was in the gate of the Porche of the Lordes house, and saide, *Sic exposui, & sic feci mei exposuerunt: sic docui, & sic feci mei docuerunt*. Thus haue I shewed it, and thus haue my fellowes shewed it: thus haue I taught, and thus haue my fellowes taught it. Who if they heard it: they declared it vnto them. If not, then both these and those went to the Consistorie Gazith, wherein the Sanedrin sate from the morning till the euening. But in the Sabbathes and first daies they sate in the wall.

Thus

Thus farre the Thalmudistes. And thus farre also Sigonius, for the iudgements of the Seniors in euerie Citie. Whereby againe wee perceiue the authoritie that these Seniors had. The next and seventh chapter is all of all this Senat, that Caluine and our Brethren say, Christ alluded vnto, and hath translated vnto vs.

But the Consistorie Gazith (saith Sigonius) which the Græcians haue named *synagoga*, and Chayre, the Latines Councell, the Thalmudists Sanhedrin, was the ample (or honourable) Tribunall (or iudgement seate) of all the Iudges, both in number and in dignitie, in that Citie which the Lorde hath chosen and decreed, to be the head both of holinesse and of the Empire, that is, first in Silo, and afterward at Ierusalem, or else, first in the Tribe of Ephraim, and afterwarde in the Tribe of Iuda.

In that Councell it was established, that those things which could not bee defined of the Iudges of euerie of their Cities, varying in their sentences concerning the Lawe, or concerning the fact, shoulde in conclusion be referred heerevnto.

But now being about to treat of this Tribunall, I will first shew forth all those things, that are declared of the Thalmudists. And then I will adde, what I my selfe haue founde by reading in the holie Writers. Thus therefore haue they in diuers places.

In the time of Moses by the commaundement of God, seuentie Elders of auncient yeeres and tried in knowledge were chosen out, which shoulde bee Coadiutors of Moses himselfe, in the gouernment of the people, vnto whome it pertained both to declare all the difficulties of the Lawe, and to define them, and also in weightie matters and harde causes to giue iudgement. Of whome is written, that in the Deuteronomie: *If thou shalt perceiue that a difficult and doubtfull Iudgement is before thee: arise and goe vp to the place, which the Lorde thy God shal haue chosen, and there shalt thou call vpon his name.*

As for these they were called by the tearme Sanhedrin, and they sate in the Consistorie Gazith, to iudge the iudgements of the liues, and they were called Mepekim, that is, Scribes, or Lawe-makers, because that whatsoeuer they deliuered, and wrote, was holden of other as a Lawe. The College of whome represented the Scepter, giuen of the holie Ghost to the house of Iacob. And the scepter it selfe depended on the. Wherevpon not onelie they that were resiant vnder the kings and Captaines (or Dukes) exercised the power of iudging, but also while there was no king nor Duke extant among the Iews, neuerthelesse the authoritie of them endured.

But ther wer 4 maners of putting to death deliuered to them. To stone them

Petrus Galatinus collection of the Thalmudists concerning the Sanhedrin.

**occidere.*

The au-
thoritie of the
Synedrion
Elders.

them, to burne them, to* wound them to death, and to strangle them. Whereupon their vse was, that when they hadde destroyed anie bodies life, that is, when they had iudged anie to bee slaine : all that day they tasted nothing. Moreouer, the Iudgements concerning money or goods moouable, were made by three Iudges, the Iudgements of the liues by three and twentie. But none iudged the Scepter, or a false Prophet, or the high Priest, but the house of the 70. Iudges. Neither did they goe forth to warre, except according to the mouth (or sentence) of the house of the Iudgement of the 70. Iudges. *Nec addebant Civitas*, neither encreased they the citie (or indenized anie) nor the salaries (or stipends) of the Temple, except by them. Neither made they the *Sanhedrioth*, that is, the meetings (or Selsions) of the Iudges for the Tribes, but by them.

The great Colledge was of 71. Iudges, the lesse of 23. But the 70. Seniors were those, of whome (it is said Num. 11. *Gather to me three-score and tenne Elders, and Moses one.* Their lesser *Sanedrion*, assemblie, (or meeting) of them, could not be ordeined, but of the assemblie (or meeting) of the 70. that were the greater. For those 70. Iudges ordeined the assemblies of the other Iudges, which in other Cities & places round about gouerned the people, howbeit on this condition, that euerie Assemblie of whatsoever Region it were, shoulde bee vnder the Assemblie in Ierusalem, and in the place called *Gazith*. But the Indges were chosen with the imposition of handes, insomuch that fise were necessarie for the dooing of that office. But these *Sanhedrins*, *Herode* the King tooke away. Other after that were substituted, but without the power of blood, (or of life and death) whereupon they answered *Pilate*, *It is not lawfull for vs to kill anie man.* From thence forth, for their false iudging of Christe, they were expulsed out of the Consistorie *Gazith*, fortie yeeres before the Temple was burned by the *Romanes*, and they sate in *Hamih*. But it was not lawfull, *De Capite agere*, to deale with matters of life and death, except in *Gazith*. As it is Deut. 17. *And thou shalt doe according to the words of the mouth, that they shall shewe vnto thee out of that place.* And againe, *Thou shalt arise and go vp to that place.* At the last, al these Iudges also were againe killed of the *Romanes*.

The Elders
chosen with
imposition
of hands.

The power
of the Sane-
drin dimini-
shed in Chri-
stes time.

They lost
their place
& dignitie
after their
fals iudging
of Christ.

The Ro-
manes de-
struction of
these Elders

And these thinges verelie haue the *Thalmudists*, who chalenge to themselves an assured knowledge of these thinges, whereof *Petrus Galatinus* is the Authour. But vnto those thinges which they haue written, haning founde them out as it were with their eyes, we adioyne these thinges, out of the holie Treasuries of the newe and olde Testament, and besides out of the Monuments of *Iosephus*, by the which wee shall lay forth the institution, confirmation, right and power of this Council, First of al therefore it appeareth, that this tribunal (or iudgment seate)

seate) was ordeined of God, that from the iudgement of the iudges, they should come to the council of the seniors and of the preestes, as it is written. 17. Deut. For Moses speaketh there by the prescription of God vnto the people: But if so bee thou shalt perceiue a difficult and doubtful iudgement to be before thee, betweene blonde and bloud, cause and cause, Lepry and not Lepry: and thou shalt see the Iudgements of the iudges within thy gates. To vary, arise and goe vp vnto the place which the Lorde thy God shall choose, that thou mightest there call vpon his name. And thou shalt come to the priestes of the Leuiticall stocke, and to him that shalbe Iudge for that time, and thou shalt aske it of them. Who shall shewe vnto thee the trueth of the Iudgement. And thou shalt do whatsoeuer they shall say, that rule the place, which the Lord shall choose, and they shall teach thee his Lawe, and thou shalt follow their sentence. Neither shalt thou swarue from it, to the right hande nor to the left. And whatsoeuer shalbe proude, refusing to obey the Preestes commaundement, which at that time ministrereth vnto the Lorde his God: that man by the decree of the Iudge shall dye.

Gods ordinance,
Deut. 17. of
these Elders
power in
iudgement.

Out of these it appeareth, that this Iudgement was committed to the king, to the preestes, and to the Elders of the people. For they were the cheefe that ruled the place that the Lorde had chosen. Iosephus therefore doth so rehearse this lawe, that he maketh cheefe mention of the senate. For then he wrot: But if the Iudges want knowledge to pronounce of the matters brought before them: let them sende the whole cause into the holie City, and the Bishop, and the Prophet, and the Senate, shall pronounce that, that seemeth vnto them. But afterward Moses nameth the Iudges them selues, whome we haue spoken of, preests, saying in the 19. chapter. If a lying witnesse shall stande against a man, accusing him of trespass: they shall both of them stande before the Lorde, and before the preestes, and before the Iudges that shall bee in those dayes. But Iosephus citeth it of the preestes themselves, in his second booke to Appion, when as he wrote: The Preestes were ordeined of Moses the viewers of all thinges, the Iudges of the controuersies, the punishers of the condemned.

Iosephus.

Iosephus li. 2.
ad Appionem.

Moreouer Moses him-selfe, in the counsell tooke knowledge (or hearing) of his cause, that gathered stickes on the sabboth, Leuit. 15. For so saith Philo. 3. De vita Mosi. They tooke the man & brought him to the Prince, about whome in the Counsell sat the Preestes; but all the multitude was present on the sabboth day to heare them. But Moses not knowing what punishment the man deserved, asked counsel of God, who answered, that he should be stoned to death.

Philo. li. 3. de
vita Mosi.

By this it appeareth that all the parties that sat in this Sanedrin, except the Kings and the Princes persons were Teachers of the Lawe and word of God. Yea, in al the other inferior Seniorities they were noble men that onely were ioyned to the Teachers. But as Moses ordeined this tribunall, so afterward Iosaphat King of Iuda ordeined, as he also confirmed the iudgements in the cities. For thus it is written in the seconde

of Paral. He appointed also in Ierusalem, Levites, and Preeftes, and Patriarches, out of Israel that they should iudge the cause of the Lord to the inhabitants thereof, and commanded them saying: thus shal ye do in the feare of the Lord faithfully and with a perfect heart. Euery cause that shall come vnto you of your Brethren which dwell in their cities, betweene kindred & kindred, wheresoeuer the Question of the Lawe, of the ceremonies, of the iustification (in the Greeke translation it is, of the precept, commandement iustifications and iudgements) He declared vnto them, that they should not offend against the L. And leasse wrath should come vpon you and vpon your Brethren. Doing thus therefore ye shall not sinne. But Ananias your B. shal gouern in those things which pertain to God, Zabadias the sonne of Israel, which is Capten in the tribe of Iuda, shall bee ouer those workes which pertaine to the offices of the king. The Masters, (in Greeke the Scribes) The Levites shall be before them.

What manner of persons the Elders were in the Sacerdote.

Into this counsell therefore, as it appeareth, there entred the king, with the Princes of the people, and the 70. seniors of the people, and the Bishop with the princes of the preeftes, & the scribes, that is the doctors of the Lawe, as is easy to see out of the Gospels, where the iudgement made on Christ is treated vpon. Wherefore Ioseph of Arimathia a senator or noble decurion, the same man being a partaker of the counsell, for it is written, that he gaue not his assent with the other to the condemnation of Christ. But I call them the Princes of the Preeftes, which in 24. formes of the Preeftes, euery one of them ruled in euery one of their turnes, but the Scribes I call them, that were the doctors of the Lawe, whome Iosephus called Prophets.

The power of the preefts in the Sacerdote.

Afterward the Councell in the transmigration of Babilon being destroyed: when the Iewes being returned into their countrie, the residue of their institutions were restored, the power of Iudging in the Councel was also giuen vnto the preeftes. Which thing Ezechiel. cap. 44. did fore-warne, by the commaundement of God, saying: The Preeftes shall teach my people, what difference there is betweene holy and prophane, and they shal Iudge vnto them betweene impure, and pure, and they shall endenour themselves that they may iudge about the iudgement of bloud, and they shall iustify my iustifications, and iudge my iudgements, and they shall keepe my lawes, and my precepts in all my feast dayes, that is, they shall take notice of causes of religion, and of capitall matters (that is, of life and death) and they shall iustify men, that is, absolve them: and iudge men, that is, condemne them, euen as I haue prescribed in the Lawe to be done, where I haue declared who are worthy of pardon, and who of punishment.

But some there are that thinke this counsell to haue beene chosen out of the family of Dauid, and that they were afterward taken away of Herod the King. Which if it bee so, whether the wordes of the Psalme sung (as S. Athanasius witnesseth) in the restoring of the City of Ierusalem,

lem, may be referred thereunto: because there, that is, in Ierusalem, *saie the seates vnto iudgement, the seates vpon the house of Dauid, that is, the seate out of the house of Dauid.* But eyther the King or the Bishop called this counsel, according as the crime brought before them eyther touched the City or Religion.

But the order of executing the matter was almoste in this manner. He that desired to put vp the name of another, for the moste part came eyther to the king, or to the Bishop, or to the Princes, and declared the guilty party. Which done they sent Ministers to take the man. And if the matter required, they added a band also, receiued from the gouernour of the Temple. And hauing brought him, they kept him for the moste part eyther in prison, or in souldiers custody, vntill iudgement passed on him. The whole Councell beeing afterward called together, they gaue them selues to the vnderstanding of the matter. As for the crime and the punishment, was of the accusant called vpon; in these wordes; *The Iudgement of death is due to this man, because hee hath done this or that.* But the Defendant repelled it, with these wordes. *The Iudgement of death is not due to this man, because hee hath not done it, or because hee hath doone it righteously.*

The order
and processe
in the Sa-
nedrin.

The appe-
lants accu-
sation.

But when the cause hath beene thoroughly pleaded vpon, then were the suffrages (or voyces) giuen of the iudges, and either hee was condemned or absolued, according to the number of the sentences. But when the matter was brought to the Romaynes: the onely condemnation was left to the Councell, but the punishment was taken away, but, permitted vnto the Roman procurator. Which hapned in the iudgement of Christe. For the Councell condemned Christe, and adiudged him to death. But the people being stirred vp of the Councell, demaunded of Pilate the Procurator, that he might be crucified, & he gaue iudgement, that it should so be done.

The forme of laying the accusation or of repelling the crime, as in the 26 of Hieremie: the preestes and the prophetes spake vnto the princes of Iuda, saying: the iudgement of death is vnto this man, because he hath prophesied against this City. And the princes sayde vnto the preestes: the iudgement of death is not vnto this man, because he hath spoken vnto vs in the name of the Lorde our God. A forme of the condemnation is in S. Math. 26. Beholde now yee haue heard blasphemie what seemeth it to you? and they answering, sayde: he is guilty of death: the which thing Marke saith: Who all of them condemned him to bee guilty of death: but these things which we haue spoken shall all be more cleare knowne, if euery one of the iudgements made after this order, whereof record is left in writing shall be shewed forth.

The forme
of the accu-
sation in Ie-
remy and
of his acqui-
tall.

The forme
of the Syne-
dion in
condemning
Christ.

And here he proceedeth to the manifold testimonies and examples hereof in the Scripture, and in Iosephus, but especially in the newe testament.

By al which it appeareth for this Senate or council of the 70 Seniors, (which after the Jewes mixture with the Grecians, of *ancien* was corruptly called Sanedrin) what persons they were, except the King and the Princes, all of them either preestes or teachers of the Lawes of God, And how they sat but in one and the heade Citie, assistant with the King and the princes, in al matters of plea and controuersie, of Lands & goods, of warre and peace, of life and death, &c. For the King coulde rule these matters without them, and that their authority herein grewe not so much by the late corruptions: as it was rather thereby abridged in the age of Christe, by the Romaines and by Herod.

Bertrams
confirmati-
on of these
things.

If nowe our Learned discoursing Brethren shall reiect all these so industrious collections of Sigonius (as an aduersary) what pzoofes, reasons, and authorities soener he auouch: let vs then see, howe farre forth Bertram also doth confirme it. For, besides that which wee haue alleaged out of him, for the original and the first practise thereof, befoze the government of the Kings: after the negligence of Saule speaking of Dauid, chap. 10. Page 56. he saith:

Bertr. de poli-
tia Iudaica,
ca. 10. pag. 56

Moreouer Dauid restored the municipall iudgementes altogether into their auncient order. Howbeit, but about the last times of his reigne: because, that being hindred with warres and diuers busineses, hee was content with those Iudgementes, which for a greate part bee- ing decayed, perseuered (but litle constantly) in euery of the Cities and tribes, euen from the times of Iosue, vntill then. But yet so, that the more waighty causes (especially the appeales) were referred to him, as it appeareth out of 2. Sam. 15. 2.

The Levites
were the go-
uernors in
the Jewes
Senats.

But at the length, he also restored this part of the common weale, so that vnto the Levites reckoned vp, he established to be firm, their chan- gable and vncerteine offices, both in the holy (or Ecclesiasticall) policy, and also in the ciuill. In the ciuill policie, hee is saide to haue appointed out of the Levites, 6000. Iudges and praefectes (or Gouvernors). Out of the Levites, the Iudges and praefectes were assumed, for this reason: That first there shoulde bee certayne out of the Levites which should bee assistors or sitters together with the ordinary and municipall iudges, that were called seniors. Who some-times also *De plane (ut Vulgo loquuntur) Indicarent de rebus leuioribus*, shoulde Iudge after a playne sorte (as is the common saying) of the lighter matters, such as were the pecuniarie, either they alone, or taking some one vn- to them of the Seniors of the place or City. And moreover, that there should

Thematters
that the
Leuites
iudged.

should also be some other, which should execute the matters adiudged. Or else, (that which is indeed the more likely) they that were the Assessors of the ordinarie Iudges, who also their selues tooke notice of the pecuniarie matters, & iudged them, and executed the matter it selfe that they had iudged. He ordained therefore that Chanenias and his sonnes, or his posterity should be designed for iudges and Prefects for the outward worke, that is to saie, for the outward holie offices that we necessarie for the making of sacrifices, in the house of the Lord, or Tabernacle, in Israel, that is, among the Israelites, that dwelt on this side Iordan, except the Tribes of Iuda, Benjamin, and Simeon. The number of these is not prescribed.

1. Chro. 26. 29.

He also ordained out of the Hebronites, Hasabias, and his brethren, that they should gouerne the Western coasts, side-long (or on the side) of Iordan, that is, on the hether-hand Iordan, as well in the businesse of the Lord, as in the seruice or ministerie, or obeisance of the king. In French, Pour le seruice du Roy, that is, in the businesses (or affaires appertaining to the Royall administration or ciuill policie, as shall afterward appeare. This Western coast contained the Tribe of Iuda, Benjamin, and Simeon. Which Tribes of those that are on this hand Iordan, doo lie Westward. The other which are attributed to Israel, are Northerne. Hasabias & his brethren are accounted 1700. Hee ordeined also, that out of the Hebronites, the brethren, or the next a kinne of Ierias, the Prince of all his familie, to the nuber of 1700, should gouerne the Rubenites, the Gadites, and the halfe Tribe of Manasses. For euerie matter of God, that is, Ecclesiasticall: and for the matter of the ning, that is, the ciuill. Of the same familie therefore were adhibited to gouerne the Church, and to gouerne the ciuill policie, neuerthesse, in such sort, that there was no confusion and permixture: as it appeateth out of those things that were restored of Iosaphat. It seemeth therefore, that then, and from thence vpward, euen to the times of Iosue, there were certaine Ecclesiasticall assemblies of the Leuites, at euerie one of the Synagogues of euerie one of the Cities, or verely at those cities, which were proper to the Leuites, as in the 15. chap. we shall more at large declare.

How David distributed the governments and bounds of the Leuites Seniorica.

Thus was the state againe rightly restored to the originall (as Bertram sayth) in Danids time, and that by his industrie and supreme authoritie. Wherein we see what those Seniors onely were, that here medled not onely with Ecclesiasticall, but ciuill government, to wit, all of them Leuites. And such as might teach the lawe. For the other, (which were the Elders of other Tribes) dealt onely in ciuill matters, except the Prince alone, that had the principall charge ouer both the Tables, though not to execute, yet to see executed (by the persons competent in both foundations) as wel the Ecclesiasticall as the ciuill policie. And thus as David did dispose the regi-

Solomon maintained herein Dauid's orders. giment of these Seniors, a little before his death, so no doubt, but that his sonne Salomon did all his life obserue it. After whome (sayth Bertram) concluding that Chapter: In the time of Ieroboam the iudgements began to degenerate, especiallie after the Empire was diuided.

Iosaphats restoring the Iewes Seniories.

But entering againe into a fresh restoring thereof in the 11. Chapter, he proceedeth, saying: Iosaphat hauing taken possession of the kingdome, proceeded both in restoring the Ecclesiasticall and ciuile policie. To this purpose therefore hee thought it verie expedient, if first of all he remo- ued the high places and the grones (as a little after wee shall throughlie handle it.) And then, that he should send five of his Princes, Beuchail, Abdias, Zacharias, Nathaniel, and Micheas, vnto whom he adioined two of the Priests, and nine Leuites. And he sent them throughout all the Ci- ties of the kingdome of Iuda, &c, beginning at Beer-sheba, and ending at the mount of the Tribe of Ephraim, to reclaim his people to the wor- ship of God: To confirme this, he is said to haue ordained Iudges, in all the defenced Cities, Citie by Citie, that is, in euerie of the Cities, or, for Citie and Citie & City. He placed the iudgement in the chiefeft Cities, to the which iudgements the causes of the lesser Cities, Pages, and Ilandes should be referred. These Iudges are to be taken in that manner as they were instituted at Hierusalem, to wit, Ecclesiasticall & ciuile. So that they appointed ciuil iudgements out of the Seniors of euerie Citie, and the Leuites are sayd to be adhibired, to be the gouernours vnto either of the iudgements, to wit, after the same manner, whereby Dauid hadde as- signed them to that office, as appeareth out of the ende of the Chap- ter.

a. Chro. 19.

* Ad Lirm.

The Syne- drion.

Hee also ordained Iudges at Ierusalem out of the Leuites and the Priests and heads of the Fathers of Israel, partlie for the iudgements of the Lord, that is the Ecclesiasticall, partlie also * for plea, that is, for the ciuile iudgement. In these words, the two iudgements, to wit, the Eccle- siasticall and the ciuile, are distinguished. The ciuil (as it seemeth to con- sist on the heades of the Fathers of the people) seemeth to bee the Syne- drion of the three score and ten Elders. In those heads of the Fathers, we may place the Priests and the Leuites: for the institution of the seauentie themselves had their gouernours, which were the Leuites. But those se- uentie were not now taken out of those seuentie families, of whome we spake before. But of those onelie that were vnder the dominion of Iosa- phat. Wherevpon also at the length, they were chosen out of the onelie house and familie of Dauid. As concerning those Iudges being chosen, are sayde to returne vnto Ierusalem: This may bee so vnderstoode, that leauing the allotmēt of their Tribe those Iudges came to abide at Ieru- salem, or that they vsed to meete at Ierusalem, where the iudgement was to be entered. It is likely that the Ecclesiasticall iudgement did then con-

sist

list of the Priests and Levites onely.

These two iudgements were the chiefe and principal, whereunto the more difficult causes were referred, as the Lorde had commanded in the Lawe. For the King in his exhortation set forth vnto the same Iudges, confirmeth this sufficientlie, while hee sayth: And yee shall iudge euerie strife which shall come from your Brethren that dwell in their Cities, &c. The matter of either iudgemēt may seem to be al one, but in a diuerse respect, that is to wit, Ecclesiasticall and ciuil, according as in the same cause somewhat was Ecclesiasticall, & somewhat ciuil, as in a pawne deuided, &c. Moreouer, the high Priest was sometimes demaunded concerning the Law, that it might at length bee determined concerning the fact.

The diuers respect of Eccl. & ciuil in one and the same cause.

To conclude (as these iudgements were the highest) they had at Ierusalem their municipal iudgement, which seemeth to appertain to the king and to his officers, or rather to the Chiliarke, Centurions, &c. of that territorie. Notwithstanding so, that the whole iurisdiction should be subiect to either of those iudgements. By these things therefore, this King seemeth rather than anie other iudge or King, to haue come nere to the naturall institution of the Lawe prescribed, concerning this matter. There againe doe we see a cleere example, of that Seniory which Caluine and our Bishops doe so much vsge, drawing nearest to that verie institution of the old lawe, without the corruption that they except against.

And they (saith Bertram) that were the gouernours of the supreme ciuil iudgemēt, do seeme for the same cause to be those, which with the latter kings are called שרים, Sarim, that is, princes, & חורין Chorum, that is, Patricians (or noble Fathers.) That these Princes wer out of the heads of the Fathers, and out of the ordinarie Iudges, it appeareth out of the things aforesayde, and especiallie, out of these things that are declared in this restitution of Iosaphat, yea rather, out of the Prophets often reprehensions, beeing so conuerted and composed to these Princes, that they altogether respect their iudgements. Verilie of this so greate Empire (or principallitie) there seeme to bee extant in Ieremie most cleere examples. So that, except these Elders which our Bishopsen pleade for, (to bee renued after the example and patterne of the ancient lawes of the Iewes) would take this Princelie Empire and authoritie vpon them: their appealing to these auncient lawes & orders, make nothing for them. But yet to see their authoritie better: let Bertram procede with his examples, though some of them we haue heard before in Sigonius.

The great principality of these Elders.

The first (example) is extant, Iere. 26. Chap. where after that Ieremie was cōdemned of the Priests & Prophets (that is) of the ecclesiasticall Cōfession, or Consistorie, & of them that professed the knowledge & interpretation of the diuine letters (or of diuinitie as we terme it) as though the

Ierem. 2.

knowledge of doctrine pertained vnto them: wherupon they also which of Ieremie are called Prophets, of Ionathas the Paraphrast are expounded, Scribes) and also was condemned of the whole people, that is, of the ordinarie advocates of the people, the Iudges, or Seniors, to wit, the Chiliarques, Centurions, &c. Which represented the whole people, insomuch that, verse. 9. the whole people is gathered to the congregation or concio. And in the 17. verse mencioned is made *לְכָל עָמָל* Caal That is, of the gathering together, or of the vniuersall concion it selfe: or certainlie, the verie people their selues (that heard Ieremy) being called together to beare witnesse against him, & to subscribe to the sentence pronounced against him, and to command it to be executed, as it appeareth in the end of the Chapter: & that the same was declared to the Princes of Iuda that were assembled at the kings pallace, to wit, to the ciuil Consistorie of three score and ten Elders: these kinde of Princes came to the Temple, where they are sayd to haue sitten, at the tribunal or iudgement seate, at the new gate of the Temple, and the people being admitted thereto (according as the manner, to wit, that we haue now declared) they heard the Prophet & absolved him also, euen as though in that their iudgement they had condemned & corrected Iohakim the king himselfe, which had most ctuely murdered Vrias the Prophet.

Ieremie acquitted by those Elders

Here againe is a liuelie paterne of the great authoritie in cases of life and death for matter of religion, that the Consistorie of the Elders hadde. Which here notablie and sincerelie (by reason of some good men among them) acquitted Ieremie according to the auncient manner of Gods law. This then is the authoritie that Caluine and our Brethren pretend, Christ translated to his Church; stretching so farre, as not onely to the acquitting of the Prophets: but to the condemning and correcting euen of kings and Princes.

Bertrams 2. example of those Elders power. Ierem. 36.

The second (example) is Chap. the 36. where Baruch hauing recited before the people, the writing that he had written out after Ieremies meditating thereof: he is called to for the Kinges pallace, vnto these kind of Princes; before whom he readeth a fresh that same writing. When it was read, they laie it vp in the chamber of the Scribe (or Chauncellour, as the Geneva Bible translates it): they inquiring how it was written, doe admonish Baruch to hide himselfe together with the Prophet. The Princes goe to the king, they report to him the summe of the writing. The King himselfe commaunds the writing to be brought to him. And when hee had heard three leaues thereof, he cut out the writing with a Scribes pen knife. And when he was besought of three of them onelic, that he would not burne the booke: hee ceased not to burne it, as a matter that did not displease the residue of the Princes, who also euen for that point are noted of the Prophet, that they trembled not, nor yet, rent their garments

ments, at the reading of that writing.

Beere againe, we see their great authoritie in this matter of doctrine, and how the king (at their silence or consent of the writing) presumed to cut out the leaues, and burne them in spite, as a thing that no whit displeased the greatest parte of these Consistorie Princes, although that some few among them intreated him to the contrarie.

The third example is extant, Ierem. 37. and 38. where it is sayde, that Ierusalem hauing beene besieged of the Chaldees: Ieremie was apprehended of Ierias a certaine watchmā, at the gate of Beniamin, as though he were a runne-awaie, and being brought to these kind of Princes, who were verie much chafed against the Prophet, & hauing beaten him, they cast him into a most filthie prison. Sedechias (which was the next King succeeding) secretly called for Ieremie out of that filthie prison (he so feared those Princes) and remoueth him into a more gentle custodie, where he continued dutifullie. Whereupon it commeth to passe, that those Princes goe about to wring from the king the sentence of deach against the Prophet, to wit, that the king should consent vnto his death. Pretending, that hee discouraged the peoples mindes, and that hee studied not for their benefit. The King answered that Ieremie was in their handes, neyther that the king might preuaile against them in anie thing, as though he confessed that he was farre their inferiour. Which he sheweth inough, when afterwards he saith, that he is afraide, least those Princes should inquire, what speeches hee had with the Prophet too and fro, whereupon also he faineth a lie, as though hee had beene to giue an account to them, of the thinges that hee had done. By these meanes it is brought to passe, that the order of the iudgements thus restored: endured vntill the times of the Babylonicall captiuitie.

Bertrams 3.
example.
Ier. 37. & 38.

The Elders
superiour to
the king.

This was the state of that Consistorie of the Iewes, which of all other our Brethren haue picked out, and vize so earnestlie to haue it set vp amongest vs, pretending that Christe restored it, and translated it from them to his Church, and all by the vertue of these wordes, *in te Eucharistia*, Tell the Church, as forcible wordes in their imagination, to make this Metamorphosis of the state of all Christian Kings and kingdomes, as euer the Papistes pleaded for those wordes of Christ, *Hoc est Corpus meum*: they for their Transubstantiation in the Sacrament, and these for this translatiō in the Regiment. Pretending (as Bertram the wretch hereupon) that the state was not onelie Monarchicall, but chiefly Aristocraticall, the gouernment of the best men, to the which purpose he alleadgeth these examples. Although (God wot) these three last examples (in this state that he calleth restored) were of men for the most parte of them, whome he might haue lesse praised (if it had pleased him) these ruiniers of Ieremie, and too much ouer-rulers of the Prince.

And

And also it was in part Democraticall, or the government of the people. Whereto be alleadgeth 1. Samuel. 14. 38. &c. How the people deliuered Ionathas from his Fathers iudgement. And 1. Chron. 13. verse. 1. 2 & 4. How **כָּהֵן יִשְׂרָאֵל** Chol Caal Israel, al the cōgregation of Israel, and all the whole people gathered themselves together, and that David demaunded their sentence for the reducing of the Arke. Yea, rather than the Princes state should not be thus translated: it must be conformed to that example also, of the Israelites state of the ten Tribes. For they (as Bertram saith cap. 12.) had their Sanhedrin too.

The state of
the tenne
tribes.

The policie (sayth he) of the ten Tribes, came verie neere to the ciuill policie of the kingdome of Iuda. For it had the king their head, and then **חֹרִים** Chorum, that is, the men which were the Patriciens or noble Fathers, which other wise we said were called **סָרִיסִים** Sarim, that is, Princes, which made also the Synedrin, and chiefe Consistorie of Iudges of that kingdome. Here the Consistorie sate most commonlie at the Kings palace, such as was Iesrael in the time of Achab. It had also **זִקְנֵי** Zechonium, Seniors (or Elders) to wit, Chiliarks, Céturiós, &c. Either of these magistrates is so called in Nehemias. That also argueth the peoples power, that the witnesses suborned against Naboth, are sayd to haue given their witness before all the people. But that policie seemeth to bee so mixt of the Regall, Aristocratical, and Democraticall power, that was altogether Tyrannicall, as appeareth by the gestes of the Kings of the tenne Tribes. True indeede, those Kings for the most part of them did degenerate into a kind of Tyrants. But this argument is but weake, that the state was mixt with the peoples government, because the witness of the Elders was giuen before the people: for what witnes in so waightie a iudgement, should not rather be giuen before the people, than in secret, or in priuate? But, may we not better finde fault with those wicked Elders, which gave that iudgement. And yet, what difference betwene these among the Israelites, and those among the Iewes, that by al meanes sought the murdering of the prophet Ieremie? And if such good Elders came in the time, while (they say) whatsoever the persons were, their state was intier, and according to the first and auncient institution, whereunto our Bzeth. would haue our state translated: might not we feare also, that when these Seniors should become such Princes, that might peraduenture bzeake out into such parts? Which least they should do: how they might be repressed (or rather prevented) wold be better thought on, before they were put in possession, especiallie of the estate, which is here so expresse by Caluine and our Bzethen chalenged, that they should be admitted vnto.

The state of
the Iewes
regiment af
ter the cap-
tivity.

As for the state of the regiment following, in the time of the Iewes captiuitie, & after ward vntill Christs coming, was more disturbed. And yet, Bertram telleth cap. 13. that first Darius Artaxerxes Longimanus permit-

ted

ted to the Jewes some part of their former power, whereby Esdras did so a-
 gaine let in order the civil policy, that in the place of a king, it had מִשְׁכָּן
 Pechah, that is, a presidēt provincially, that governed Iurie vnder the dire-
 ction of the Persian Monarke, and of him he was sent thether. As appea-
 reth out of the storie & occasion of sending Zerubbabel Ezr. 3. & 4. & out
 of Nehe. 5. 14. In the second place they had שָׂרִים Sarim, that is, Princes,
 which are oftē שָׂרֵי חֲוֵי Chorim, that is, Patritiās. And sometimes also שָׂרֵי
 אֲבִיִּים ari aueth, that is, the Princes of the Fathers, or of the families: and
 these made the Synedrion of the 70. Thirdly, it had their ordinary Iudges,
 the Chiliarks, Centurions, &c. which were not onely called יְקֹנִיִּים Ieko-
 nim, that is, Seniors (or Elders) &c. In the 4. place it had the assembly and
 iudgement of al the Citizens, this kind of assemblee is called קְהֵלָה גְּדוֹלָה
 Kaalah Gedolah, that is, the great company or great gathering together.
 Thus were all these orders retained so wel as that troubled and tributary
 State would permit it. Duer whom, in all their assemblies & iudgements
 stil were (& much more thā before) the Levites, the prefects & gouernours
 of the. Of which State (saith Bertram in the same Chap. pag 69.) To con-
 clude, if euer that Policie of Magistrates and Iudges, which our Thal-
 mudistes doo recorde, had place: verelie, it is to be referred to the pro-
 cesse of this time. For they tell, that the chiefe Senate of the Hebrues,
 to wit, of the 70. the power which they had of the sword or putting to
 death, which they had in the greater causes (such as were of the Tribe,
 of the high Priest, of a false Prophet, and of Treason:) they communi-
 cated the same to three & twentie headmen, &c. Whereby it appear-
 eth what great authoritie, they still retained, or had then moſte of all,
 hauing no thing among them. And in the next page, he saith: The Presi-
 dents provincially excelled in greatest authoritie, insomuch, that they
 had the chiefe gouernment, as it appeareth by those things which Nehe-
 mias did. To proue Nehemias had chiefe auth. that last fact of his dooth
 argue, wherein he reioyceth, that he had banished a certaine man of the
 posteritie of Ioiada, the sonne of Eliazib the chiefe Priest, because he had
 married the daughter of Sanballat the Horonite: & to proue also that he
 had the cheefest gouernment, in that he had rebuked, he had commanded
 to be excommunicated, to be beaten with rodde, and to be made bald,
 (in token of greatest reproch) the residue of the Jewes that had married
 women strangers. Iosephus chap. 11. in the 7. booke of the Jewes anti-
 quities, doth so touch the foresaid story: that he saith the elders of Ieru-
 salem, that is the chiefe Magistrates and the synedrion it selfe, decreed &
 commaunded Manasses the brother of the high Priest Iaddi, to sende a-
 way and put from him his wife an alien borne, that is, a Samaritan the
 daughter of Samballat &c. Such auth. had this synedrion (albeit not so cal-
 led among them) vnder Nehemias Iaddi, the high Priest, but Barr. saith
 in

The speciall
time of the
Elders go-
uernment.

The auth. of
Nehemias.

Iosephus
antiq. Iud.
li. 7 cap.

The high
Bishops au-
thoritie.

in the page following, of the state declining after Nehemias. Neuerthe-
lesse it might be that Iaddus and the other Guides of the Iewes, didde
choose one of the Tribe of Iuda, that shoulde beare the principalltie in
the chiefe Synedrion; howbeit, rather for name-sake than indeed, when
as all things depended on the high Bishops.

And on this sort continued the state, till the time of the Macchabees:
in whose time saith Bertram, pa. 79. Yea Ionathas (that he might the bet-
ter reteine safe and sound *αὐτονομίας, & ἀνεξαρτησίας*, the vse of their own lawes,
and state of their owne power): he sent Ambassadors to Rome and to
Lacædemonia, which should renue the league with the Romanes and
the Lacædemonians. But, that their auncient policie was restored, ap-
peareth in this, that the Ambassadors expresselie signified to the Ro-
manes, that they were sent of Ionathas the high Priest, and of the Nati-
on of the Iewes: & also by the verie superscription of the letters, which
by the same Ambassadors he sent vnto Lacædemonia, which was endi-
ted in these wordes. *Ἰωνᾶθαν Ἀρχιερεὺς καὶ οἱ γερουσιᾶ τοῦ Ἰουδαίου καὶ οἱ ἱερεῖς καὶ ἡ λαοὶ τῆς φυλῆς*

1. Mach. 12.
6.

Ἰωνᾶθαν, Ionathas the high Priest, and the Senate (or Eldership) of the Na-
tion, and the other people of the Iewes, send greeting to the Spartanes
their brethren.

The mixt e-
state of the
Iewes com-
mon weale.

And in Iosephus *Ant. isq. Ind. 13. c. 9. Ἀρχιερεὺς &c.* Ionathas the high Priest
of the Nation of the Iewes, and the Eldership and the Comminaltie of
the Iewes, &c. These things doo manifestlie argue, what was then the
forme of the Iewes Common-weale, & how they were returned to that
former mix Policie. For first, Ionathas is set downe, as the Prince: then
the Senate, which terme comprehendeth the superior and inferior Iud-
ges: last of all, the people it selfe. And that (in these tearmes) it is ap-
parant, they did it not to the Romanes and Lacædemonians, to make a
shewe: it is said 1. Macchab. 12. 35. that *Ἰωνᾶθαν καλεῖται τὸν λαόν*, that is, *the Elders of the people, to treat of building
the Fortresses in Iurier, &c.* But those whome the author of the booke
booke of the Machabees, calleth *the Elders of the people*: Iosephus calleth
λαὸν ἅπαντα, the whole people. So that either in their names, come all the
Citizens, which is properlie called the people; or *γερονται*, that is, the Se-
nate, to wit, that superiour Senate, which (when it representeth the
people) is called the people it selfe.

This sense of the Senate, especiallie of the superiour Seniors, is here
verie violentlie by Bertram wrested (as I vnder correction take it) for the
People. Being the Gouernours of the people, and so clærelie distingui-
shed from them, betwene the Prince and the People. But his conclusion
is this: Heere certainlie it seemeth, that this former time of the Macha-
bees, had somewhat more of the popular state, and of the best mens go-
uernment, than of a kingdome. For when all is done, both Bertram,
Caluine,

Caluine, Beza, Dancus, and these our Learned Discourfing Brethren, en-
line moſte to this eſtate that moſte declineth from a kingdome, And ſo we
ſhould quickly come to a good eſtate of Regiment: the Prince being over-
ruled by the Senate, and the Senate repreſenting but the people: and ſo,
all comes to the ſtate popular, as it was among the Græcians and the Gabinus e-
recting of
mo Synec-
drins.
Romaynes. Which in ſhort time, would bring England and all Chriſten-
dome, into a proper ſtate. And of this eſtate he alleageth further many mo
inſtances, 1. Mat. 13. 36. 14. 20. 27. 41. 42. &c. Beſides ſtill his confirma-
tions out of Iofephus. And ſo, leſſe or more, the authority of the Synedrion
continued: ſo, by this time, (after the Gretian Monarchie, it had got-
ten that corrupt Sanhedrin of Synedrion) til Gabinus ſubdued the Iews
vnder the Romanes. Who (reſtoring Hyrcanus to the high preſthood)
distinguished (ſaith Bertram. pag. 84. The nation of the Iewes, into five
Courts (or ſeſſion places of theſe Elders) and to euery court assigned his
Synedrion And here (ſee) began the corruption of the ſtate by making
many Synedrions, as our Bz. now would do. The Synedrions of Ieruſa-
lem miniſtred the Lawe in the territory of Ieruſalem, Gadarens in Ga-
derene territory, &c. So that (ſaith Bertram) now their affayres might
be lawfully adminiſtred, not by the gouernment of one: but by the de-
cree of the cheefe perſons.

But now, when in this goodly eſtate, Iulius Caſar had made Antipa-
ter the Father of Herode, to be Hyrcanus procurator, and that theſe El-
ders and cheefe perſons complayned to Hyrcanus, of Antipaters & his
ſons affectation of tyranny: eſpecially (ſaith Bert. pag. 85) taking occaſion
hereupon, that Herod had committed many things in Galile, againſt the
country lawes of the Hebrues, and right of the Synedrion, and that for
the ſame, he was a little afterwarde cited vnto the cheefe Synedrion at
Ieruſalem: moreouer (ſaith he) Iofephus treating of theſe matters, tea-
cheth, that in thoſe times the right of that cheefe Synedrion endured,
which ſate at Ieruſalem, and that the dignity thereof, together with
the principality of the nation, was plainly reſtored vnder Hyrcanus: &c. The Synec-
dris Elders
ſlain by
Herod.
When it was thus in the cheefeſt eſtate, Antonie ſetting vp Herod to be
a Tetrarch, & Auguſtus after ward making him a King: all this ſtate and
cheefe power of the Synedrion was ouerthrowen. For (ſaith Bertram, pag.
86.) Herod provided, that all the Iudges of the cheefe Synedrion ex-
cept one or two, were ſlaine, and all other that excelled in any authori-
ty or obtained the degree of any dignity, ſo that, hee placed in their
ſteedes, whome he pleaſed.

After which Herods death, when Auguſtus diuided all that ſtate into
four gouernments: there followed of neceſſity this diſtracting (ſaith Ber-
tram, pag. 87) of the Iewes kingdom into Tetrarchies, a new diſtinction
of Synedrions, euery Tetrach (no doubt) vpholding ſeparately his own
Iuriſ-

Our Br. aſ-
ſertio of the
Iewes Syn-
edrion alters
all the ſtates
in Chriſten
dome, and
bindes vs to
the Iudiciall
Lawe.

Juriſdiction. Which occaſion, we ſee, that Pilate greedily ſnatched, while he ſent Chriſte as a Galilean (in which dooing, hee verilye pleaſed the Iewes nothing at all) vnto Herod the Tetrarch of Galilæa, whome notwithstanding, Luke calleth King. Thus haue wee ſeene, all the ſtate of the Iewes, Seniors in the Sanhedrin, ſo much pretended and urged by our Bzethren) from the time that their ſelues fetch it, Numb. 11. And beſoꝛe, deſcending downe euen vntill Chriſtes time, who gaue this precept Math. 18. *Dic Eccleſia*, Tell the Church. In which wordes (they ſay) Chriſte translated the Iewes Synedrion (as it was ordeined of God, but not, as it was then in Chriſtes times altered) to bee reſtored, renewed, and continued in his Church. If this be true: howe muſt not all the ſtate of the Realme, and all realmes Chriſtian bee quite altered? Yea, if this bee true: howe did not Chriſte translate withall, reſtore, renewe, and continue the Iudiciall ciuill and politike Lawe of Moſes? Our Bzethren pretend at the ſuperficiall view nothing but the reſtoꝛing of the Eccl. regiment and Discipline but when wee come thus to the ſounding of the matter: we finde it is indeed, the alteration of all the whole ſtate. Yea, it is little oꝛ leaſte of all, Eccleſiaſticall Regiment, Discipline or policie.

Our Br. pre-
ſent vnder
the name of
eccl. regi-
ment driue
at the ciuill
regiment,

I graunt the Iewes had alſo their Eccleſiaſticall Regiment, Discipline, and policie, whereof Bertram treateth at large afterwarde. But what was that to the Sanedrion or Synedrion of the Iewes, either corrupted, oꝛ in the beſt eſtate? Eccleſiaſticall perſons alſo did deale therein, but was not their authoritie moſt in the cheefeſt matters of eſtate: if our Bzethren meane, but the ſtate Eccleſiaſticall: why doe they urge ſo peremptorily that Synedrion and thoſe Elders (beſoꝛe it had that name) of the 70 ordeined of God, Numb. 11.

All theſe theſe, duelic and thus at large conſidered: to ſay nothe, that Chriſte alluded to this order of the Iewes ſenate, to this Sanedrion or Synedrion among them, to this conſiſtory and counsell of ſeniors, not ſo much corrupted by their vices, as inſtituted & approued of God, & that Chriſt translated this into the Church in the new Teſtament, and that to continue while the world endure, to be eſtabliſhed now in euery Church or congregation, either the ſame, or the like to this for the admiuiſtration of gouernment, and to haue the hearing of all difficult & waighty matters amog vs, as the Sanedrion had among the Iewes if this be (as our Bzethren in the title of this their Learned Diſcourſe do ſay) a breefe, & plain declaration of the deſires of al thoſe faithful Miniſters, that haue, & do ſeek for the diſcipline & reformation of the Church of England: If our Bz. aſke to mary this Abiſag: her Maieſty then in deede may quickly ſay, as Solomon did, *Let them aſke the kingdom too.* For what is here left in tempoꝛal, politike and woꝛldly matters, oꝛ in the gouernment and ſtate of the kingdom, wherein theſe Seniors will not haue a ſtroke,

yea, and a negative voice: and that in every parish, which is cleane different from the Sanhedrin. For both their lesse kind of Sanedrin, & their greater (as they after ward denided it) was only in one place for all the realm. As first at Sylo, and then at Ierusalem the head citie, untill these last alterations came, where as our 152. would haue the like (if not the same) to be erected in euery congregation, which is the playne ouerthrowe of a kingdom, & to make euery congregatio a kingdō in it self. For if it be not such a Senate as was their Sanedrin, then is it not the same, nor like the same that Christ (they say) did heere allude vnto. And if it be not, then do they plainly delude vs, and twist Christes wordes, in gathering such allusions, and building on them, and inforcing on vs, this their Seniory by force hereof. And say that here Christe also translated the same into his church in the newe Testament And yet when all is done, they must needs confesse, that it is cleane different. For in both these consistories of the Sanedrin, the greater of the 70. and the lesse of the 23. They were all eyther Preestes or Doctors of the Lawe and teachers, the King and the Princes, or noble peeres, onlie excepted. So that, except they wil be Kings Princes or noble Peeres, all these Seniors must not bee gouernors not teaching, but Interpreters, Doctors, & teachers of the Law of God, or else they be neither the same nor the like, no; fitte at all, to be any Seniors in this Senate.

When all is done, our Br. Elders that are gouernors and noneachers are here also excluded except they will bee Princes.

And whereas Beza saith in his Christian Confession, cap. 5. artic. 32. but we must know, that this Iurisdiction (hee speaketh of these Seniors) doth not appertaine to earthly and transitory matters, and is altogether different from the ciuile, as witnesseth Christe, and after Christe Paul: although eyther of them particularly comprehendeth all the faithfull without exception: for al are also thral to the ciuil Magistrate whose power also in respect is *edifying*, an edifying or building power, so farre forth as it ought to procure peace, & *good order*, good order or discipline, especially in those things that respect the first table. And on the other side ther is none which should not be subiect to the word of God, & so of cōsequēce vnto the eccl. discipline. Howbeit (I confesse) the apostle willeth, that for the cause of auoiding offence, Christians should iudge their cōtrouerisies priuaty, without the ciuil magistrate. But it appeareth sufficiently, that Paul which followed the steps of Christ, and of all the saintes, would not therefore withdraw any thing from the ciuil iurisdiction, nor confound those things that the Lord hath distinguished, but only haue consideration of the time, in the which it could not be, that the saythfull should contend before infidel Iudges, but that they should bee thral to diuerse slaunders. For the which cause hee admonisbeth the Corinethians, that all such kinde of controuerisies should rather be eyther once taken away, or taken vp, by domesticall debating of them.

Beza in confession. Christi. cap. 5. Art. 32

This

of the Synedrion. This admonition therefore of Paule, doth nothing fauour the furious and giddi-brayned Anabaptistes, which leaue no place to the Ciuill Magistrate in a Christian Church. To returnetherefore to the matter, there is a certaine ecclesiasticall Iurisdiction, but vtterly distinguished from the ciuill.

Thus writeth Beza of the Iurisdiction of these Seniors to be mere Ecclesiasticall and cleane different from the ciuill Iurisdiction, *Pea Danæus also concludeth as is foresaide in the 10. chapter, saying: For although the Presbytery or Synedrion of the Iewes (which was the same, Ad. 22. verse 5. & 30. & in Math. 5. ver. 23.) seemeth to aunswere to our presbytery, iudged often of certaine causes: notwithstanding our Presbyteries doe not iudge, and thereupon are different from those of the Iewes. Because they had partly politicall, partly Ecclesiasticall iurisdiction both together, as appeareth, Esd. 10. verse. v. But our presbyteries haue only Ecclesiasticall: it pertaineth indeede to their office and function to reclaim, if they can, to peace and concorde the faithfull pleading or about to plead. Verily they ought to exhort them to mutuall charity, Cor. 6. verse 1. Mat. 5. 25, But to sit Iudges in their pleases, they ought not, for this is the office of the ciuill magistrate. Yea neither the whole presbytery, neither any part of the presbytery, ought so much as to be chosen arbytrators, but onely as priuate men, if any of the presbytery be taken to be arbytrators. If this be true, than is all this deuise of translating the Sanedrion of the Iewes into the newe testament and Church of Christe, or of willing the like thereof to be established in his Church, for administation of gouernment, quite ouerthrowen. For what the Iewes elder ship was, we haue seene at large already. And yet there were then also Ciuill Magistrates as well as now. And therefore if Christ had translated their Sanedrion vnto vs, ours might haue like authority, as theirs had, notwithstanding our ciuill Magistrates.*

But besides this in generall that Danæus here confesseth, that the presbyteries of the Iewes Iudged often in some causes, and mixed together the temporall and Ecclesiasticall Iurisdiction, which our brethren mislike in the Bishops and ministers: Chytreus also vpon the 17. of Deut. Tit. de Iudiciis, doth confirme the mosse of that, which we haue shewed at large out of Bertram & Sigonius, for the Iewes Iudgements and Sanhedrin: saying.

Three kindes of iudgements are written to haue beene distinguished among the Iewes, vnto whome it is agreeable that Christ alluderh, Math. 5, in the declaration of the ten commaundements, setting down the degrees and differences of sinnes, repugnant to the Lawe, thou shalt not kill. And that he woulde declare the same out of the forme of the ciuill iudgements accustomed to the people.

Danæus in
Flag Christi.
3. pars. cap. 10

Danæus
Confession
for the difference of the
Iewes Synedrion & our
Presbyteries for gouernment of
ciuill causes.

Chytreus in
Deut. 17. tit.
de Iudiciis.

Three
kindes of
iudgements
among the
Iewes.

Where he speaketh of Christs more proper alluding to the lower orders, in those things. But such he gather thereupon, that the same civile iudgements, were either translated, or the like to them established amongst vs? 100

The first was Triumvirall, over the which were Governours in civill
Cittie, three men. In the which, money matters, and the lighter trespas-
ses, of beatings, of private injuries, of theft, &c. wer decided: They sup-
pose that Christe signified that Mary, in the name of judgement.

Another was called, the Little Synedrion, consisting of 12. Iudges, wherein the greater and the capitall causes were heard. It is thought that Christe Mat. 5. named this *synagoga*, as that *riches his brother, Raaba, seller guiltie of a Canfall, or of the Synedrion.*

The third was the great Synedrion, or Senate of 70. Seniors, ordey-
ned of Moses; Num. 11. ouer which sat the high B. and the Elders ex-
celling in wisdom, vertue, learning and authoritie, chosen out of the
Priests and Levites, and of euerie Tribe, were the assistants, (or sitters
with him.) Vato whom afterward by the ordinance of David, the chief
of the Royall stocke, which were called *chifrim*, that is, the Kings bro-
thers, & *seanethrim*, that is, endowed with the right of succession, were
adjoyned, as the highest Counsell of the whole Common-weale, & chief
Senate of the Kingdome. To whom belonged the power of iudging
the most weightie causes, pertaining to the summe of the Cōmon-weale
and of Religion, of the King and the Kingdome, of warre and peace, of
answering and pronouncing of the most difficult controversies of o-
pinions, & of other businesses. To conclude, of what manner the forme
and iurisdiction of this most high Senate was, to the which they appea-
led from the other inferiour Iudgements, & In whose sentence and de-
cree they must hold themselves contented without anie gainsaying, may
for the most part cleerely be gathered, out of the reformation of the
Iudgements made by King Iosaphat. For these are the words of the sto-
rie, 2. Paral: 19. *In Ierusalem also Iosaphat appointed Priests, &c.* But as in
highest Senate of the Iewish people, the Priests and Princes of the Fami-
lies, governed together the Counsels of the Common-weale, & the two
chiefe Presidents were the B. which governed the causes of religion, and
the ecclesiasticall businesses, and the Kinges Cousin which governed the
businesses Politicall: euen so almost to the like forme in the chiefe Se-
nate of the Kingdome of Germanie, consisting of 7. Electors, whereof
three are Priests or Archbishops, which ought to instruct, and with their
counsels and labors ought to helpe the Emperor, and conserue the Cō-
mon-weale, concerning the lawes of God for religion and the worship
of God, or the first Table of the x. Commandements: & 4. politike Prin-
ces, which ought to instruct, and with their counsels and labors to helpe

**The lodge-
met Trium-
phal of the
3 Elders.**

**The little
Synedion
of 21.**

**The great
Synedrion
of 70.**

Chytreus is
resembling
of the chief
Senate in
Germany
to the Sa-
nedian.

in the new
Testament.

the Emperor, and to conserve the Common weale; concerning the Po-
litike Lawe, & office of the Emperor, in ordaining iudgements, in warre
and peace, in taxes, &c.

How mo-
derately
Chytrous al-
ludeth on
Christes
words Mat.
5. 19 our Sa-
vours.

Thus more gravellie (in my simple iudgement) doth Chytrous allude,
not on these words, *Disce aile*, to the Sanedrion of the Jewes, to have the
same or the like, translated, and established in euerie or in anie Congre-
gation, of the Church of Christe: for that were cleane to overthrowe all
the States in Christendom. But that in those places whiche he mencioneth,
Mat. 5. he alluded to the order of their lowest Senate, of 9. Elders, whiche
was in euerie Citie, and of their lesser Sanedrion, that was of 23. in Ieru-
salem. not of the 70. whiche was the highest, & instituted by God, Num.
11. But not, that Christe translated anie of all these Senates into his
Church, as established anie lawe thereon, for administration of govern-
ment in his Church. Although he say, almost the like form is in the high-
est Senate of the Kingdome of Germanie. But not simple that it is the
like, and much lesse the same, and least of all, that it was grounded on the
Iewes forme, otherwile than that all Estates and Kingdomes take their
generall grounds from Gods lawe: but lawes are not then to this as the
forme, of Senate and Iudiciall of the Jewes. But to have we also our
chiefest Senate of Parliament, and other Senates, Sessions, or Assemblies,
both of the Clergie, and of the Temporalitie: and Councels and Iudge-
ments, (in some respects) not much unlike to the Jewes Assemblies, Se-
nates, Councels, and Iudgements. And they would never a great deale to
the vncorrupted orders of the Jewes, and are more fit, requisite, and bene-
ficiall for the State and comission of our Realme, than these Conistories or
Senates would be of these Seniors; that our Brethren call for, and thus
hale the words of Christe to presse them upon us, to be established in eue-
rie Congregation, for the administration of government, in the hearing
and determining of all difficult and weightie matters amongst us, and so
to continue for euer, as long as the Church continueth in this world, to
the great bondage of our Christian libertie, by reducing us to these Iudi-
cials of the Jewes, and to the quite overthrowe of ours and of all King-
domes, by reducing this Senate of the 70. Elders into all Congregations
throughout Christendom.

Our Breth-
peremptory
wresting of
Christes
words.

Having nowe thus farre considered (as I take it) the verie grounds
whereon Caluine, and all our Brethren following him, would lay the
foundation of this Conistorie, & Senate of Elders in euerie Congrega-
tion, to wit, upon this construction of these words of Christ, *Disce aile*,
Tell the Church, that is to say, Tel the Segniorie, Senate or Conistorie: Let
us now returne to the proceesse, of our Be-learned vntouris baron.

The lear-
ned disc
pag. 88.

And the name of Elders dooth most aptlie agree vnto them that bee
Gouernors in the Church now, even as it did to the Ancients of Isra-
el:

et: so that the Pastors seeme to have borrowed the name of Elders, specially in respect of their government. The name of this Consistorie also in the new Testament, we finde to be agreeable with that of the Jewes, whereof our Saviour Christe speaketh when he saith, *Tell the Congregation* or *assemblie*. S. Paul 1. Tim. 4. 14. *Despise not the gift which was given thee, through Prophets, with imposition of hands of the Eldership*. Where the Greek word is *synagoge*, the assemblie or Consistorie of the Elders. Which word was vsed also by S. Luke in his Gospel, speaking of the Consistorie of the Jewish Elders, Luke 22. 66. *As soon as it was day the whole Eldership or Assemblie of Elders came together both chiefe Priests and Scribes, and brought him into their Councell*. In which saying, their Councell *synagoge* is called. Also S. Paul Act. 20. 5, that he had bene a periee of christians taketh witnes, of the high Priest and of the whole Consistorie of Elders, vsing the same word *synagoge*. By which it is euident that our Saviour Christe by this word *synagoge* in that place meaneth a Consistorie or assemblie of Elders, whose authoritie, &c.

This is but descent on the name, and we would rather heare of the matter. The name of Elders seemeth to more, then to those of the Segnorie which were of the Sanedrin or Synedrión. And we grant it most apply agreeth to them that be Governours in the Church now, and those Ecclesiasticall Governours too, and was but borrowed as well in respect of the government, as of the Pastors, and the Ecclesiasticall are as propriety and aptly called Elders, as were the ciuile Governours. But this communicating of the name, doth not proue the same or the like office any more than the name of Gods Minister, doth proue that the ciuile Princes and the ecclesiasticall Pastors offices, are the same or like, because they are both of them called Gods Ministers Rom. 13. 4. and 1. Cor. 4. 1.

But here to proue that in this place Mat. 18. Christe meaneth by the word Church, a Consistorie, Senat or Presbyterie, our Brethren alleadge these testimonies, 1. Tim. 4. 14. Luc. 22. 66. and Act. 20. 5. wherein the name of Presbyterie is mencioned. But do they finde the name of this Consistorie also in the new Testament, to be agreeable with that of the Jewes, whereof our Saviour Christe speaketh when he saith *Tell the Congregation*, or *Assemblie*? For if (as they say) Christe alluded there to the Sanedrin or Synedrión, will they finde this Consistorie that they would haue to be stated in the new Testament, to be agreeable unto that Consistorie? I think our Brethren will not find it. If they say, they mean not that this Consistorie is called in the new Testament, by that name Sanedrin or Synedrión, but by the name *synagoge*, and that that name is also agreeable to this Consistorie: they shall be before, that Christe alluded to that Consistorie among the Jewes, that was named the Sanedrin, of the Greeke word Synedrión, & would they now bring this Consistorie to the name Presbyterie?

in the new Testament

some will say that the word *synagoge* is not used in the new Testament

The first

Bridges.

The use of the name Elder, in the new Testament

Christe alluded not to the Jewes Sanedrin or Presbyterie, mentioned in the new Testament.

The elders in the new Testament.

They say, that in the 22. of Luke, ver. 66. their Counsell Synedrion is called Presbyterion. And what of that? We graunt that the Sanedrion was called a Presbyterie. But was every Presbyterie called a Sanedrion? They should prove this, that wheresoever the name Presbyterie is, there was such a Senate, Presbyterie or Eldership, as was agreeable to that which was named the Sanedrion. For we denie not, but that there were Assemblies of Elders, and those aptlie also called Presbyteries, among the Christians in the newe Testament. But that they were so aptlie called Sanedrins or Synedrions, that I denie: and much more, I denie the matter & office of them among the Christians to be found any where in the newe Testament. And here in saying this, our Wretched still runne on in their wonted presupposall of this former cited place, Math. 18. Tell the Church, (Congregation or Assemblée,) that Christe speaketh of the Presbyterie of the Jewes, called the Synedrion or the Sanedrion. But we haue seen sufficientlie, that the very name of Church, Congregation or Assemblée, which Christe bleth, was in the use of the Jewes, *Asseblum diuidens*, and opposite to the name of Senate, Counsell, Consistorie, Segniorie, Presbyterie, Eldership, Sanedrion or Synedrion. So that in naming the Church, he so little meaneth a Consistorie or Senate of Elders: that he rather seemeth to oppose himselfe herein against those, that would restrain his speech unto a Consistorie or a Senate. The words of St. Paule 1. Tim. 4. 14. do mention indeed a Presbyterie or Eldership. But they are so little to be tyed to this interpretation, which Caluine maketh of Christes words, Math. 18. that Caluine himselfe (as we haue heard before) in this obseruation on these words, 1. Tim. 4. 14. Neglect not the gift that is in thee, which was giue thee by prophesie, with the imposition of hands of the Presbyterie (or Eldership) saith they that think Presbyterie (or Eldership) here to be named a nown collective, put for a colledge of the Eld. think wel in my iudgement: howbeit all things being weighed, I grant that the sense different therfro, that it shuld be a name of office, doth not disagree thereunto. He putteth the ceremonie for the act of the ordination, so that the sense is, that Timothie when by the voyce of the Prophets, hee was called into the Ministerie, and then by a solemne rite or ceremonie was ordeined: he was withal furnished with the grace of the holy Ghost to execute his function.

By the name Church is not meant Senate.

Caluine in 1. Tim. 4. 14.

Bezaes testimony that by those elders were meant only the Ministers of the word.

So that this place imposeth no necessitie of understanding the Presbyterie, more for the assemblée of the Elders, than for the function of the Eldership. Nevertheless if our W. will needs haue it understood, for the assemblée of the Elders: yet such Beza also open this word Presbyterij, that is, of the order of the Elders, by the which name it is probable, that the assemblée of all those that laboured in the worde, in the Church of the Ephesians, is signified, as Actes 20. d. 17. and f. 28.

For now and then these names are generall, of Bishops, of Elders, yea & that also of Deacons. See Philip. 1. a. 1. A certaine fellowe translateth it Senate, as other where for the Church, he saide, the Common-weale.

Thus hath Beza ripped (and well too) the name of Senate, in this of Presbyterie. And yet, all this drift of our Bishops is, to bye a Senate on this word. But Senate or Eldership, with be maketh here the Elders thereof, to be Labourers in the word, and to be those that St. Paule speaks unto Act. 20. This then is all for Pastors and Ministers of the word, and nothing for a Consistorie, Senate, Seniorie or Eldership of such Elders, as are altogether Gouernors and not teachers.

Bezaes rip of Castali- on for the terme Se- nate.

The Pres- byteries of the Iewes. Luc. 22. Act. 20.

As for the other places cited, Luc. 22. and Act. 20. were (I graunt) that Presbyterie which was called the Sanedrin or Synedrin. Which, except such Elders of the people, which were such Princes (as we haue heard) in the government of all temporall matters of life and death only by He- rode and the Romanes taken from them (so wel as ecclesiastical matters, were all of them Teachers and Doctors of the Lawe of God. For that we heard was the Scribes office. So that except our Bishops, would set up Consistories of Princes and Magistrates, to gouerne all temporall mat- ters so well as ecclesiastical: how can these testimonies fit their Segniorie? Are these Presbyteries of the Iewes, that sate in counsell against Christe, and gaue license to St. Paule to make hauocke in Christes Con- gregation, and example, or warrant, or approbation in the newe Testa- ment, of such Segniorie or Consistorie among the Christians? But what are either of these to proue the words of Christ, Math. 18. As he inter- preted of a Presbyterie? What our Bishops should so roundly hereupon, (or rather so softly) make this conclusion, saying: By which it is euident, that our Sauour Christe by this worde Ecclesia in that place, meaneth a Consistorie or Assemblie of Elders. By what thing here alleadged, is this euident? or rather, is it not euident to the cleane contrarie? If our Bishops haue no better euidence than this, to proue their Elders, first, all is giuen to a bare name, howbeit here is neither so much named as the bare name, but a name that hath a cleane contrarie sense. And yet forasmuch we must imagine, Christ meant it: for our Bishops can not say, Christe said it. Although in a matter so much byged, and of such importance, this had bene requisite, that we had heard Christes words, & not their gathering only of Christes meaning, for our euidence. And yet if we should admit this meaning and all, we are neuer the nearer, for such Consistorie, Senate, or Segniorie of Elders, as our Bishops pretend. Well might we set up (if not rather, ill might we set up) a Iewish Sanedrin, and Presbyterie of Princes & Priests in euery parish, to rule the whole estate thereof, as a little kingdome in it selfe, to the alteration and ouerthrowe of the whole state of the Realme:

Our Breth- chiefe eu- dence for their Elder- ship, howe weake it is.

of the keyes but for these gouerning and not teaching Elders, that our Bishops. would
The lear bying in, here is neither word nor meaning, that they are able to inferre
ned Dis/ on Christes sentence.

But our Bishops conceauing, that they haue now at least twome thus much, that our Sauour Christe by this word *Ecclesia*, meaneth a Consistorie or assemblie of Elders: they cherefullie procede to their authoritie, & say: Whose authoritie he doth ratifie with such power, that whatsoever is bound or loosed by them on earth, in the feare of God, and with hartie praier, the Lord will bring it to passe, yea he himselfe wil be in the midst of them, as president of their Councell, to direct their consultations to the glorie of God, and to the profite of his owne Church.

Bridges. Concerning that which our Bishops adde here, out of the 19. & 20. verses of Mat. 18. the consent of two or three, gathered together in praier or counsell, to haue their petitions graunted, and Christe himselfe to be in the midst of them as President of their counsell, so farre as they do it in the feare of God, and in the name of Christ: this is so little to be restrained to a Consistorie of Elders, that it stretcheth not onelie to all Prouinciall and generall Councels so assembled, but to al Congregations gathered to publike praier, or to the hearing of Gods word, yea, to any particular household or persons, though they be no greater number than there is mentioned, to encourage and confirme them in their faith to God, and in their mutuall loue and vnitie one to another.

The sentences of christ
Mat. 18. ver.
19. and 20.
not to be restrained to a
Consistorie.

As for the authoritie that Christe ratifieth with such power, that whatsoever is bounde or loosed by them on earth, &c. (meaning this Consistorie of the church) the Lord wil bring it to passe we cōfesse, (concerning the Church, of the which before he spake) that Christe there gaue such power vnto his Church: but our question now, is not whether the power be giuen to the Church, as to whom the exercise of this power is committed, whether to the whole Churches assemblie or Congregation, or to a Segniorie of the Church, gouerning discipline, and yet not meddling with teaching the word of God, or to those to whom the Ministerie of the worde is committed. And albeit that neither the Magistrate nor the Senate of Gouernors (if there be any) nor yet the whole assemblie of the Congregation, are debarred from all kinde of excommunicating: yet to speake of excommunication, in his proper sense, it is the act of him that is a Minister of the word.

Brentius writing at large on this place, not onelie acknowledgeth a kinde of excommunication made by the Magistrate, but also affirmeth this speech of Christe, *Tell the Church*, to be indeede a good rule, but not necessarie for euer, and for all Churches.

Hac Regula, &c. (saith hee) This Rule which Christe in this place deliuereth, being rightlie vnderstoode and vsed, is healthfull to the Church,

Church, and bringeth much profite: but beeing ill vnderstoode and
 naughtilie vsed, hath brought much hurt to the Common-weale, hath
 diuers times troubled the gouernment of the Church, and of the Poli-
 cie. When as the Bishops of Rome with their vnreasonable and naugh-
 tie excommunications, haue nowe and then stirred vp the children a-
 gainst the parents, haue cast out Emperors and Kings out of their Em-
 pires, and in these dayes also, because the Anabaptistes see not in our
 Churches, the like gouernment according to the letter, as is heere de-
 scribed: they thinke that the true Church is not among vs. Wherefore
 we must doo our diligence, that wee may vnderstande this rule aright,
 and vse the same lawfully, according to the manner thereof. First, wher-
 as Christe saith in this Rule, *Tell the Church*, hee speaketh not of such an
 assemblie of Christians, which consisteth of a great multitude of peo-
 ple, and of a ciuile Magistracie, and wherein the ciuile Magistrate is not
 onelie a member of the Church, but also the Gouvernour and Orderer
 of the Ecclesiasticall matters. For in such an assemblie, it can not bee
 brought to passe, that that which is said, *Tell the Church*, can be kept ac-
 cording to the letter, without confusion. For what a confusion and per-
 turbation of things were that, if a man publikelie in the Ecclesiasticall
 assemblie, wherein now and then some thousands of men doo come to-
 gether, should make an out-crie of iniurie offered him of his neighbor,
 and desire that after his neighbour hauing bene twice warned, would
 not repent him, witnesse may be heard, and if he will not obey the voi-
 ces of the whole assemblie, that he should be excommunicated? What
 place would there be in so diuerse willes of men, in such a companie of
 the multitude, either vnto honest Councells, or vnto right Iudge-
 mentes? and what either measure or ende would there be of braw-
 lings? *But God* (as S. Paule saith) *is not the Authour of confusion, but of*
peace.

Here Brentius sheweth nere to our Bretheren also in this poynt, that
 it is not meant of euerie great assemblie of the people. But what now,
 doth he conclude hereupon, that it was spoken of an Ecclesiastical Senate
 or Consistorie in their names? It followeth: Moreouer when in the
 Ecclesiasticall assemblie there is a ciuile Magistrate, the office of this ci-
 uile Magistrate is to punish wicked deedes according to their Lawes, &
 that by the seueritie of his administration, hee remooue offences out of
 the way. Such as sometimes was the administration of the Kinges in
 the Church of Israel, of Dauid, Salomon, Iosaphat, Ezechias, and of
 other godly Kings.

That therefore Christe saith, *Tell the Church*, is not bee vnder-
 stoode of a great assemblie of the Church, wherein there is a ciuile
 Magistrate, and one that for his vocation, laboureth to defend the
 publike

on Mash.
 18.
Brentius in
Mash. 18.
 How these
 words, *Dis*
ecclesia, haue
 ben abused.

18. Math.

The occasiō
of Christs
sentence.

publike honestie of life, but is to bee vnderstoode of a small assemblie, whereof the Magistrate is not a member, & wherein the Magistrate either hath no function, or else is holden, as though he were a priuate person: such an assemblie as was the companie of Christe. For fewe accompanied Christe in his Ministry among the Iewes, and among these fewe, there was no publike Magistrate. Among such therefore being fewe, the rule may be holden, according to the letter. For it appeareth, that Christ was moued to the prescribing of this rule, on that occasiō, that although they were fewe that followed Christ, yet now & then there arose euen among them, so great brawles for matter of most small importance, that one of them odiously accused another before the ciuill, either Iewish or Ethnicke Magistrate, to the great offence of the Gospell. As also it happened afterward among the Corinthians, of whome Paule writeth, saying: Dooth anie of you hauing busines with another, susteine to be iudged vnder the vnrighteous, and not rather vnder the Saints?

Christe therefore reprocueth his contentious companions, and prescribeth vnto them such a rule, which may bee kept onelie in priuate assemblies, and among priuate men. That is to wit, that thou shouldest not by & by accuse him that hath sinned against thee, before the Magistrate, especiallie the Magistrate being a straunger of thy religion, but thou shouldest first of all admonish him priuatelie. Then, if being so admonished, he proceede to doo thee iniurie: thou shouldest take vnto thee 2. or 3. friends, that they may admonish him of his iniurie, and exhort him to repentance: last of all, if he will not yet so leaue of his dooing iniurie: thou shouldest tel it vnto the whole assemblie, and desire that the assemblie, would interpose their authoritie.

That this
rule of Chr.
serueth on-
lie among
priuate mē.

It is manifest therefore, that Christe in this rule, maketh not a generall lawe for the Church of all times, and for that assemblie which also consisteth of a great multitude of men, and whereof the ciuill Magistrate is a part, and the Gouvernor: but onely for the little Church of his owne time, and for the assemblie of a fewe men, and those priuate. For otherwise also hee gaue some preceptes, that were temporarie and not perpetuall, such as those are, *Goe ye not into the high waies of the Gentiles, & enter ye not into the Citie of the Samaritanes. And, Possesse ye not golde nor silver, &c.*

This sentence
cannot be
vnderstood
of hainous
sinnes.

Moreover whē this rule is said, *If thy brother shal offende against thee, &c.* it is not to be vnderstood of euery kind of sinne: for it can not be vnderstood of grosse and hainous mischiefes, such as are these, homicide, adulterie, and other of that kinde. For in these, a threefolde admonition hath not place: but it is necessarie that these mischeuous deeds, for publike example sake, according to the calling of euerie assemblie, so soone as euer they are found out, should be punished.

Neither

Neither should space of sinning be giuen to the wicked doer, vntill a triple admonition may be made. For what discipline were that, if that any shoulde haue slayne a man, that he shoulde not be punished before with excommunication, till that after the first admonition, he had killed another? And another after the second, and another after the thirde. And so mought an Homicide kill 4. men, or euer he shoulde be holden for an Echnicke or a publicane. Neither did saint Paul him selfe admonish the Corinthian whore-monger, but commaunded him streightway, so soone as euer it was knowne, to be cast out of the company of the faythfull. This rule therefore is not to bee vnderstoode of euery kinde of sinne, but only of ciuil controuersies, which priuate men haue among themselues.

The Incestuous Corinthian.

What then doth this rule pertaine nothing at all to the present assembly of the Christians, which consisteth as well of a publike magistrate, as of priuate subiects: verily it pertaineth much vnto vs. But for the manner thereof, and for the condition of these times. For if thou haste against another a ciuill action or controuersy, it is an vncourteous and hard part that thou shouldest straightwayes hale him into the publike Iudgements: but charity requireth that if the cause be such, that thou mayest not pardon thy neighbour without Iudgement: first of all admonish him thou thy selfe, or else some other friend in thy name, of the iniury, that hee goe not still on to doe the same, but that after his measure he make amendes for it. But if so bee nothing bee obteyned, thou shouldest take vnto thee two or three freendes, whereby thou mightest seeke all meanes, that he may leane off from dooing thee iniury. Last of all, if so be thou shalt not yet profite anything: what ought to be done? Is the cause to bee brought to the whole Church of that place? Heere certesse, the letter can not be obserued, which is spoken in this place, *Tell the Church*. For what a confusion and disturbaunce of the orders were this? but the cause is to be deferred vnto those certain Iudges, which out of the whole body of the Church are lawfully chosen into the Magistracy, whose sentence also is to be expected. So that there is no necessity, that wee shoulde constitute a newe Eccl. Senate, but vse that which before was appoynted in the policy.

The last remedy is to tell the ordinary magistrate and not to constitute an Eccl. Senate

But what, of the wicked deedes that are more hainous? In these, the order of this rule can not bee obserued, whether the church bee onely priuate men, or haue a Magistrate. But that so soone as euer they shall be set downe, and found out: they must bee punished eyther with Excommunication, or casting out of the city or congregation, or else with some other punishment according to their ordinary Lawes. For this altogether is sought for, that offences might bee taken out of the way. But with what penalty or with what punishment they shoulde bee

bee taken away, that must bee iudged by the publike Lawes and ordinances.

Thou wilt say therefore, sith that there is in these times a politike Magistrate in the Church, is there nowe no place of Excommunication? verily there is, as well of publike as of priuate. For the publike excommunication is that penalty of the Magistrate, wherewith the wicked person is openly defaced in the mouthes of men; and is cast out of the City, or is cast into the prison, and for some space of time is fed with Breade and Water.

And such an Excommnnication also may bee done in the Church, when as, if any by publike and lawfull iudgement, is condemned of a wicked fact, and at the Magistrates commaundement is cast out of the Church, and is forbidden that he shall haunt any publike banquets, neither that he be admitted to honest or worshipfull offices, &c. It is priuate, when the Minister of the Church doth priuately admonish the sinner, that he receiue not the Lordes supper, except he repent, &c.

A priuate & Ecclesiasticall excommunication

Thus grauely, and with great iudgement and waighty reasons, wisteth Brentius of these wordes. Neither making this rule to bee generall or perpetuall, other wise then in these sences and cases, and in the matters of worldly and ciuill contentions, & to be iudged and punished (if no priuate meanes will serue) not by constituting any Ecclesiasticall senate of Seniors in euery congregation, but by the ordinary ciuill Magistrate. As for the Censure of Excommunication (though in such a sort, the punishments of the Princes may be called an excommunication) yet if it be an exclusion from the Sacramentes, it is properly the Act of the Minister, and that good, not onely though it be publike, but priuate also. As he sayth further on these wordes, Verily I say vnto you, whatsoeuer yee shall binde vpon earth shall bee bounde in Heauen, and whatsoeuer yee shall loose, &c. In this sentence Christ strengtheneth first the Iudgements of priuate men, if the Church shall not haue a publike magistrate. For when men are wont to bee stubborne, it may come to passe, that hee that sayleth in his cause, before the Church of priuate men, and is iudged an Ethnike and publicane, may contemne this iudgement, and thinke him-selfe neuertheles to be an inheritor of the kingdome of Heauen, although hee bee cast out of the assembly of these (as hee thinketh them) vile or base persons.

To whome the proper & Eccl. exc. doth pertaine.

But Christe strengtheneth their authority, and affirmeth that their sentence is approoued also in Heauen. Furthermore hee strengthneth also in this saying, the publike iudgementes of them, that are in lawfull Magistracy, that we may manifestly knowe, that their Iudgementes are not of men, but are the Iudgementes of God. According to that of

Paul:

Paule: hee that resisteth the power, resisteth the ordinance of God. And verily, Christe in other places with the like sentences in Math. 16. and Iohn, 20. chapter confirmeth the authority of the Ministry of preaching the Gospell. But in this place, hee confirmeth the iudgements of priuate men, or of Magistrates, against the contemners, that the same shoulde bee ratified before God in Heauen. *Peers lo, is the* ratifying whereof our brethren speake, but heereupon hee concludeth thus:

But all these things are to be vnderstoode of a right and lawfull iudgement, and of that sentence which is giuen in the ministry of the church according to the Worde of the Gospell, and in causes forinsecall, according to the publike and ordinary Lawes. For if the sentences of the Iudges, or Ministers, striue with these, it is none before God, howe greatly soeuer thou shalt be condemned before men. So that here he concludeth with these two excommunications, a ciuill and an Ecclesiastical. The ciuill, eyther in these priuate mens small assemblies, or in the publike Magistrate. But the Ecclesiasticall, to pertaine onely to the Minister, and to be in the Ministry of the worde of God, such as was mentioned before Math. 16. And afterward againe. Iohn. 20.

*Two kinds
of Excom.
and Eccl.*

And verily, if we shall search the ground of this Eccl. Exc. (what abuses soeuer be or haue beene, or may be by the Ministers or by any other not Ministers, committed therein (which I take not vpon me to defende, and may easily bee helped without the supply of this Seniors, and good prouisions there are in that behalfe): yet that the act of the proper Ecclesiasticall Excommunication, shoulde be executed by such Ecclesiasticall gouernors, as are not Ministers nor teachers of the Worde: I can not yet see, howe it may be sufficiently warranted, or howe it may stand with the nature of this spirituall and Ecclesiasticall censure. For if this power of binding and loosing, be the same that is called the power of opening and shutting, called also the power of the keyes: then it cheefely consisteth in the Ministry of the Worde. For what is the key, but Gods Worde? Yea, if it bee the same that consisteth in remitting and retaining of sinnes towarde God, what other power hath the Church thereof, than by the pronouncing of Gods Worde? So that, our Brethren must eyther make these Seniors to bee Ministers of Gods Worde: or else they must graunt, that in this place Christe meaneth not such a Seniors of Gouerning Elders, as are not Ministers of the Word.

But here saith Caluine. *Hic locus non omnino.* &c. This place is not altogether like that place which is aboue written, Chapter 16. c. 19. But it is to bee vnderstoode in part a little different. But wee make them not so diuers, that they haue not muche affinity betweene themselves.

This

mmunicatio. This first of all on both parts is alike, that eyther of them is a generall sentence, and the power of binding and loosing is always the same, that is to witte; by the word of God, the same commaundement, the same promise. But they differ heerein, that the former place is peculiarie of the preaching which the Ministers of the word of God do exercise. Here it pertayneth to the Discipline of excommunication, which is permitted to the church. There, Christe woulde anouch the authority of the Doctrine: Here, hee constituted Discipline, which is an appendant vnto doctrine. There, hee sayde that the preaching of the Gospell shoulde not be frustrate, but that it shoulde bee a quickning or a killing fauour; here he affirmeth that although the wicked doe scorne the iudgement of the church, notwithstanding it shoulde not bee vayne. This distinction is to be holden, because, there, it is simply treated vpon the word preached: & here, vpon the publike censures and Discipline.

The ministry of the powre of the worde pertaineth to the Minister in the expounding the worde.

Although I doe not altogether deny this difference in respect of the object matter, wherein the subiect person hath diuers times, on diuers occasions, and diuers vnto to deale: yet since Caluine heere him-selfe maketh the power of binding and loosing, the promise also, and the commaundement, to be all one: and the same to consist all onely by the ministry of the word: although the occasion or purpose of Christe in the former place, *16. he moze so* ratifying the Doctrine of the worde, when it is taught or preached, than *so* ratifying the publike censures and Discipline, beeing onely the appendants to the Doctrine: Yet this letteth not, but rather proueth so much moze, that he to whome the execution of both, or eyther of these actions, (being both of them powers of the worde, and ministeriall pronouncings of the same word) both appertaine, ought to be his selfe a Minister of the worde. And thus both Caluine himselfe asserterwarde also confesse, saying: For neither doth Christe anouch authority of (or vnto) his church, whereby he shoulde diminish his, or his Fathers right: but rather whereby hee may establish the maiesty of his Worde. For euen as before, hee woulde not confusedly establish euery Doctrine whatsoever, but that which proceeded out of his mouth, *chap. 16. c. 19:* So neither sayth he in this place, that euery Iudgement whatsoever shall be stable, and ratified, but that wherein he himselfe is president (or gouerneth). Neyther that onely by the spirite, but also by the Worde. Whereupon it followeth that men bring no preiudice vnto (or hinder not) God, while they pronounce nothing but out of his mouth, and stooode onely to execute faithfully, that which he hath commanded. For although Christe bee the onely iudge of the worlde: yet would hee haue in the meane season, ministers to be the publishers of his Worde. and then he woulde haue his iudgement to be of his Church set foorth. So, that commeth to passe, that it derogate nothing from him, that the

Cal. in Mat. 18.

The Ministers are publishers of Gods word and setters foorth of his iudgements.

the ministry of men commeth betwene, but that he onely loofeth and bindeth.

And here Marlorate contendeth out of Bucer: Hereupon it appereth, how proposterously or rather how naughtily some gather out of this place, that the Church can doe any thing, but chiefly can make lawes of religion, which whofo despiseth shall despise Gods Lawes. Whereas Christs disputeth here nothing of the power of making Lawes: but of brotherly admonition, of exhortation, reprehension, correction, and of taking away offences, and of the iudgement of the church, which in all thinges thought to followe the worde of God, that it bee not so much an humane as a diuine iudgement. And againe Marlorate noteth out of Calvin, saying: Whereupon wee see, howe the spirituall iurisdiction of the church, which punisheth sinnes out of the worde of God, is the best helpe of health, and foundation of order, and bonde of vnty. And concluding the ratification of their sentences, he saith: For they haue the word of God, wherewith they condemne the frowarde, they haue the worde wherewith they receiue into fauour the repentant. But erre they cannot, neither dissent from the iudgement of God, because they Iudge not but out of the Lawe of God, which is not an vncertain nor earthly opinion, but the holy will of God, and an heauenly Oracle. With therefore all this iurisdiction of the censure and discipline of the Church, consisteth in the Ministry of the worde of God, and besides the sentence pronounced, comprehendeth admonition, exhortation, reprehension, and all out of the word of God: And these persons are publike officers, and their doinges publike doings: howe are not these the publike ministers of the worde, & medle with the publike teaching of the same.

But this more playnely appereth by Chresses owne wordes. For when Christs had sayde, *Tell the Church* (howsoeuer they vnderstand there the name of church) when he commeth afterwarde to set downe the manner, howe Excommunication shoulde be vsed: hee straight turneth his speech to his Apostles, saying: *Verily I say vnto you, whatsoever thinges you shall binde vpon earth, they shall bee bounde also in Heauen, and whatsoever you shall loose vpon earth, shall be loosed in Heauen also.* So that this place directly is turned to the Apostles, both in Math. 16. And here the 18. and Joh. 20 and so, the power and promise thereof continuing, continueth directly in those onely, that are the successors of the Apostles. What is to say, that are such, as of whome St. Paul saith, *1 Cor. 4. 1. Let a man so esteeme vs, as Ministers of Christs, and dispensers of the mysteries of God.* And of such onely is Excommunication (being taken as this spirituall Censure of the Church) to be pronounced, and of none other kinde of Elders.

For prooffe nothe of the continuall practise and approbation hereof: let vs see, both howe the Church of God vsed it among the Iewes before Christs

Excommunicatio. Christ came, and before in Christs time, & in the primitive Church, & after
ward in the time of the auncient and holy Fathers, and also now lastly
in this light of the Gospel, what are the iudgements of the best learned of
our brethren hereupon.

And first (as wee have shewed before out of Brentius) there is one and
is a diuers acceptation of this name Excommunicating. Whereupon Aretius
among other diuisions of Excommunications, good and bad, greater
and lesser, outward and inward, hath this diuision. Let vs therefore deuide
it from the head after this manner. There is one Excommunication ci-
uile, another Ecclesiasticall. The ciuile is that that is exercised in politike
matters against offenders. &c. And on the Hebrew names thereof, and the
Greeke name among the Iewes, in and before the time of Christs, he saith
in Ioh. chap. 9. 12. & 16. He that was excluded, is sayde *excommunicatus*,
that is, to bee made an Alien from the publike assembly. Such were ab-
hominable and odious to the residue of the Iewes, vntill they were re-
conciled. In the ninth chapter hee saith, that it was ordeyned of the
Iewes, that if any man confessed him to be Christs: *excommunicatus*, that
is, he should be cast out of the synagog. In the 11. chap. that many of the
Princes beleueed, but they confessed him not, least they should be made
excommunicatus. And in the 16. chap. They shall make you *excommunicatus*, that is, out
lawes and vnworthy of their assemblies. Heereupon excommunication
may be called *excommunicatus*. In the old Testament it is (called) *cherem*, a shut-
ting: for hee that was of Moses shut out, was bound as it were with ma-
ny Lawes.

Besides that, hee which was bounde with any certayne fault,
was holden vnder the penalty to the which hee was bounden: you haue
the example Num. 12. where Miriam the sister of Moses for the crime of
rebellion, is excluded by the commaundement of God 7. dayes out of
the campe. Let her be shut out seuen dayes abroad, *cherem* among
the Hebrewes is anathema. That is, a penaltie inflicted of God, as Mal. 4.
Least I come and strike the land, *cherem*, that is, anathema (with a curse
suspension, or separation). The same word signifieth a thing consecrated
to God, and sequestred from the publike vse, as it is sayd of the spoyle
of Ierico, that Achan receaued *cherem* *Minha-cherem*, that is, of the
spoyle condemned of the Lorde by a curse, of setting apart, or su-
spending.

Wigandus and Mathews Index in their treatise called Syntagma, or
corpus doctrine, on the title *de clauibus in veteri testamento*, of the keyes in
the old Testament, do say: First, that there are such keyes: Although in
the new Testament Christ institute the keyes by a solempne manner,
Matth. 16. 18. and Ioh. 20. notwithstanding in the old Testament also,
there was a power of the keyes pertaining to the church, and to the
Mini-

Aretius 2.
parte pro-
blem. Tit.
de Excom.

Ciuil and
Ecclesiast.

Syntagma
Tit. de cla-
uibus.

Ministers thereof, as appeareth by the things following. What were the kinds: That there were two keyes, the one binding, the other loosing, appeareth out of Esa. 22. I will geue (or laye) vpon his shoulder, to wit, Eliachim, the key of the house of David, and he shall open, and there shall be none that can shut, and he shall shut, and there shall be none that can open. And examples to the Propheticall writings do witnesse. For Caine in the 3. of Gen. is excommunicated. But David is absolved of Nathan, and the types or figures of thrusting out of the camps the lepers and polluted, and receauing of the healed and purged by sacrifice, Num. 4. Leuit. 13. concerning the binding key, or Excommunication: what are the names thereof? The binding key in the Propheticall writings, is called Anathema. Num. 21. Deut. 7. &c. Malediction and detestation: Num. 13. Deut. 27. crying out wth Hosee 17. casting out of the land: Gen. 4. taking away out of the midst: Deut. 19. The definition is this. The key bynding is a power ordeyned of God, committed to the church and to the Priestes, of denouncing the wrath of God to notorious and polluted sinners, and of shutting them out of the societie of Gods people, and of forbidding other their societie and companie, vntill either by the Magistrate they be taken out of the way, or els by repentance, or by the prescribed sacrifices, they shall be purged and receaued &c.

The definition of the Eccl. binding.

And afterward, coming to the spiniffers, he saith: the Ministers of excommunication were the Priestes, and the church approving it Deut. 27, the Leuites shall pronounce and say vnto all the men of Israel with a high voyce, accursed is the man that maketh a graven and a molten Image, the abomination of the Lorde, the worke of the artificers, and setteth it in a secret place. And all the people shall answer Amen. In the seconde booke of Esdras, chap. 13. Elias the preest separateth the straungers from Israel.

And likewise for the other Key of loosing: The key absolving is a power ordeyned of God and committed to the Priestes and Prophetes, of pronouncing to sinners, being penitent, the remission of finnes, for the Womans and Abrahams seede and the sonne of David, that is for the Messias &c.

The definition of the Eccl. absolving.

The author and the Ministers are these: Eyther God him self immediately hath denounced the forgiveness of finnes, as Genesis 3. When hee setteth foorth the promise of the VVomans seede, hee doth nothing else, but hee hath brought absolute Adam and Eve from their sinne, &c. Or else by the Patriarches, so Genesis 30. God sayth to Abimelech of Abraham &c. Or else, by the Prophetes. The seconde of Kings 12. Nathan said to David, the Lord hath translated thy sinne, &c. or else, by the Priestes, which offering sacrifices expiatory, for the people, prayed,

ed for their sinnes, & afterward blessed them, which what was it else then a denunciation of the forgiveness of their sinnes? *Leui. 4. 5. 6. & 9. Leuit. 19.* And the Priest shall pray for him and for his sinne, and it shall bee forgiven him, and his sinne remitted, and *Num. 6.* Speake to Aaron & to his sonnes; thus shall ye blesse the children of Israel, & say vnto them, the Lord blesse thee and keepe thee, the Lord shew his face vnto thee, and haue mercie vpon thee. This was the state of Excommunication and absolution in the old Testament, denominated by the mouth of the Minister of the worde. For to whom the Absolving belonged, the Excommunicating belonged also. The steps whereof (sayth Aretius) are in the newe Testament, *Ioh. 9. 12. & 16.* For although that Discipline was administered then of wicked men, notwithstanding it is for an argument of the antiquitie. And in the olde time the Institution was honest and profitable. This corruption Christe corrected, when he drewe backe this Discipline to his Church. *Math. 16. 18. Ioh. 10.* The Apostles also used it laudably, as it is, *1. Cor. 5. 1. 1. Tim. 5.* Whereby also it appeareth, that notwithstanding the wickednes of the Church, Christe reducing into his church, the olde Institution of God for Excommunicating and absolving, he committed this spirituall censure to such onely as were spirituall Ministers of the Worde. Notwithstanding the other that were not Ministers, did allowe and approoue the same. And this sentence. *1. Cor. 16.* Being neuer ruled by the other before *1. Cor. 16.* and *1. Tim. 5.* coming after, and put in practise by these examples. *1. Cor. 5.* And *1. Tim. 5.* Where *St. Paul* being a Minister of the Worde, pronounced the sentence and the Judgement: If the use of the other Apostles be to be leuelled by these examples, it is cleare, that in the Apostles times (though the Church suffered thereunto) the action was done by such onely as were Ministers of the Worde of God.

The censure of Excommunication renewed by Christ. *Mat. 16. Iohn. 20.*

Tertul. in Apolog. cont. Gent. cap. 39.

What the practise was of Excommunication in the Primitive Church succeeding the Apostles, partly appeareth by that we haue cited out of Tertullian, saying: There are also exhortations, chastisements and the Diuine censure. For iudgement is there given with great weight, as among those which are certayne that God beholdeth them. And it is the cheefe fore-iudgement of the iudgement to come, if any shall so offend. If any be banished from the communicating of prayer and of the meeting together, and of all the holy partaking, euery of the approoued Elders haue the Government.

Here is Excommunication mentioned, and the Government is aspertayned to euery of the approoued Elders. But in adding thereto the publique prayers and Exhortations, that he annexeth to the government of these Elders, it is apparent, that he meant none other, but such as were Ministers of the Worde. Which we haue also shewed yet more plainly, in

his booke *De Curia militis*, where after he hath spoken of Baptisme recei-
ued *Sub antrifit* is, vnder the Bishops and Prelates: speaking of the Lordes
supper, he sayth: *Nec de aliorum manu quam Presidentium sumimus*, Neyther
receiue we it at the handes of any other, than of the gouernors. So that
he maketh these Seniors and Gouernours, to bee all one with the pre-
lates and Ministers of the Worde and sacraments.

Eusebius lib. 5. cap. 24. telleth howe Victor Bishop of Rome Excom-
municated the Churches of the East, for keeping their manner of cele-
brating Easter day. Wherein although he greatly abused this power of
binding: yet if he had rightly with discretion vsed it within his boundes,
Irenæus nor any other did reprove him but only for his rash over-reach-
ing himselfe in the same. For, (sayth Eusebius) Irenæus also writing with
the other Bishops of Fraunce ouer whome hee had the gouernment (for
he was Archbishop of Lions, Anno Domini 169.) doth in-deede con-
firme it, that the Mystery of the Lordes resurrection shoulde bee cele-
brated on the Sunday: Notwithstanding hee reprooueth Victor, that
hee did not well, to cut off from the Vnity of the body, so many and
so great Churches of God, that kept the custome deliuered to them
of the auncient time.

Wherein
Victors exe-
was repro-
ued.

And to shew this better, that when he vsed this power better, he was
not misliked for the vse thereof: Eusebius sayth afterward in the last chap.
of the first booke. But howe can they lay a slander vnto Victor concer-
ning this, sith they knewe, that Victor expelled from the communion of
the Church, Theodorus the tanner, which was the prince & Father of
this their impiety, which durst first at Rome auouche, that Christ was
but onely a man. For if Victor (as they say) did so beleue: how did he
cast out of the Church Theodorus the inuentor of this blasphemy? So
that Eusebius approueth this doing of Victor for his Excommunication
of this heretike.

What Exe-
by Victor
was allow-
ed.

I haue passe ouer all the Canons and decrees mentioned in the coun-
celles, in the names of the Apostles and of diuers auncient Bishops, be-
cause their credite may be called in question, though diuers of them men-
tioning the Excommunications, (made onelie by Bishops and sacerdo-
tall preestes) be no doubt of great antiquity. Onely I note that, which Eu-
sebius receiveth of the Emperor Philip. Of this man (saith he) It is re-
ported vnto vs, that he was a Christian. And on Easter day, to wit, euen
in the Vigilles, when he woulde haue beene present amongst them,
and communicated in the mysteries, hee was of the Bishop of the place
not suffered, before he had confessed his finnes, and stode among the
penitent persons. Neither by any meanes coulde hee haue leaue to re-
ceiue the mysteries, except that before he had by repentance purged
himselfe of those manifold fautes, that were reported of him. It is

Eusebius
li. 6. cap. 25.

The Exe-
of Philip
the Empe-
rour.

of Excom. sayde therefore that hee gladly receiued that which was appoynted to them by the Proestos (or Bishoppe), approouing that hee had a godly feare, and a Fayth of Religion, moſte full of workes.

The like wee reade of the moſte Noble Emperour Theodosius, in the Ecclesiasticall Hiſtoꝛie of Theodoretus Lib. 5. Cap. 17. Where hauing declared in the former Chapter, howe Theodosius had in his fury caused his Souldiers to make a Massacre of 7000. people in the City of Thessalonica, for the reuenge of an insurrection there made, wherein some of the Emperours Iustices were stoned to death: hee theweth, how the Emperour after warde beeing come to Millaine, when hee would haue entred into the Church after his wonted manner, Ambrose forbade him, laying the heighnousnesse of his fault before him, and willing him to depart, and submit him-selfe to this bonde of Excommunication that hee inflicted on him. With these wordes (sayth Theodoretus) the Emperour being moued, (who being brought vp in the holy doctrine, knewe what were the offices of the Sacerdotall preestes, what were the offices of the Emperours,) hee returned with sighes and teares into the Court, &c.

Theodore
rus li. 5. cap.
27.

For the which fact (although perhappes somewhat more rough than needed, vnto so penitent a Prince) not onely Ambrose, but also Theodosius, is of all writers highly commended.

Generally, whatsoeuer Heretikes or other malefactors in any of the generall or prouinciall Councilles bee condemned, by the Censure of Excommunication, It was done by such Bishops, Preestes, or Elders, as were Ministers of the Worde of God. Neither doe any of the Fathers ascribe the denuntiation of this spirituall Censure (in the proper sense thereof) to any other, than to a Bishop or to a minister of the Worde. We haue seene in Cyprian, howe, although hee promised that hee would doe nothing, (in receiuing those that were fallen from the sayth into the laps of Idolatry, and so became abstenti, that is, Excommunicated, to bee admitted on their repentance to the communion and peace of the church) without the consent of his College of Elders, which as withall wee haue founde were all ministers of the Word and Sacraments, (which Iunius him-selfe in his Booke called Ecclesiasticus, Capitulo 3, treating on these Seniors: confesseth to be *Corpus & Collegium sacerdotum*, A body or corporation and College of Sacerdotall Preestes. Yea in that case, although hee promisseth not to receiue them, without the consent also of the Deacons and of the people: yet the action of Excommunication and absolving of them, hee still maketh it proper to him selfe, being the Bishop, and to such onely as were ministers of the Worde.

Cyprianus
vt supra.

Iunii eccle-
siasticus,
cap. 3.

Hierom:
in Math. 16.

Hierome vpon that saying of Christe to Peter, Math. 16. I will giue the

thee the Keyes of the kingdome of Heauen, and whatsoeuer &c. This ^{excom.} place (sayth hee) the Bishops and the Preestes not vnderstanding, take vpon them some-what of the Pharisees pride, to thinke that eyther they may condemne the innocent, or loose the offenders. When as with God, not the sentence of the sacerdotall Preestes, but the life of the guilty is sought out. Wee reade in Leuiticus of the Lepers, where they are bidden to shewe them selues to the Preestes. And if they haue the Leprie, then of the sacerdotall Preestes they are made vncleane. Not that the sacerdotall preestes make them Lepers and vncleane; but that they haue the knowledge of him that is a Leper, and of him that is not a Leper. And that they may discerne who is cleane, or who is vncleane. In such sorte therefore as the sacerdotall Preeste maketh the Leper clean or vncleane: so here also eyther the Bishop and the preeste or Elder bindeth or looseth, not those that are eyther innocent or offenders: but according to his office, when hee shall haue hearde the dinersties of the sinnes, he knoweth who is to bee bound, or who is to be loosed.

Saint Augustine being complained vnto, that Auxilius being a young Bishop had made such a rash Excommunication, as Hierome here spake of: writeth vnto him in this manner, Augustine to his moste dearly beloved Lorde, and worshipfull or reuerend brother, and fellow sacerdotall Preeste, Auxilius. Our renowned Sonne Classicianus hath grieuously by Letters complayned vnto mee, that he hath susteined of your holinesse the iniury of accursing. Declaring that he came to the church, accompanied with the appearaunce of a fewe persons conuenient for his power, and dealt with you, that you shoulde not against his health (or safety) fauour them, who by periuring themselues on the Gospell, sought ayde for violating of their fayth, euen in the house of fayth. Whome notwithstanding, considering what ill they had done, he saith that they were not taken thence by violence, but went out of their owne accorde. And heereupon your honour is so offended with him, that by the making of your Ecclesiasticall actes, hee with all his house, is stricken with the sentence of the Curse. Which Letters I hauing read, beeing not a little mooued with thoughtes, tossing me with great vexation of heart, I coulde not hide it from your louingnesse, that if you haue your opinion of this matter tried out by sure reasons or testimonies of the Scriptures: you woulde vouchsafe also to teach vs, how the childe may rightly be accursed, for the Fathers sinne, or the wife for the Husbantes, or the seruauant for the Lordes, or anie in the house also not yet borne, if it shoulde be borne in the same time, that the whole house is bound with the curse, so that it coulde not in the danger of death be helped by the washing of regeneration.

Aug. ad
Auxilium
epistola. 75.

Excommu-
nication.

Math. 16.
Exech. 18.

For this is not a corporall punishment, wherewith we reade that some dispisers of God were slayne, together with all theirs, which were not partakers of the same vngodlineffe. Then in-deede to the terror of the liuing, the mortall bodies were slayne, which at sometime verily should haue died. But the spirituall punishment, whereby that is done which is written, *Whatsoeuer thinges thou shalt binde in earth shall bee bound also in Heauen*, bindeth the soules. Of whome it is written, *The soule of the Father is mine, and the soule of the Sonne is mine. The soule that shall sinne the same shall dye.*

You haue peraduenture hearde that some sacerdotall preestes of greate name, haue accursed some body with their house. But if perhaps they were demaunded, they might bee found not able to render a reason of the same. As for me, If any body should demaund of me, whether it were well done? I finde not what I shold answere him. I neuer durst do this thing, when I haue bin mooued most greenously, about the wicked deedes of some, mozte cruelly committed against the Church. But if the Lord haue reuealed to you, how it may iustly be done: I despise neuer a whit your yong age, & rudimets (or but yong beginnings) of the Eccl. honor. Beholde I am at hand, I an old man, of my yong fellow B. a B. of so many years, of my Colleague not yet of one year, am ready to learn, how we may render a iust account eyther to God or to men, if we punish with spiritual punishment the innocent soules, for the offence of another, of whome they take not, as of Adam (in whome all haue sinned) originall sinne. For if the sonne of Clafficianus haue taken from his Father the sinne of the first man, that is to bee washed away in the fountayne of baptisme. Notwithstanding, after hee begat him, whatsoever sinne his father committed, wherein he himselfe was not partaker, who doubteth, that it pertaineth not to him? and what then of so many soules in the whole housholde? whereupon, if one soule by this seuerity, whereby this whole house is accursed, should perish in departing out of the body without baptisme, the death of the bodies of innumerable men, if they bee taken out of the church and killed is not comparable to this losse. If therefore you can render a reason of this matter, woulde to God you woulde also by writing againe yeeld it, that we also might be able to do it. But if you can not, why shoulde you doe that by any vnaduised passion of your minde, whereof (if you shoulde be demaunded) you can not finde a right reason?

S. Aug. er-
sor in the
Infants dy-
ing without
baptisme.

I haue sayde these thinges, yea, although our sonne Clafficianus hath committed ought, that may seeme to you to bee mozte iustly punished with accursing. Howbeit, if hee hath written true letters vnto me, neither ought so much as hee alone in his house, to haue beene punished

punished with this sentence. But hereon I meddle nothing with your holines. But only request that you woulde forgieue him asking pardon, if that hee shall acknowledge a fault. But if you shall wisely acknowledge, that hee hath not offended, because hee is in the house of faith, hath more iustly required that sayth ought to bee kept, least it shoulde bee broken there, where it is taught: doe that which an holy man ought to doe, that if that haue happened to you, as to a man, which thing verily the man of God speaketh of in the Psalme: *Mine eye was troubled for wrath: you shoulde crye out to God: Haue mercy on mee O Lorde, because I am weake*, that he may reache out his right hande and repress your wrath, and canlme your minde, to see and to doe righteousnessse. For as it is written, *The wrath of Man worketh not the righteousnessse of God*. But let vs rather thinke, that because wee are men, wee liue molte daungerously among the snares of tentations. Take away therefore the Ecclesiasticall actes that you haue done, beeing done peraduenture more on perturbation. And let that charity come agayne betweene you, which you had with him, while you were yet *Catechumenus*, a scholler, or Learner of the Catechism. Remoue the strife, and reuoke peace, Leaste both the man that is your freende perish to you, and the Deull that is your foe reioyce ouer you. But the mercy of our God is mighty, who also graunt to here mee praying, leaste my heauinesse ouer you bee increased. But rather, that that which is already sprung vp may be healed, and that he woulde erect me by his grace, and reioyse your youth, not contemning mine olde age.

of Excom.

Iames. 1.

What S. Aug. disalloweth in this B. Exc.

I haue set downe this whole Epistle, as well for the reuerende stile thereof, one Bishop thus writing to another about this matter of Excommunication: as cheefely that wee may the moze fully perceyue, what Saint Augustine disalloweth and alloweth in this matter. For although hee finde fault with this young Bishoppes over-hasty Excommunicating of this Gentleman, and namely of his whole houthoulde, condemning other for that, which hee misse-concepued was his fault: yet doth hee not disallowe his Censure, for that hee beeing the Bishop did it him selfe, and not others ioyned with him.

But hee alloweth thereof, so it had beene done deservedly, and with mature deliberation, and gone no further than to the offending party. Yea, being done as yll as it was, hee entreateth him to vndoee this Ecclesiasticall act, and to release the Censure of his Curse, ascribing the binding and the losing to the Bishop. Although therefore Saint Augustine doe often affirme, the power of the keyes for opening and shutting, binding and losing, to bee giuen to the Church: yet hee maketh the execution of the same, to appertayne onely, to the Bishops and Ministers of the word.

Excommu-
nication.

Chrysoft.
Homil. 2. de
Dauid &
Saul e.

How Chry-
soft. would
Excom. the
contemners
of the word

Chrysoftome like wise in the east, where he ascribeth this power unto the Church, *Homilia 2. De Dauid & Saule*, speaking against them that went to the stage-playes from the sermon, hee sayth: Verily I thinke that many of those which forsooke vs yesterday, and went away to the spectacles of iniquity, are this day present. But I wish, that I might openly knowe who these are, that I might driue them from the sacred porches. Not that they should perpetually tarry without, but that being corrected, they should return agayn. Sith that the Fathers also driue out of the doores and from the table, their sonnes that oftentimes offend, not that they shoulde bee alwayes banished from thence, but that being made better by this chastisement, they may returne to their Fathers households company, with due commendation, Truly, the same thing doe the Pastors also, while as they separate the scabbed sheep from the whole. That they being eased of their wretched disease, may returne agayne safe vnto the sound. Rather than that the sicke shoulde fill the whole flocke with that their disease. For this cause wee desired also to knowe these. But although we bee not able to discerne them with our eyes, the word notwithstanding, that is, the sonne of God will knowe them, and will easily perswade them by reproouing their conscience, that they shoulde returne of their owne voluntary, and willingly, teaching that he onely is within, which can giue a mind worthy of this exercise. As on the contrary, hee that lining corruptly is partaker of this congregation, although he stande here present in body, hee is cast out and is remooued hence, more truely than those that are so shut out of the doores, that they may not be partakers of the holy Table. For they being expulsed according to the Lawes of God, and tarrying without, are yet of good hope, if so bee they will amende their faultes. They are cast out by the Church, that they may returne againe with a pure conscience. &c.

Where where hee sayth they are cast out by the Church, yet hee wisheth that hee might openly knowe them, to the ende, that he might denounce the sentence of Excommunication against them, and doe as the Father with his disobedient Child, and as the Shepheard with his infected Sheepe. So that this Censure by these comparisons, doth properly belong to the Spirituall Father and Pastor of the people. But for the better and more full consideration heereof: Let vs see what Chrysoftome saith in his seuenthy Homily, against the custome then of hiring Women mourners for the deade, which Homilie he also inserteth into his Homilies on the Epistle to the Hebrewes, *Homilia quarta ex Capite secundo* Where hee also mentioneth Presidentes, and after that hee had wished them all not to bee taken away by vntimely death, he sayth: God graunt this, and this I wish for, and I beseeche the Presidentes and you

Excom. 3

as the word

The Præsi-
dents and
Elders of
whome
Chrysoft.
speareth.

Tit 4

you

excom.

you thoſe wretched women (that is to ſay, we charge you not to ſuffer them, or, to tell them of this our prohibition) that they neuer be preſent at the deathes of the faythfull, nor at the bearing forth of them. For feare we compell them to bewaile in verie deede their owne euils. And leaſte wee teache them not to doe theſe things in other folkes, but to lament their owne calamities. For whereas alſo, a Godly Father hath a prodigall ſonne, hee not onely admoniſheth him that he ioyne not himſelf vnto wicked men: but alſo he terrifieth him. Loe therefore I both charge you, and them by you, that yee neyther call ſuch together, neither that they come vnto you. And God graunt that this word may doe ſome further good, and that theſe threatens may preuaile. But if ſo bee (which God forbid) wee ſhall be contemned; we ſhall at length be compelled to bring our thretninges into dooins, chaſtiſing you with the Eccleſiaſticall Lawes, and them with ſuch correction as ſhall be fitte for them.

Chryſoſt.
threat a-
gaine to
Excom.

Matth. 18.

But if any beeing arrogant ſhall contemne let him heare Chriſte euen now ſaying: *If any ſhall offende againſt thee, goe thy wayes and reprove him betwene thee and him alone. But if he ſhall not heare thee, take vnto thee one or two. And if ſo alſo hee ſhall reſiſt thee; tell the Church. And if hee ſhall alſo diſpyſe the Church, let him be to thee an Ethnicke and Publican.*

If therefore hee commaunde mee ſo to ſhunne him, that hath ſinned againſt mee, when hee will not heare: Iudge you, howe I ought to account him, that ſhall ſinne againſt himſelfe, and againſt God. For you woulde not contemne vs, if wee proceede ſo mildlie agaynſt you. But if any man ſhall contemne theſe our bindings that we make, Chriſte againe ſhall correct him, ſaying:

Whatſoeuer yee ſhall binde vpon earth ſhall bee alſo bounde in Heauen: and whatſoeuer yee ſhall looſe vpon earth, ſhall bee looſed in Heauen. For if wee alſo bee wretched, and of no regarde, and worthie of contempt (as in verie deede worthy wee are) notwithstanding wee reuenge not our ſelues, nor wrecke our anger. But thinke of your ſaluation. Bee yee aſhamed, I beſeeche you, and bluſh. For if a man beare with his friend that contendeth with him more earneſtlye than is meete, conſidering his meaning, that hee doth it of good will, and not of inſolencie: Howe much more ſhoulde hee beare with his Teacher when hee reproveth him, nor ſpeaketh theſe things of a tyrannicall authority, nor as though hee were appointed in place of a Prince, but as ſuſtaining the care of a Father. For wee ſpeake not theſe things as though wee woulde bragge of our power. For howe can wee ſpeake theſe things, with this mind, that deſire not to come to the experience of the things we ſpeake of, but with greefe and mourning?

Pardon

Pardon me, and let not anie man despise the ecclesiasticall band. For he that bindeth, is not man but Christe, which hath committed this power to vs, and hath made men the Lords of so great honor. For wee verelie would be willing to vse this power onlie to losing, yea, rather we would that we neither had anie necessitie of that: for we desire that we might binde none. We are not so miserable and wretched, (although wee bee verie vile) but if we be compelled, pardon vs. For neither of our owne accorde or willinglie, but rather mourning more for you, wee lay the bonds vpon you. And, *If anie man contemne them, the time of Iudgement is at hand.* The residue I wil not vtter, least I should beate your mindes down right. For this is the thing that we chieflie desire, that we might not be drawn into this necessitie. But if we shall come to it, we will fulfill our office, and cast the bonds vpon you. And if anie shal breake them, I shal doo that is my dutie, and then am I cleere, and thou shalt giue an account to him that commaunded me to binde.

The B. sepe-
rate autho-
ritie in ex-
com.

But tell thou me, if the King sitting in presence, one of the Sergeants standing by, be commaunded to binde one of those that stande in the rowe, and to lay fetters on him, but he not onelie thrust him backe, but also breake the bonds: is it the Sergeant that hath susteined the iniurie, or is it not much more the King, that did commaund it? For if when anie thing is done against the faithful, he account the same done against himselfe: how much more, when he which is appointed to teach susteineth iniurie, will he be mooued, as though he himselfe had susteined the contumelie? But God forbid that anie of them that are in this Church should come into the necessitie of these bondes. For as it is a goodlie thing not to offend, so is it profitable to beare the rebuke thereof. Lett vs therefore beare the reprehension, and let vs endeuor neuer to offend: but if we shall haue offended, let vs susteine the reproouing. For, as it is good not to be stricken, (which notwithstanding if it shall happen, it is necessarieto lay a medicine to the wound): euen so it is beere. But God graunt that we neuer need anie such medicines, for of you we hope better things, and such as appertaine vnto saluation, although wee speake thus. We haue spoken perhaps more vehementlie, but to your greater taking heede. For it is better, that I should be accounted of you bold, cruell, and insolent: than that you should doo those thinges that please not God. But we trust in God, that this our admonition shal not be vnprofitable. But that you shall be so changed, that these speeches shall bee turned into your praises and commendations.

The excom-
municator.
such a per-
son as may
teach.

By this it clarelie appeareth, that not onelie the keies of knowledge, and opening the word of God: but the keyes of this discipline & Censure of excommunication, appertained chiefly to the Bishop, and to Teachers of the word, and not to a Segniorie of such Gouvernors as were not teachers,

Ehon.

teachers, ioyned with him, And as this was the practise of the Churches Excommunication, in the dayes of these holy fathers: so, cutting of all the later corruptions of the ages following, especially in the time of the Popish tyranny, that moste tragically abused these keyes, and continueth and encrease the abuses of them: Let vs come to the Protestantes, and to our Brethren themselves in the reformed Churches, and see their iudgements also in this Discipline.

Kernitius
in exam.
Trident.
Cone. To.
cap. 6.

When the late Trident Conuenticle had falsly burdened the Protestant Churches, that we gaue this power of the keyes to all Christians indifferently: Kernitius answereth, in his Examination of the first chapter saying: This Chapter hath two partes, the first disputeth of the Minister of absolution, to whome appertaineth the ordinary ministry of the keyes. The other part treateth what absolution is. So farre as pertaineth to the first part, the matter may bee dispatched in fewe wordes. For in the Examination of the tenth Canon of the Sacraments in generall, those thinges that pertaine heereunto are expounded. For although the keyes be deliuered vnto the Church, as the auncient Fathers doe well set foorth: notwithstanding we thinke, that by no meanes euery Christian ought or may indifferently, without a lawfull calling, vsurpe or exercise the Ministry of the word and sacramentes. But as in case of necessity the olde Fathers say, that euery lay man may minister the sacrament of baptisme: so also Luther sayde of absolution, in the case of necessity where a preeste is not present.

Melanct. in
locis com.
de regno
Christi.

Melancthon in his common places, *Tis. De Regno Christi*. Moreouer saith he) we must also consider this, that the pastors haue the commandement of Excommunicating with the Worde, without bodily force, those that are guilty of manifest crimes. And in his annotations on his common places, he saith: But after that we haue known the true church by those signes that he haue spoken of: that power whereof Christe speaketh Mat. 16. & 18. and also Iohn, 20. is to be applied to this onely church. For neither hath Christ giuen that power to his enemies, whom he commaundeth to bee excluded out of the kingdome of heauen, according to that saying: he that beleeueth not shall bee condemned: but vnto this onely assembly that hath not onely his worde, but also interpreteth it rightly, and according to the proportion of the faith, not overthrowing the foundation which the Apostles haue layde, and before them the Prophets. For neither said he to Peter, as to the son of Iohn, I giue to thee the keyes of the kingdome of heauen: but because he had sayd thou art Christ the son of the liuing God. Therefore the B. of Rome claimeth to himself in vain the keis of Peter, sith that he is most vnlike to Peter, & not a minister of Christ, but of Antichrist. Of who it is writte, that about the last time, he shalbe reprobued with the spirit of Gods mouth.

Melanct. in
annot. loco-
rum com.

Neither

Neither did Peter vsurp the power of binding & loſing to himſelf alone any more to himſelfe than to other, but iudged the ſame to bee common to him with all the apoſtles, and the whol church which profeſſeth the ſame word. Saue that for order ſake, hee committeth the publike adminiſtration of the keies to certain, & to ſit perſons, that they ſhould either abſolue me, or not abſolue the, with this choiſe that Chriſt him ſelf hath ordeined, & that he ſhould rightly diſtribute the word of God &c.

Thus doth Melancthon graunt that this power is committed to the church: but the diſpenſation of the power, is committed to the right diſtribution of the miniſters. And not onely hee ſpeaketh of the power mencioned Math. 16. and Iohn. 20. but alſo Math. 18. To which

purpose hee proceedeth, ſaying: But it is vſuall to deuide the power of the church, into the power of order, & into the power of iuriſdiction.

The Churches power
of order &
iuriſdiction

The power of order they cal the right of teaching, & of adminiſtring the ſacraments: which the prophets and apoſtles immediatly receiued of God: the other doctores or teachers (receiued it) by men. To this power

we muſt hearken ſimply, euen as to the voice of the goſpel, according to the commandement of God: *Hear him.* Howbeit, the good doctores or

teachers haue liberty of ordeining times, & of Inſtituting certain traditions for good order ſake. VVhich to obey, it is the duty of a godly mind.

The power
of order.

To which mind nothing is more ioiſful, than in all things to agree with the true church, without offence of conſcience. The power of iuriſdiction

is, when as thoſe which are defiled with maniſeſt wickedneſſes, & being admoniſhed, do not deſiſt, are excommunicated from the ſociety of the

Church, not onely the inward and ſpirituall ſociety. Which excom. is made by the general voice of the goſpel: he that ſhal not beleue ſhal be co-

The power
of iuriſd.

dened: but alſo fro the externall communion of the church, by a ſpirituall ſentence, to the intent, the honor of God may be leſſe blemiſhed, & the

ſociety of men alſo leſſe ill reported. This other power in the primitiue church was more neceſſary, when the Ethnike magiſtrates gouerned the

cities. For there, when by the ciuil iudgement, puniſhment ſhould haue bin giuen vpon the blaſphemers, & on others openly violating the com-

mandements of God: the church neceſſarily executed iudgment on the corrupted members, without ſeditio, that is, without bodily force. Exclu-

ding the wicked with the only word, & yet receiuing them again, if they were conuerted. But now after that they alſo which are the magiſtrates,

haue embraced the name of Chriſt, it is better & more meet for the common profit, to bring them vnder the ciuil puniſhment, that maniſeſtly

lead a wicked life. Eſpecially when as the magiſtrate by name is charged that he taketh away the authors of offences, to ſhew that the name of

god be leſſe il ſpoke of. Thus alſo the offices remain diſtinct, that by the churches power, ſecret & maniſeſt ſins be reprobued, by the only word of

God, but they that ſuffer not theſelues to be ruled by the doctrine, may be

be punished by the ciuile iurisdiction. Verelie this were a most beautifull harmonie of the two powers, if it were kept: but in this extreame confusion of all things, and heedlesnesse of Princes, there is not so much as hope of ordeining this harmonie. This onelie thing remaineth, that the King of Kinges come, and purge his Church for euer from all offences.

Thus complaineth Melancthon, and distinguisheth of these powers. But he would so little haue the Ecclesiasticke iurisdiction of excommunication, to be vsed by gouerning Seniors that were not teachers: that he would either haue them teachers, or else their iurisdiction to be but ciuile, and the meere punishment of the Christian Magistrate.

Aretius in locis com. parte 2. de excomm.

The definition of excommunication.

The Minister is the excommunicator, and the Church consenteth.

Aretius in his Common place thereon, saith: Excommunication is an exclusion of some bodie that professeth our Religion, out of the companie of the faithfull in holie and prophane matters, beeing made in the name and power of Christe, by the ordinarie Ministers of the Church, the residue of the Church consenting, and being made for the cause of amending the sinner, and of deliuering the Church from the contagion of the sinne. And afterwarde prouing the parts of this definition, coming to the 5. part, By whom it ought to be administred? he saith; We aunswere out of the definition: By the ordinarie Ministers, the residue of the Church consenting. We would haue the Ministers ordinarie, because except their vocation bee lawfull, the discipline of the manners shall be frustrate. For Christe hath deliuered the same to the Apostles, and for that cause to their lawfull successors, and therefore they labour heere in vaine, whom the lawfull succession doth remooue. And furthermore, that the discipline be administred of the Ministers, as Ministers, that is, that they vse the same by Ministerie or seruice, not by Empire or rule. In which matter, how greatlie in Poperie they offended, is not here to the purpose to declare. We adde, The residue of the Church consenting: least the Minister would exercise dominion of his own wil. Christe Mat. 18. biddeth, *Tell the Church*, not the Ministerie onelie. And Paule would not the incestuous man to be excluded by his authoritie alone, but the Church of Corinth being gathered together 1. Cor. 5. Cyprian declareth it to the people, if anie were to be receaued, doing the same (no doubt) in those that were to be excommunicated. Epist. 16. li. 3. You being present and iudging, all shall be excommunicated. So in another place, for those that were false, hee entreateth the people that the peace might be given them. *Tertul. Apolog. cap. 39.* saith; Euerie of the approoued Seniors doo gouerne, hauing gotten a iust honour, not with money, but with testimonie, for no matter of God consisteth on price, &c.

Here Aretius maketh excommunication to bee necessarilie made by the

the ordinarie Ministers. And that we might knowe who these are, he addeth, that Christe deliuered it to the Apostles, and to the successors of the Apostles. And therefore those that labour heere, to haue other Ministers than Teachers, labour in vaine, because they are remooued from the lawfull succession, and their discipline is all frustrate. This being set set downe for the Minister, where he addeth, the residue of the Churches consent; and thereto applieth this testimonie of Christe Mat. 18. Tell the Church, not the Minister onelic: he maketh no especiall Senate of ecclesiast. Seniors, but putteth altogether in this general name, the residue of the church. Neither giueth he them herein a ioynt Ministerie with the Ministers, that the excommunication should be made by all the residue: but that it should be done by their consent. So that if our Bishops, fearing confusion in the peoples consent, would haue a Segniorie to represent them, and to whom their consent should be compromitted: yet beyonde consent they haue nothing to do, more than the residue of the Church and people haue, whom (as they say) they represent: except they will be Communiſters of the word, and successors of the Apostles. And this doth the vertie example 1. Cor. 5. (hiers also alleadged) excellentlie well declare. Whether Paul was the Minister and the Iudg, and the People gaue their consent to his Iudgement. Doubteit, if they had not consented, that had not defeated the vertue and power of S. Pauls Censure, as we haue already at large sene.

The Eccle.
Senate of
Gouernours
not teachers
relected.

The exam-
ple of Saint
Paul 1. Cor.
5.

And likewise the dealing of Cyprian, in receauing of them that were excommunicated. The words of Cyprian in this alleadged 16. epist. li. 3. writing to the people in his absence from them, are these. That you doo mourne & bewaile the falls of our brethren; of my selfe withall I know it, and doo bewaile it, and I suffer and feele that, which the blessed Apostle saith: *Who is weakened, (saith he) and I am not weakened? who is offended, and I am not burned?* And againe, he put in his Epistle, saying; *If one member suffer, the other members also suffer with it: and if one member reioyce, the other members also reioyce with it.* I haue compassion therefore, & mourne together with our brethren that haue falne, and ouerthrowen themselves in the trouble of persecution, and trayling with them part of our bowels, they haue with their wounds brought vnto vs sharp grief. To whom God by his diuine mercy, is able to giue remedy. While notwithstanding they should not think that any should be done hastily, vnadvisedly, & out of hand, least if the peace should be vsurped rashly, the offence of Gods indignation should more greuously be prouoked. The blessed martyrs haue written letters to vs concerning some, beseeching that their desires may be examined, when as we shal begin to retorne to the church, peace beeing before of the Lorde giuen to vs all. All their desires were examined, you being present and Iudges.

Cyprian
epist. li. 3.
epist. 16.

1. Co. 11. 29
1. Co. 12. 26

Thus

How farthe
people had
to deale for
their consēt
of restoring
to the Chu-
rche in Cy-
prius time

Thus writeth Cyprian, not that the persons were Excommunicated, they being the Iudges of their Excommunication: but as they were *ipso facto* Excommunicated by their greivous apostacy: so the fault being so heighnous and offensive to the people, no marvell if Cyprian would not permit, that they shoulde be received into the Church, before the offended people their-selues were content. And for this cause they had made before their requestes, unto the people, that they might on their repentaunce be received. And the people examined and Iudged their requestes to be reasonable. But because it lay not in them to admit them: both they and other that had beene constant in their persecutions, whom Cyprian calleth Martyrs, wrote unto him being their Bishop, that hee at his returne unto them, would receive them. Which although Cyprian of himselfe were willing to doe, yet hee maketh this his conclusion: I pray them that they would patiently heare our Counsayle. Let them expect our returne, and when as by the mercy of God, wee shall come vnto you, calling together more of our fellowe-Bishops, according to the Discipline of the Lorde, and the presence of the blessed Martyrs, we may examin the Letters and the requestes. And to the confessors I haue writtē Letters, which I haue comāded to be read to you.

So that Cyprian writeth not to the people for them, as though the people had had the cheefe authority or anie power heerein: but contrariwise, the people had writtē to him, that whereas, neither they, nor the Martyrs among them, nor yet the Preestes without him, could receive them, hee (having the cheefe power heereof) would vouchsafe to doe it. Whereupon, hee writeth this Epistle, to stay their desire heerein, till it might be done more orderly at his coming to them.

This therefore being no ordinary matter, wherein so many Bishops shoulde appeare, to the more solemne receiuing of these so greivous lapsed persons: whereas diuerse of the Preestes or Elders of Carthage had already receiued these offenders, and administred the Sacramentes vnto them: Hee complayneth heereof, saying: I heare notwithstanding that certaine of the Elders, neither mindfull of the Gospell, neither thinking what the Martyrs haue written to vs, neither keeping to the Bishop the honour of his sacerdotall preesthoode, and of the Chaire: haue begunne already to communicate to them that are false, and to offer for them, (to witte, the publike prayers) and to giue them the sacrament of thanksgiving. When as they ought to haue come by order to these thinges. Whereby it appeareth that these Elders were Ministers of the Worde and Sacraments, and yet distinct from those which after he calleth Bishops, that shoulde all be ioyned with him, in the receiuing of these so great offenders.

As for that Aretius addeth of the seniors mentioned in Tertullian: He

aske no better witnesse than Aretius himselfe, euen the lease before, what they were. Where he saith, (after the example of St. Paul, Excommunicating Alexander and Hymenezus) *Postea vbi sunt illa p[er] Episcopi, v[bi] videre est apud Tertullianum, Apolog. cap. 39.* Afterwards the Godly Bishops vsed it, (to wit, Excommunication) as is to see in Tertullian, &c.

Beza himselfe that referreth Christes wordes to a translation of the Synedron from the Israelites to the Christian Church, in his Confession, Cap. 5. *De Ecclesia, Artic. 43.* saith: Secondlie, wee must knowe, that this power resteth not vpon mans ordinaunce, but vpon the expresse worde of God. For this is part of the iurisdiction of the Keyes deliuered to the Apostles, and to all true preestes (or Elders) in the person of the Apostles. Which Paul himselfe exercised at Corinth & in other places. So that if these Presbyters, preestes or Elders, be not such as vse the keies deliuered to the Apostles, and doe it not in the person of the Apostles, as their Successors: it is not the true Ecclesiasticall Excommunication by Beza his owne Confession. But they bee not the Apostles successors, if they be not teachers of the word & ministers of the sacraments as Paul saith: 1. Cor. 4. 1. *Let a man so esteeme vs as Ministers of Christ & Stewards of secrete Mysteries of God.* And therefore, of good consequence it both followe, that the sentences of Excommunication made by such Seniors, as are not teachers, nor Ministers of the word and sacramentes, is no lawfull Excommunication, nor is the power of the keyes that Christe deliuered. *Gellius Snercanus de Disciplina ecclesiast. 1. methodi parte fol. 437.* saith; Thirdly, by the Institution and promise of Christe, Math. 18. ver. 18. *VVhatsoeuer yee shall bind, &c.* is as wel added to this Discipline, as to the Ministry of the word. Math. 16. ver. 19. *VVe may call it the binding and the loosing key of the kingdome of heauen, in respect that it is a part of the Ecclesiasticall Gouernment.* For by the Figure of the keye, is signified the administration of the Church, as appeareth by conference of places. *Esay. 22. ver. 22. I will giue, or I will lay the keye of the house of David vpon his shoulder.* And Math. 16. ver. 19. & cap. 18. verse 19. Hereupon we learn, that this Discipline is not to be administred according to our priuate affections, but according to the vse in the scripture prescribed, of the keyes of the kingdome of Heauen. For Christe ratifieth onely those thinges, that are bounde and loosed with his keyes of the Ministerie of the Gospell. *VVe may amplifie the same more largelie, by the figure of the keies, and of their signification. Math. 16. ver. 19. Marke. 16. ver. 15. Preach yee the Gospell, &c. And Iohn 20. ver. 21. &c. Fro the example of Peter vnto the citizens of Ierusalem, &c.*

Beza in conf. Christ. cap. 5. artic. 43.

Gellius Snercanus de disc. eccl. 2. methodi parte fol. 437

Whereby it is plaine, that this key consisting in the Ministerie of the worde, is committed to those only, that are the Ministers of the same word. This do his examples proue & he alleageth, for proof, why this gouernment of

of the presbytery is called spirituall. Whereby (saith he) sinnes are punished not by bodily force, but by the Ministry of the worde. The testimonies which he adioyneth Rom. 12. 1. Cor. 12. 1. Tim. 4. & 5. These haue sufficiently considered, that they enforce nothing for any other Elders, that medled not in teaching and ministring the Worde. The examples which hee allegeth, to proue that this Spirituall Discipline may be exercised, without the offence of the politike Magistrate, doe all of them proue, that the Ministers of the Spirituall Discipline, shoulde bee Ministers of the Worde.

The examples in Sacaus.

First, from the example (saith he) of the distinct function of Moses and Aaron : and of all the Godly kings, that neuer mingled themselves with the Sacerdotal offices. Yea Moses respecting the ordinaunce of God, by the counsell of Iethro his Father in Lawe, ordeyned seuerally by themselves, ciuill iudgements. Exod. 18. ver. 25. Describing in other places, what were the proper offices and Iudgements of the Preestes, in spirituall causes, distinct from bodily causes, Deut. 17. ver. 9. As also the Scripture, 1. Paral. 9. ver. 22. & Ezech. 44.

This two-folde order the godly King Iosaphat obserueth also distinctly, who expressly 2. Chron. 19. ver. 5. &c. Commaunded all the iudgements or questions of the Lawe, of the commandement, of the ceremonies, &c. to be referred to the Leuites and Preestes. Leaste any might except that Moses constitution dealt on sacrifices, not on iudgements. Secondly, from the punishment of King Saule, sacrificing against the commaundement of God. 1. Sam. 15. And of king Ozias stricken with leproy, because hee vsurped the preestes office. 2. Paral. 26. verse 16, &c. The extraordinary examples of Melchisedech, Samuel, and Heli, are not to be drawne into vse, contrary to the Lawe. Thirdly, from the office & vse of the Preestes and Leuites, denouncing the blessings to the keepers of Gods commaundementes, and the cursings to the not keepers. Deut. 27, & 28. Fourthly, from the speciall power and ministry of binding and loosing, which Christe committed not to the ciuill Magistrate, but to the Ministers of the worde in the newe Testament, Math. 16. Who also commaunded significantly, that they that are not obedient, shoulde be shewed to the Church, that is, to the Presbytery, not to the Magistrate, Math. 18. So that, euen here where he expoundeth the Church for a Presbytery. Yet he maketh this Presbytery to be onely of those, that are the Ministers of the Word.

The Presbytery are the Ministers of the Worde.

Fiftly, out of Paule 1. Cor. 5. ver. 4, & 12. Which (so farre as pertaineth to the present businesse) of all other moste euidently teacheth by two arguments, that the presbytery was different from the iudgement of thinges that pertaine to the vse of this life. First, from the order of the time, For that the vse of comming together and of iudging, was receyued

ged in the Corinthian Church, before the Epistle of Pable was written, it is apparant out of his owne words: *You being gathered together in the name of the Lord.* Againe: *Do ye not iudge of these things that are within.* But speaking afterward, chap. 6. of priuate controuerfies, hee saith: *Appoint you arbiters.* Not, *ye haue appointed,* in the preterperfect tense. Moreouer, of the diuerfite of the spiritual things, and ciuile controuerfies: for when he forbiddeth them to go to the Magistrate, in those things that pertain to this life: how would he haue granted it in spiritual things? That assemblie was a singular ornament of the Church: but this iudgement of corporal things, is turned to a reproch vnto the Corinthians. Inſomuch that he adiudgeth each one of the baſest, to be meere inough thereunto. Besides that, 2. Cor. 10. refelling the ſlanders of the aduerſaries, for the ſeueritie of his former Epistle, & for his rebuking the fornicator: he diſtinguiſheth the Miniſterie of the word, and the reuengement with carnall weapons againſt the diſobedient.

Thus doth he ſtil continue in prouing this Segniorie to be meere ſpiritual, & their authoritie wholie to conſiſt in the Miniſterie of the worde.

Sixtie, out of 1. Tim. 5. 19. & 20. whereupon it manifeſtly appeereth, that euen then there was an order already appointed at Ephesus, ouer which Timothie was the Gouvernor. But that theſe 2. ver. the 19. and the 20. *Against an Elder receaue no accuſation, except in the mouth of 2. or 3. witneſſes: and them that ſinne reprove openly, that the other may feare,* are ſpoken of ſuch Elders, as are paſtorall Elders, we haue at large before proued, eue by the confeſſion of Calvin & Beza: therfore this place, not onlie maketh nothing for not teaching Elders, but alſo proueth a manifeſt ſtanding & appointed ſuperioritie, in the Apoſtles times, among the paſtorall Elders, as we haue ſene.

Seuenthie, vnto theſe approacheth the vſe of the Apoſtolicall Church, which continued many yeres found without the help of Kings & Princes. Yea in the more purer Primitiue Church, vnder the Chriſtiā Emperors, the vſe of the keyes remained appertaining to the Miniſters of the word and Elders of the Church, diſtinct from the ciuile Magiſtrate.

Here Snecanus telleth not howe the Church flouriſhed without the helpe of Chriſtian Princes, which he ſheweth before was one of the Anabaptiſts chiefe arguments: but that the vſe of the keyes was not helped by them, but pertained onlie to the Miniſters of the word, not to Elders, not teachers.

To conclude, the thinges aforeſaid are confirmed, by the diſtinct properties of either gouernmēt. For the ciuile Magiſtrate puniſheth crimes with external puniſhmēt onlie, as with fines of monie, imprifonmēt, &c. Inſomuch that oftentimes it puniſheth alſo the verie penitent, by reaſon of their ciuile tranſgreſſions, not correcting in the mean while, the im-

The Prel-
byterie dele
in ſpiritual
matters their
punishment
was by the
Miniſterie
of the word.

The vſe of
the Apoſt.
Church, for
excom. only
in Teachers

The eccl. discipline by the word of God & instrument of the voice.

Howe the charge of both the Tables but not the administration of all matters contained in the, belong to the ciuile Magistrate.

Danæus in *Christ. Isag.* 3. part. de potestate eccl. cap. 48. The power of the keyes pertaines to the Pastors.

Luc. 10. 16.

penitent, which do not publickly disturb the peace. It stoppeth indeed now and then an euil, that it creepe not further abroad: but the euil lurking within, it helpeth not. But the discipline eccl. executeth her power against sinners, by the word of God alone, and by the instrument of the voice: and acknowledgeth none among the citizens and members of Christ, but those that repent them. And is so farre off from compelling anie against their will, that it accepteth the repentance of none, vnlesse it be voluntarie. And indeuoreth chieflie in this, that offences might be removed, & the repentance of minde performed before God, and those that are fallen, to be reconciled vnto their neighbor, & to the Church. Finallie, that the holie things may not be polluted, being cast to dogs & swine. This double limitation is reciprocally to be obserued: for as it is not lawfull for them that attend on the Church in spirituall things, to arrogate any thing to themselues of the ciuil power: so also is it not lawfull for the ciuil Magistrate to passe his bounds. The Magistrate is indeed the keeper of either table, and ordeined of God the chiefeft member of Christ. Howbeit the administration of things in those matters that directly respect the conscience, do not therefore pertaine vnto him. For it belongeth to God to prescribe in the church, how the consciences should conuert themselues by repentance, it belongeth not to the Magistrate: to who it belongeth to teach & to administer the sacraments, it is their parts also to take notice and to iudge by the word, of them that are the despisers of the doctrine and of the sacrament, so farre as pertaineth to the cotronerie of the law (or right), although the execution of the fact in politike matters, do appertaine to the ciuil Magistrate. What can be plainer spoken than this, to proue that these Seniors either must not deal with this spiritual discipline of excom. or they must be such Presbyters, Priests or Elders, as be Ministers of the word and sacraments.

Danæus in his *Christian Introduction*, 3. part, in his treatise, *De potestate Ecclesie*, cap. 48. concerning the author of the power of the keyes, saith on this wise. Moreover this thing it self, is able to establish & ratifie this power of the Church, against the slanders of al men, as though this power were a certeine tyrannie, besides the word of God, vsurped of the Pastors of the Church. In which words, he plainlie maketh this power, to belong, by the institution of God, to the Pastors of the Church. Thirdlie (saith he) this is to be objected against the bitings and scoffes, & rebellions of obstinate persons, to wit, that it is giuen to the Church of Christ himselfe, being God, and not of men, neither yet hath this power bene vsurped of the Church. Here therefore is this saying in force, *He that despiseth you, despiseth me*, Mat. 10. For it is not mā that bindeth, but Christ. Chrysost. in the Epist. to the Hebr. (whose sayings thereon we haue seene at large already). & it is in the Canon, *Nemo contemnat*. 11. quest. 3. Moreover,

oner, the charter of this power & iurisdiction, which pertaineth to the church, remaineth in writing in 2. Euangelists, as two publike Notaries, & Secretaries of the highest King, to wit, Mathewe & Iohn. Math. 18. v. 18. Io. 20. v. 23. To whom agreeth that, which is in Ier. chap. 1. ver. 18.

Where Danæus ioyneth vnto Mat. 18. all these testimonies Luc. 10. Ioh. 20. & Ier. 1. which are all spoken of the Ministers of the word. That in Luc. 10. (to the which matter also, that in Mat. 10. agreeth.) was spoken to the comfort of the disciples, being sent out to preach. Concerning that of the keyes giue to the disciples, Ioh. 20. Calvin himself saith: After that Christ hath appoynted, & ordeined Legates to be sent into the world, he nowe more significantlie & expresse describeth the office or ministry of the, & in few words cōprehendeth the summe of the Gospel. For this power of remitting sinnes, is not to be separated frō the office of teaching, and is annexed to it in one cōtext. And as for that of Ier. 1. v. 18, *Behold thou day haue I made thee a defended Citie, & an iron pillar, & walls of brasse, against the whole land, against the kings of Iudah, & against the princes thereof, against the priests therof, & against the people of the land.* As this was onlie spoken to the prophet, so Tremelius expounds these words, wherein they should be vnder- stood, *Behold I set thee, that is, I cōfirme thee in this thy functiō, that thou shouldest stand firme against the obstinacie of these mē, & shouldest cō- tinue vnbroke & immouable.* And the verie note in the Geneva Bible, obserueth on this word, *an iron pillar*: signifieng on the one part, that the more Sathā & the world rageth against Gods ministers, the more preser wil he be to help the. And this both the text it self, enē in þ ver. next going before, declare, where God saith: *Thou therefore gird vp thy loynes, & arising vp speake vnto the, all the things that I cōmand thee. Be not afraid at the sight of the, least I strike thee before their faces.* So that this encouragemēt of God, was onlie for the Ministerie of his word. And very wel noteth Bullinger thereon: He declareth to the Prophet what should be his office, *that thou shouldest (I say) speake vnto them.* He constituteth him therefore a Prophet, that is, a Preacher, whose office should be to speak vnto the people. And what now he should speak, he expressely signifieth, *All things that I cōmand thee. All things (I say) not only some things.* Neither shalt thou dissemble any thing, neither shalt thou bring the things that seeme good to thee, but *that that I command thee.* Marke, *the things* saith he *that I command thee,* not that other cōmand thee, or that seeme good to other. These things agree with this cōmandemēt of the L. which the L. Iesus himself hath pre- scribed, & in the last chap. of Mat. sayd, *Teaching the to keep al things that I haue cōmanded you, &c.* And on this cōfort to him, he saith: For howsoeuer tyrants would seeme to set the preachers at nought, yet themselues wit- nes, that they are afraid of the seruats of god, who they haue cōtemned, Herode feared Iohn, & Achab Elias, &c. If now these testimonies of Da- naus, be fit for those to who this power of the keyes belongeth, who saith

Luc. 10. 16.

Ioh. 20. 23.

Caluin, in

Ioh. 20.

Remission

of sins not

separate

from the

office of

Teaching.

Ier. 1. 18.

Tremeli- us

not in Ier. 1.

The Gene- va note,

Bullinger in

Ier. 1.

This sen- tence is spo- ken of a

Preacher.

not, that it is proper onelie to the Ministers and Teachers of Gods word?

Danzus in
Christ. 1. sag. 3
pars. cap. 50.

In the 50. cha. Danzus commeth directly to the partie to whō the keyes are giuen. But (saith he) this power or iurisdiction of the keyes is giuen vnto the whole Church, & therefore to all & singular the Apostles & true Pastors of the Church, and that indeed equallie: but not onlie to Peter alone and to his successors, or to himself principallie or chieftie, as some say, but vnto other by a communicating made from Peter. It is giue therefore vnto the whole Church her self, howbeit the same is exercised by the B. & Prelates of the Church, in her name, consent, & conscience. *Aug. in 50. Homil. homil. 50.* Whereupon (to confute the Bapists error, that wold make all this power to be giuen principallie to Peter, & to be deriued from him) he saith: The first reason is the authoritie of the scripture. For Christ speaking to all his Apostles, not onlie to Peter alone, saith in the plurall number, *What sinnes soeuer ye shall binde vpon earth, &c. Math. 18. v. 18.* The same Christ after his resurrection, *Omnibus hanc eandem potestatem confirmauit quoque*, confirmed also vnto all of them this self same power, not onlie to Peter alone: for vpon whom he breathed the holie Ghost, to them he said; *Whose sinnes soeuer ye shall remit, &c. Iohn 20. ve. 23.* If now the power giuen Mat. 18. be the self same power that giuen Ioh. 22. & the power giuen Ioh. 20. is the power of teaching and preaching the word of God, & as Caluine saith, is not to be separated from the office of teaching: how foloweth it not, that whosoever haue this power giuen them Mat. 18. must be all Teachers of the word of God? And how then do our B. giue this power to such a Senate of Elders, as are not Teachers?

Excom. exercised by the B and Prelates.

The power of the keyes not giue to Peter onlie, but to all the Apostles.

The power giuen Mat. 18. is giuen onelie to Teachers.

The 2. reason (saith Danzus) is drawn frō the things that are necessarie annexed. Thus, wheresoeuer is the true Church of God, there the gates of hell doo not preuaile, there is remission of sinnes, there is the fountaine of grace open, and also equallie appeareth out of the word of God. Therefore wheresoeuer the church is, the other equally accord thereto, that are the Churches gistes, & follow the same. Zach. 13 v. 1. Among the which chieftie is this power of the keyes: for by it, the remission & retention of sinnes is denounced. Christ said of the Church vniuersallie, *The gates of hel shall not preuaile against it.* Whereupon it is rightly gathered, that this power of the keyes pertaineth to her, and that indeed vniuersallie. Math. 16. v. 18. For the meane whereby the gates of hell doo not preuaile against the Church, is the selfe same power. If this also be the selfe same power mentioned Math. 16. which Caluine also ascribeth to the Ministerie of the word, saying: Heere Christ beginneth to treat of the publike office, that is, of the Apostleship, whose dignitie is adorned with a double commendation, For Christ saith, that the Ministers of the Gospel, are (as it were) the porters of the Kingdome of heauen, because they beare the keyes thereof.

The power mentioned Math. 18. is the same mentioned Mat. 16.

Secondlie,

Secondlie he addeth, that they are indued with a power of binding and loosing that is effectually in heaven. The similitude of the keyes, is aptly fitted vnto the office of teaching. This againe manifestly proueth, that the exercise of this power belongeth onelie to those that are Teachers of the word.

To conclude (saith Danus) Paule himselfe that vsed this power both in binding and also in loosing, 1. Cor. 5. & 2. Cor. 2. 1. Tim. 1. vers. 20. vsed the same by his owne right, in respect hee was an Apostle, not by a right graunted him from Peter, or by delegation of this power made to him of Peter, Gal. 3. vers. 8. Therefore it appertained to Paule, as much as to Peter. But if as much to Paule, then as much to other Apostles also, yea and vnto their successors, that is, vnto euerie of the Churches, & to the Pastors of them, sith that Paule calleth himselfe the least among the Apostles, 1. Cor. 15. vers. 8. & 9. Wherefore we must doubt no whir, but that this power was giuen of God vnto the Church, and not vnto Peter alone, and also that it was equallie giuen to euerie of the Pastors & Churches, that they may haue & keep sound & obedient to the word of God, the flocke of the Lord committed vnto them. This reason is againe a good argument, that the exercise of this power belongeth onelie to the Ministers of the worde, not onelie from the example of Paule in the places here cited, and of the other Apostles, but also of their right and interest therein, and that in respect they were Apostles; and to the successors of the Apostles, in respect of their succeeding therein, in teaching the doctrine that they planted. But those that are no teachers, are no successors of the Apostles: therefore the exercise of this power belongs not to them. And if Paule so well as Peter, and euerie one of the Apostles had this power in their owne rights, and Pastors likewise in their owne rights: and their rightes and offices be seuered from those in the Churches that be not Pastors nor Teachers: then had Paule and Peter and euerie of the Apostles, and in succession from them, euerie Pastour and Teacher, a power and right herein by him selfe, separate from all other in the Churches.

And to this accordeth the testimonie of S. August. which Danus here citeth: *Exagatorum non posuit Dominus, &c.* God hath set me to be a layer forth, not an exactor, notwithstanding where we may, where place is giuen, I cease not: where we know, we reprehend, we rebuke, we accurse, we excommunicate, and notwithstanding we amende them not. Why so? Because *he that planteth, nor he that watereth is any thing, but God that giveth the increase.* Who is this, that he ascribeth this accursing and excommunicating onto? Is it to aise that are not Teachers? Is it not to them, that he saith, doe also reprehend, and rebuke, and plant, and water? And is not that by preaching or teaching the word?

The power of binding and loosing pertaineth to Pastors.

The power of the keyes is severall to the Apostles, and to Pastors.

Aug. sermon de tempore 164. Aug. attributeth not exco. to aise Elders not teaching.

for the Elders exco.

And if Danrus had set downe the sentence more full, the words that go before, would haue declared it: Behold (saith Aug.) I say vnto you, behold I crie vnto you, I cleere my selfe. God hath set me to be a layer forth, &c. And the words also following immediatlie after: I that now speake, that now admonish, what need is there, but that God heare me for you, that is, in your hearts? Brieflie I say, and I commend it vnto you, and I terrifie the faithfull, and I edifie you. Thus doth he still ioyne teaching and preaching with his accursing and excommunicating. And even there, he so threatneth them that kept concubines besides their wiues, that he maketh the sinner to say, O holie Bishop, thou hast made my concubine an harlot. Did I say so (saith Augustine) the Apostle crieth it out, & I haue incurred the blame, &c. Thus doth S. Augustine threaten them with his excommunicating: but he teacheth and reproofeth them withall. As for such as are not, as he was a Teacher, & open reprehender of sinns, he ascribeth not the action of excommunication to them.

Moreover, in 52. chap. saith Danrus: Therefore as the King being sick obeyeth as he is a man, the Phisitians, although they be his subiects: & as he that saileth obeieth the Mariners, because he hath not the gouernment ouer the Sea, nor ouer the diseases: so dooth he also obey the Pastors, because the highest Magistrate Politike, hath not anie law ouer the heauens. Wherefore in this power to be exercised, the Pastors and Prelates of the Church, haue also ouer the chiefe Magistrate a right & power, in respect that they are the faithful Ministers of God, & Dispensors & Pastors of the whole Church. Hic. 1. v. 10. What can be plainer spoken than this, that this right and power to excommunicate, belongeth to none that be no Teachers? The examples that he alleadgeth, of Nathan reproouing Dauid: Iohn Baptist reproouing Herode: Fabian repelling Philip: Ambrose excommunicating Theodosius: we haue either seene before, or they are apparant, that they all confirme the Censure of the Minister onelie of Gods word.

And in the 53. chap. Fourthlie (saith Danrus) it is the office of the Bishops and Prelates of the Church, to intend vnto the worde of God, to remooue the offences of the Church, to seeke the lost sheepe, to gather the dispearsed. For thus doo Ezech. 34. 37. and Zach. 11. ver. 16, describe the office of Pastors. In the 54. cha. he treateth again of purpose, By who this power of the keyes in the Church ought to be exercised. And he mooueth the question, whether by all the People; or by the whole Colledge of the Presbyterie. And after he hath set down their opinions, that would haue it exercised of all the people, he saith: But we say & teach thus out of the worde of God, and the discipline of the auncient Church: first, that in euerie Church there ought to be chosen an Ecclesiastical Senate, which is named by the consent of all the people.

Cap. 94

Danrus assertions for the eccl. Senate.

This,

This, (by the way) agreeth not with that, which *Danzus* affirmed be-^{for the Se-}
fore, in the 10. chap. that, the second kind of Presbyters, Priests or Elders,
was wont to be ordained in euerie greater Citie onlie, wherein there was
a large and populous Church, and a great number of the faithfull. And
here he speaketh of euerie Church. Except we shal reconcile *Danzus* thus: ^{Danzus iar-}
that there, he speaketh of Elders, not Teachers: and here, of such as are al-^{ring and re-}
Teachers of the word. ^{conciling.}

But that Senate (saith *Danzus*) ought chiefly to consist of Pastors or
Bishops, and Presbyters, or those that we call Super-vigilants, as before
also we haue declared. This Senate Paule calleth ^{1. Tim. 4. ver.}
14. We before haue called it the College of the Presbyterie, or the Cōsist. ^{The Pres-}
^{byterie.}

This also haue we shewed euen by Caluine. that it necessarilie infer-
reth no such Colledge, but may be well vnderstood, for the office or functi-
on of the Presbyterie, Priesthood or Elderhip.

But *Danzus* so calleth it, Because (saith he) it cōsisteth chiefly of those
persons, to wit Presbyters, Priests, or Elders, that is, they that are in the
Church called Presbyters, Priestes, or Elders. For it may also consist of
Deacons, if the Church so think it good, or if the number of Presbyters
in that place be small. ^{Danzus as-}
^{sertion that}
^{the Senate}
^{may consist}
^{of Deacons.}

Here againe *Danzus* calleth to our Brethren a fresh bone to gnaw
vpon. For if none of these offices in this Tetrarchie that our Bp. would
erect, may be ioyned together in one person: how shall it be lawfull for a
Church, to haue the Deacons to be the governing Elders, yea the whole
Consistorie of these governing Elders, (if they so thinke good) to con-
sist of Deacons? And why not then the same to be Teachers and Pastors?
And so all to be resolued into one, if they shall thinke it good? at least, if
the Church shall think it good, (as our Church doth) there is no necessi-
tie of these governing and not teaching Elders.

We say therefore (saith *Danzus*) that vnto this Senate Ecclesiasticall, ^{Cap. 54.}
or Colledge of the Presbyterie, the moderation, the administration, the
adiudging, and the exercise of this power of the keyes doth apperteine,
and of consequence, this power ought to be exercised by the Pastors &
Presbyters, Priestes, or Elders of the Church, as by men aduanced there-
vnto of God, by the consent and suffrage of the people, that is, of his
Church, &c. The administration, and dispensation therefore of this po-
wer of it selfe, & in cōsideratiō of the exercise therof, pertaineth not to e-
uerie one of the people, but to the Presbyterie, that is, to the Pastors, and
Priestess or Elders of the Church howbeit the right & authoritie thereof
pertaineth to the whole Church, because that that is done by them, is
done by the whole Church.

This is *Danzus* iudgemēt for this power. Which being thus set down,
in cōmīng to the proues hierof, & better to see what kinde of Presbyters or
Priests

Danzus rea-
sons and
prooves of
his asserti-
ons.
Danzus first
reason for
the Presby-
rie.

Wiests all this while he meaneth, he proueth saying: But by these rea-
sons, is our sentence prooued. First, vnto them, that is, to the Pastors
and Presbyters, Priests or Elders, pertaineth the Churches regiment, as
to the publike Aduocates and Proctors of the Church. Therefore they
are euerie where called, *Gouernours* or *Guides*, in the Epistle to
the Hebrues chap. 13. & chap. 1, vers. 24. They are first saluted of Paule
to the Philippians. Paule directeth to them the Epistle that hee writeth
to the whole Church. And Paule layeth downe the almes among them,
1. Tit. 1. Therefore to them the care, the medling, and the administra-
tion of the right and matters of the Church dooth appertaine. But this
power, and the medling and exercise thereof, is a part of the Eccl. regi-
ment: therefore the same also pertaineth to them.

Danzus tes-
timonies al
for such El-
ders as are
Ministers of
the word.
Hebr. 13. 7.
The Guides
wer Pastors

This Argument grounded on these 4. testimonies, doth not onely ad-
mit well inough, that these Presbyters, Priests or Elders, may be also
Ministers of the word: but each one of the expresse proueth, & such they
were. As first, that which is here cited, Hebr. 13. Remember (saith the
Apostle) your *Gouernours* or *Guides*, which haue declared vnto you the words of
God. Here are no other *Gouernours* or *Guides* named, than such as are
the Teachers of the word. And what letteth, but that after also, using
the same terme in his salutations, *Salute all your Guides and Gouernours*: he
meaneth still such *Guides* and *Gouernours*, as in the 7. verse before, he
had them obey, that is, the Teachers of the word.

Phil. 1.
The B. were
Teachers.

As for those that S. Paule saluteth first, in his Epistle to the Philippians,
he plainlie calleth them Bishops. And what Caluine understandeth by
the name of Bishops, to wit, the Ministers of the word: we haue heard
sufficientlie already. And to take our Bishops owne confession in this
their learned discourse, pag. 23. & 24. where treating of Pastors to be at
one with Bishops, they say, The same thing is to be obserued in the name
of Bishops, vsed by S. Paule, Philip. 1. 1. where he and Timothie send sa-
lutations vnto the Bishops and Deacons of the Church, which was in
the Citie of Philippi: which Bishops were the Elders or Pastors. So that
by our Bishops owne testimonie, this proueth nothing for anie not Pa-
storall Elders.

1. Tim. 1.
The Elders
were Tea-
chers.

As for the next testimonie 1. Tim. 1. mencioneth no Elders: or any Eccl.
Gouernours, that were not Teachers. Timothie himself to whom he wrote
the Ep. was a teaching Gouernor. And all the other were Teachers good
or bad, that there he speaketh of. As I besought thee (saith S. Paule) to abide
still in Ephesus, when I departed into Macedonia, so doe, that thou maist command
some, that they teach none other doctrine. And vet. 7. They would be Doctors of
the Law, & yet vnderstand not what they speake. So that, whatsoeuer these
were, yet they took not vpon the anie eccl. government without teaching,
nor anie other there mencioned, except peradventure Hymenezus and A-
lexander,

Alexander, whom S. Paul excommunicated, did take vpon them to be eccle. *reasons for*
Gouernors, and not Teachers. But were they Teachers or no, it appea- *the Senate,*
reth they were blasphemers.

The Elders that S. Paule mencioneth, Tit. 1. what they were, our B².
also in this their learned disc. pag. 24. do say: Likewise vnto Titus 1. 5. he
callet them Elders, and immediatlie after, describing the qualities of
such as were meete to be ordeined Elders, he calleth them Bishops, &c.
And againe, pag. 35. Hee requireth that he be such a one, as holdeth fast
the faithfull word according to doctrine, and that he also may be able to
exhort with wholesome doctrine, & improoue them that gainesay it. Here
our B². applie these testimonies to Bishops & Pastors. And Daneus by
getteth them in to proue the Elders of the Consistorie. How can we recon-
cile our B². and Daneus, but that the Elders of the Consistorie, must be al
pastorall Elders at the least, and Teachers of the word? But our B². re-
quire a Consistorie of eccle. Gouernors that are not Teachers: and ther-
fore, all these testimonies do cleane confute th^e. But let Daneus proceed.

For why are they called the Bishops of the Church, why the Prelates,
or those that are preferred, but that we should vnderstande, that the go-
uernment of the Church pertaineth to them, and is of them to be admi-
nistrated? Act. 20. ver. 17. And therefore they their selues, not euerie one of
the people are called together, if the Church bee to bee warned of anie
matter, or if anie thing be to be deliberated vpon in the Church, they by
reason of their office come together, and deliberate, as it appeareth, Act.
20. ver. 17. and 21. ver. 18: 15. ver. 22. to them also it is to be defended, if a-
nie thing be to be done, or to be treated vpon in the Church. Act. 15.
ver. 22.

Of what function these Elders were in the places here cited, we haue
alreadie saide at large. That they were Ministers and Teachers of the
word. As for them mentioned Act. 20. it is both in the text apparant, and
(besides Caluine & all other Interpreters,) our B². in this their learned
*Discourse beare us witnesse: in all which places, they applie the name
of Elders still to Pastors. The 15. & 21. of the Act. do mention also (as we
haue saide, both by the text it selfe, and by Calu. gathering thesam) that such
Elders, as were Teachers of the word. As for those mentioned Act. 11. be-
ing the same that are spoken of Act. 15. and 21. the consequent is euident
what they were. So that here yet, no Elders appeare that are no Teachers.

The second reason is (saith Daneus): To the Pastors and Prelates of the
Church appertaineth the cure, the vewe, the knowledge and the iudge-
ment, concerning the manners of euerie of the faithfull. And this iuris-
diction is a part and appendant of that vewe and care: therefore this
care and watchfulnesse is proper also vnto them. Whereupon it follow-
eth, that vnto them this administration dooth properlie belong. For
why

Tit. 1.
The Elders
were Tea-
chers.

By Daneus
reconcile-
ment to our
Br. the Co-
nsistory must
be all of Pa-
stors.

Daneus c. 34

Act. 20.
The Elders
were Tea-
chers.

*Pag. 21. 22
33. 51. 52. &c
27.

Act. 15. c.
21. The El-
ders were
Teachers.

Act. 11. The
Elders were
Teachers.
Daneus 2.
reason 3.
parte. ca. 5. 4-

reasons for
the Pres-
byterie.

why are they called watchmen? Ezech. 3. vers. 7. Why are they bidden to haue the care of the Church? 1. Pet. 5. ver. 2. Hebr. 13. 17. Why are they called *ἐπισκοποι*, as I said before? For these titles are not giuen of the holie Ghost in vaine vnto them.

These titles (we graunt) are not giuen them in vaine, altho therfore they are all titles belonging to Teachers and Ministers of the word, more properlie in the Ecclesiastical functions, than vnto those that are not Ministers nor teachers of the word. It is more likelie, that in these places (where these titles be giuen) are meant Teachers and Ministers of the word.

Ezech. 3. 17.
speaketh of
a Teacher.

1. Pet. 5. 2.
The Elders
were Tea-
chers.

Ezechiel ver. 17. is cleere for a Teacher. *Thou Sonne of man, I haue made thee a watchman vnto the house of Israel, therefore beare my worde at my mouth, and giue warning from me, &c.* The testimonie of 1. Pet. 5. ver. 2. besides all other Interpreters, the verie Geneva translation hath this marginal note: By Elders he vnderstandeth all them which preach, teach, or minister in the Church. And least we should vnderstand it of other Ministers than of the word, our Brethren themselves in this their learned Discourse, pag. 22. 25. & 32. do still applie the same to pastorall Elders. As for the testimonie Hebr. 13. 17. we saw how it was to be expounded, by the 7. verse, for those Guides that are Teachers of the word. And the name fitteth verie well, for so by *ἐπίσκοπος* Luke also *ἐπίσκοπος* Paule is called, Act. 14. *ἐπίσκοπος τῆς ἐκκλησίας*, the guider of the word.

Hebr. 13. 7.
speaketh of
Teachers.

Danew 3.
reason for
the Presby-
terie, that
they be ex-
pounders of
Gods word

The 3. reason is (saith Danew) it apperteineth to them to iudge out of the word of God, the fates & life of men, and to weigh the manners of men, and to marke the fruite of the Gospel: to whome the explication and treatie of the same word of God, and of the Gospel by the comendement of God, doth appertaine: but they are those that are contained in the name of the Presbyterie, & Prepositors & Prelates of the Church: whereupon it is manifest, that vnto them therefore belongeth this power properlie and chieflie, whereby this iudgement is made. 1. Peter. 5. ver. 2. 1. Tim. 4. ver. 11. 6. ver. 2.

1. Tim. 4. &
6. for Tea-
chers & Ex-
horters.

Danew 4.
reason for
the Presby-
terie, Saint
Pauls etc.
1. Cor. 5.

What can be plainer spoken than this, that these Elders of the Presbyterie ought to be Teachers and Ministers of the worde? And these testimonies also doe as expressely proue it. The first of Tim. 4. ver. 11. *Declare these things and teach them.* And 1. Tim. 6. 2. *Teach and exhort these things.*

The 4. reason is, (saith Danew). The vse it selfe of things, and the examples of the Apostles, and of the Primitiue Church doo confirme it. For Paule while he vseth the power of the keyes, against the incestuous Corinthian, he asketh not euerie one of the people their sentence (or opinion): but onelie denounceth to the Church of Corinth, and to the assemblie, that hee which deserued, was excommunicated. 1. Cor. 5. ver. 4. 2. Cor. 2. ver. 10. And declareth the same to other to whome that care pertained. Paule in deed dooth communicate to the people, & denounce

his

his judgement, that either the Church shoulde assent or dissent. But hee himselfe with the Seniors pronounceth of the matter, and claimeth the first and chiefest parts, in the exercise of these keles vnto himselfe, and to the other Pastors.

Although here Danzus adde this, more than the text hath, or giveth, that he himselfe with the Seniors did pronounce of the matter: for the text is plaine, that he himselfe, and by himselfe, without anie Seniors of theirs, did pronounce, and denounce it to the Corinthians; not, that he was to be excommunicated, but that he was excommunicated (as Danzus saith well therein) chose they, whether they would assent or dissent. Their dissent could not reuoke the excommunication already denounced. But admit, that Paule did it with anie other Elders ioyned with him:

yet neither wer they among the Corinthians, nor Elders of that Church. But whosoever they were, if ther were anie, wil he maketh them no other than pastoral Elders. Whereuppon (saith Danzus) it cometh to passe, that we must conclude, that the administration, exercise & power of the keyes, which is both in binding & loosing, is properlie & first of all to be referred to the Colledge of the Presbyterie, or Prelats of the Church: notwithstanding the same is had of the Church, which they ought in the Church, to exercise with the consent, notice & approbation of the Church. Hereunto I referre that which Aug. writeth, *Serm. 18. de verbis Apostoli*: If anie man suffred a slander of his brother, that is of a christia, he ran to the B. to the end he might cleere himself of the slander. All this againe maketh the more, that the dealing herein appertained to those Elders onelie that were Teachers & Ministers of the word. But (saith Danzus) that the power & arbitramēt of the eccl. Censure pertained not to anie one: appeareth enē of that, that the eccl. regiment should the be transformed into a meere tyrannie, or into a politike Kingdome. Therefore neither the B. neither one Eld ought, or can alone, exercise that power, but together at the length with his eccl. Cōsistorie, as appeareth out of the old discipline. Siricius in his 2. Epist. he liued in the Age of Ambrose. In the 2. Council of Carthage the 2. chap. And in the 4. the 22. & 23. chap. Cyr. in his 12. Ep. In the first Council of Antioch, chap. 23. this selfe same thing is confirmed.

This is another question, Whether anie one Bishop or Minister may excommunicate, or no: The question is now betweene our Brethren & vs, whether (one or mo) there ought anie other to exercise this Censure of the Church, than such Elders as are Ministers of the word. But, to consider this conclusion of Danzus, we denie not, nor mislike of the Bishops ioyning with manie, where the weightines of the matter so requireth, & where manie of these ministeriall Elders may conveniently assemble, and adioyne themselves vnto him, or wher any such Colledge or Cōsistorie of the were. Notobest, if the B. nor anie other Eld. being a Minister, ought or

can

reasons for the Presbyterie.

Danzus addition to the text, Paule first did the act his selfe, & then did intimate it to them.

If anie ioined with Paule what those were.

Danzus conclusion for Presbyterie maketh all for teaching.

Whether one B or minister may excom.

How we allow of the B ioyning with others in excom.

reasons for
the Pres-
byterie.

Danzus
wrong asser-
tion, & with
out prooffe.

The text
here for S.
Pauls etc.
alone.

Not the nu-
ber of the
persons, but
the vse or a-
buse of the
power is
materiall.

Pretence of
shunning a
Politike
kingdome.

Danzus ap-
proouing
Pope Siriti-
us Epistle.

a. Epist. Pa-
pe Sirinj.

can exercise this power alone, but that either the Eccl regiment shoulde be transformed into a meere tyrannie, or into a politike kingdome: Danzus sheweth here no cause or reason of this saying. And we haue great reason to thinke contrarie, so that S. Paule denounced the excommunication against the incestuous person. Though Danzus, saith he ioynd with him Elders: yet the text mencioneth none. Yea, it is cleane contrary. Paule speaketh of his owne action in the singular number: *I haue iudged him.* And the like he saith of Alexander and Hymenezus: *I haue deliuered them to Satan.* 1 Tim. 1. 20. And yet S. Paule can not be said herein to haue transformed the Eccl. regiment into a more tyrannie, or into a Politike kingdome. These therefore are ouer-hard speeches, if there be no other default in the excommunication, but onlie in the number of the denouncers of it, or iudging of it, so that in the matter it selfe, it be not *clene errant*, a wrong key, or in a wrong locke, or the key wriched and wrested, but ordered aduisedlie as it ought to be. Neither is this anie thing like the Popes tyrannical claime, but cleane against it, if euerie B. haue this power as much, and as primarilie, and plenarilie as he: and where one ruleth, & ruleth rightlie, it is no tyrannie. Neither if it wer tyrannie in one, would the number helpe it in manie. For so it might come to 30. or to 10. tyrants so one tyrant, as it did in Athens and in Rome. But all lyes in the parties vsing or abusing of this power. And if anie dzaw nere, is not to a Politike kingdome herein, but rather to a Politike government of manie: they might rather be suspected that woulde dzawe it from the Ministers of the word of God, to so manie Politike men that are not Ministers of Gods word: and dzaw the discipline also to so manie Politike matters, that it might be feared, in stead of doubting a Politike kingdome, we shoulde fall into a farre worse estate, and ouerthrowe both Church and Kingdome too.

But here I wonder what Danzus meaneth, to alledge for prooffe of the auncient discipline, this Epistle (whether true or counterfet) of Pope Siriti-ritius. Will our B. allow of those Epistles? Then not onlie these Presbyteri are more often called *Sacerdotes*: but neither may they, nor Deacons, marrie: nor, if they were married before, might companie anie longer with their wiues, after their entrie into the Clergie: nor could be admitted at all into the Clergie, if they had before married a widow: nor no: anie might be ordained into the Ministerie, without the witting and consent of the B. of Rome. What a tyrannie woulde this bring in, so directlie to bring in credit and authoritie these suspected Epistles? And wherfore in the ende must all this be done? Forsooth, because Danzus findeth in one of his (if his) Epistles, these words. *Factus ergo Presbyterio, &c.* the Presbyterie therefore being made, it is euident, that it is contrarie to the Lawe of our (that is of the Christian) doctrine

doctrine. Whereupon wee following the Apostollicall precept, because they declared it in another sort, than that which we receaued; it is manifest, that this is the onelie sentence made of all, as well the Priests, or Elders and Deacons; as also of the whole Clergie: that Ioninian, Auxentius, Genilis, Geminator, Felix, Plotinus, Martianus, Ianuarius & Ingeniosus, who are found to be the kindlers of new heresie, and blasphemie, that beeing condemned for euer by the sentence of God and our iudgement, they shoulde remaine out of the Church. Which thing not doubting but that your holinesse will keepe, I haue directed vnto you these writings, by my Brethren and fellow Elders, Crescent, & Leopard, and Alexander, which by their feruent spirit, can fulfill the religious dutie of the faith.

Here is an excommunication made by a Presbyterie; but what that Presbyterie was, and of what Presbyters, Preefts, or Elders it consisted: both the words doe declare, where he calleth these men, Compresbyteros, his fellow Elders; and a little before, speaking of the same writing, whiche here he condemneth in the Heretikes, he saith: It was detected, *Iudicio Sacerdotali*, by the iudgement of the Sacerdotal priests. For although he ioyne all in the consent of the iudiciall sentence: yet were not the Deacons, and all the Clergie anie of that Presbyterie. But by the Presbyterie he meaneth *Compresbyteros*, such Priests as himselfe was. Neither is it maruell, if all these were assembled to the excommunication of them, whome they call blasphemous Heretikes: for this excommunication was of the highest degree, being a condemnation for euer, as Siricius saith: whiche Danzus after ward calleth *Anathema maranatha*. And therefore it followeth not thereupon, that although this was not made by the B. himself: that therefore there was no excommunication made by the B. or by any Priest himselfe at all?

But to proue this excommunication of the Bishops ioyned with the Presbyters, to be euer so vfed, Danzus adioyneth to this Popes Epistle, the decree of the 2. Council holden at Carthage about this Pope Siricius time, where chap. 2. are these wordes: Aurelius the Bishop saide, when in the Council past before, it was treated of the moderation of continencie & chastitie, these 3. degrees were by consecrations annexed in a certeine writing vnto chastitie, I say, Bishops, Priests or Elders, and Deacons: it so pleased them (as it is meete) that the holie Bishops, and the Priests of God, & also the Leuites, or those that attend vpon the diuine sacraments, should in all things be continent: that they may simplie obtaine of God, the things they pray for, that that which the Apostles haue taught, and the Antiquitie hath obserued, we also should keepe. It was said of all the Bishops; it pleased al, that the Bishops, the priests or Elders, & the Deacons, or those that handle the sacraments, being keepers of chastetie:

allegation for the Canons.

The Presbyterie was of Sacerdotal Priests.

The highest Censure of excommunication

Cecil. 2. Can. cap. 2.

Danzus prooue for excom. to be made by the Presbyterie.

alleging
the Canon.

doe abstain themselves from their wines. It was said of them all, It pleaseth vs, that all, and of all those that serue at the Altare, thamefastnesse be kept.

Our Br.
great over-
shooting to
proue their
presbyterie.

Here is a godlie Decree, that Daneus citeth, to proue that no excommunication should be made without a Presbyterie. It is a world to see, how our B^s are so bent to erect this Presbyterie, that they can scarce find any sentence mentioning *Presbyters*, Presbyters, Priests, or Elders, though it make cleane against them, and against God & all: yet forsooth, this berie name is so catched vp, to make a shew of Antiquitie for these Elders, that it seemeth, if euer our B^s haue over-shot themselves, it is in this their humo^r for this Presbyterie. What is here (for so excellent and godly learned men, to haue alleged this tyrannical Decree, or rather this very doctrine of Diuels, in this superstitious Council, against the law of God, against the lawfulnessse of Bishops, Elders, and Deacons mariage, & against the berie Antiquitie of the Church, which they pretend: And yet what is there in this Decree, to inferre that this power, and Censure of excommunication, appertaineth onelie, and alwaies to a Presbyterie ioyned with the Bishops?

This coun-
sell alleged
by Daneus,
maketh
cleane a-
gainst him.

But since Daneus hath alleged this Council: let vs see how this Council directlie (even in this matter of excommunication) maketh cleane against him. For in the 8. chap. following, it is sayd: Alipius the B. of the Church of Tagasta, the Legate of the Prouince of Numidia, did say: Neither must that be pretermitted, that if perhaps any Priest or Elder, which is corrected, or excommunicated of his B. being puffed vp with swelling or pride, shall thinke that Sacrifices are separatelie to be offered vnto God, or shall beleue that any other altare should be erected, contrarie to the eccl. faith and discipline: let him not go unpunished. Valentinus of the first seate of the Prouince of Numidia, said: The thinges that our brother Alipius hath prosecuted, are necessarilie agreeable to the eccl. discipline and faith. Declare ye therefore what thereupon seemeth good vnto your louingnesse. Whether if any Priest or Elder shall make a scisme against his B. he should be accursed? It was said of all the Bishops: If any Priest or Elder shall be excommunicated, or corrected of his Prelate, he ought to complaine to the Bishops adioyning, that his cause may be heard of them, and by them he may be reconciled to his B.

The Presby-
ters mini-
stred the Sa-
craments.
The B him-
self excom.
the Priests.

Here both we see what these Presbyters, Priests, or Elders were, to wit, such as celebrated the L. supper: & also, that vpon iust occasion, the B. himselfe might excom. eue these Priests or Elders. And if we may gather any argument, of absolving or recociling to the Church, which is equiualent to excommunicating, we might haue seene before in the 4. chap. that not onlie a Bishop by himselfe, but also any particular Priest or Elder, in some cases, might do it: Aurelius the B. (that propounded the decree against Bi-
shops,

shops, Priests & Deacons wiues, which Danzus citeth) said: If any man shalbe in danger, & shal desire to be reconciled to Gods altars, if the B. shalbe absent: the Priest or Elder ought to take counsell of the B. & so at his comandement to recõcile the partie that is in danger. If the Priest or Elder can absolue the repẽtant partie, at the comandement of the B. being absent: is it not likeliẽ the B. could doe it himselfe being present? And if the B. or anie one Priest could thus absolue: coulde neither Priest nor B. by theselues, not haue excomunicated the said partie, being a manifest & notorious offender? So þ by examining this counsil further, it maketh more against Danzus in this point, thã for him. The like Decree vnto this, for a Priests absoluing & restoring a penitent in the absence of the B. is also in the 3. Council of Carth. cap. 32. These Councils being about the time of Siricius, which Siricius was in the time of Ambrose (as Danzus cõfesseth, & Ambrose himself without any Presbyterie ioyned with him, excomunicating the Emperour Theodosius: how is it not apparant, that in those daies a B. by himself might excomunicate, & his excomunicatiõ holdẽ for good & lawfull? But Danzus to cõfirme it better, that a B. might not excom. by himself, addeth the 4. Council of Carth. chap. 22. & 23. where it is said: that a B. shal not ordeine Clerks without the Council of his Clerkes, & so that he seeke the assent, the sufferance, and the testimonie of the Citizens. Againẽ, that the Bishop heare the cause of none, without the presence of his Clerkes: otherwise the Bishoppes sentence shal be frustrate, except it bee confirmed by the presence of his Clerkes. What is here that the Bishop may not by himselfe excommunicate? The former chap. is onlie of ordeining Clerks: & yet, it doth not take the power of ordeining from them, but it manifestly giueth the power thereof vnto him. Though in ordeining a Priest, the Council say, that all the Priests present should lay their hands also on the head of him that is ordeined. But the B. hand onelie on a Deacon, &c. chap. 3. & 4. &c. As for this Decree chap. 22. is but of the Clerkes counsel to the B. And though they say also, hee should seeke the assent, sufferance, & testimonie of the Citizens: yet in the action of ordeining, they haue no power. As for the 23. cha. requireth onelie the presence of the Bishops Clerkes, in the processe of his iudicial sentences. But this proueth not, that they ioine with him in the authoritie of the Iudiciall proceeding and giuing the sentence. There is no Iudge can iudicially heare and determine anie causes tempozal, but he must haue his Clerkes and Registers about him, to witnesse and recorde the same: but neither their presence, nor yet their inrolling of the acts, giueth them anie authoritie in the Iudgement. He is *Dominus Iudex* for all their presence. And that both the 28. beclare, saying: The vniust condemnation of the bishops is voyde, & therefore to be retracted of a Synode. But what is this to excommunication, it is said euen in the next Decree

alleging
the Canons.3. Cõcil. Carth.
cap. 32.Danzus
prooofe out
of the 4.
Council of
Carth. cha.
22. & 23.Howe the
Priests were
present, whe
the B. gaue
the iudiciall
sentence.

*alleging
the Canons.*

*The B. exco-
municating
without the
Priests.*

*Council. Elibi.
cap. 53.*

*Cyprian co-
cerning the
B. authority
of the keyes.*

*Council. 1. An-
tioch. cap. 13.*

to that Danus here citeth chap. 24. that the sacerdotall priest making speech or preaching in the Church, he that shall depart out of the audience, shalbe excommunicated. Might neither the priest nor the Bishop, if they saw anie person to vse this doing, & obstinatelie mainteine the same, pronounce this sentence of excommunication on him? But that the Bishop might so do in this and in other greuous crimes, we may well conclude by the 55. chap. of that Council: that a Bishop shal excommunicate those that are the accusers of their Brethren: & if they shall amend their fault he may receaue them to the Communion, not to the Clergie. Here is, is the excommunication and absolution made by the Bishop, without anie ioyned with him in these actions, were they present at the doings neuer so much. And that this was allowable by the ancient custome of the Church, the Council of Eliberis, holden almost an 100. yeres before anie of these Councils, approueth the excommunicating made by a Bishop himselfe, saying, chap. 53. It pleased them all, that euerie one should receiue the Comunion of that Bishop, of whom being in anie fault hee was Absentius, that is, put backe, separated or excommunicated. But if so be anie Bishop shall presume to admit him, he being not yet willing or consenting, of whom he was depriued of the communion: let him knowe that he shall aunswere these causes among the Brethren, with the danger of his estate.

Concerning Cyprians Epistles, we haue perused them already ment-
le well, to examine what the presbyters were which Cyprian mentioneth
and we haue still found them, Ministers of the worde and Sacraments, in
none of his bookes of Epistles anie 12. Epistle fourtheth this matter. I
graunt, that in reconciling of Heretikes and those that were false to Ido-
latrie, he vsed to take the aduise of his priests, of his Deacons, of his Cler-
gie, and of all the people. But this proueth not that he neuer restored a-
nie other wise. When he confesseth, that not onelie a priest, but a Deacon
also may in necessitie, restore the baptised penitēt to the churches peace.
But whomsoever Cyprian adioyned to him in anie solempne reconciliati-
on: he reserueth the power and authoritie of loosing to himselfe.

As for the first Council of Antioch, which was elder than those of
Carthage before cited, in the 23. chapter it is thus decreed: It is not lawfull
for a Bishop to make vnto himselfe another successor, although death ap-
proch vpon him. But if anie such thing should be done, the same consti-
tution to be voyde. But let the Ecclesiasticall lawe bee kept, which is on
this wise, that a Bishop ought not to be made otherwise, than with a Sy-
node and Iudgement of Bishops, who after the death of him that is de-
parted, haue power to promote him that shall be worthie. What is here
to abridge the authoritie of a Bishop, that he cannot excommunicate any
offender, without the consent and ioynt action with him, of a Segniorie?

where

Where if Danæus had but looked to the twelfth chapter: he should have found another manner of matter, where the Council saith in the wordes following, concerning the authoritie of him that is made Bishop: Those things that pertain vnto the Church, must be kept with all carefulnes, and with a good conscience, and faith, that is in God, who considereth and iudgeth all thinges. Which are also to bee dispensed by the iudgement and power of the Bishop, to whom the people is committed, and the soules that are gathered together in the Church. But to come nearer to the present purpose, for excommunication. The 4. chapter saith: If anie Bishop being condemned of a Synode, or a Priest, or Deacon of his owne B. shall presume to meddle in anie thing concerning Priesthood, or the holie Ministerie: it shall not be lawfull for him anie more, to haue hope of restitution, neither anie place of satisfaction, but al that communicate with him, to be thrust out of the Church: especiallie, if they obstinatelie communicate with him, after they haue knowen the sentence pronounced against him. *What can bee plainer spoken than this, that the Bishop himselfe may excommunicate.*

*ledg. the
Canons.
Cap. 14.*

Cap. 4.

*The B him-
self may ex-
com.*

And in the 5. chapter: If anie Priest or Deacon contemning his B. shall separate himselfe from the Church, and priuatelie by himself gathering the people together, shall dare to erect an Altare, (or Communion Table) And albeit his B. exhorting him, and once and twice reuoking him, he shall remaine disobedient: let this man by all meanes bee condemned, nor let him hope at anie time to obtaine helpe, or to receaue his owne honour. And if so bee hee shall persist to disturbe and sollicite the Church: let him bee repressed by the outwarde powers, as a seditious person.

Cap. 5.

*How direct-
ly this Can-
on is against
our Breth.*

And in the 6. chap. If anie man be excommunicated of his owne Bishop: he ought not to be receaued of others, before he be first reconciled to his Bishop, &c.

Cap. 6.

And in the 12. chapter. If anie Elder, or Deacon of his owne Bishop, or if anie Bishop of a Synode, shall perhaps be condemned, &c. Thus both this Council also (which Danæus citeth) proue, that vpon iust occasions, a Bishop himselfe may excommunicate, not onelie such among the people, but also among the Pastorall Elders, as bee notorious offenders.

Cap. 12.

*The B. exc-
of a Pasto-
rall Elder.*

Nowe, when Danæus hath thus farre proceeded, on the parties that should exercise this power of the keyes giuen to the Church: he cometh at length, chap. 33. to this sentence of Christ, Mat. 18. v. 17. *Tel the Church.* Where travelling to comfort them that hold this word Church, to be simple meant, for the People: he pleadeth that it is meant, for the Prelates of the Church. And at length he cometh to this conclusion, with this saying of Ambrose, in libro de dignitate Sacerdotali. cap. 3.

*Danæus
proues for
Christer
words Mat.
18. to be
meant of a
Presbyterie
of the Chur*

for the
Presbytery
Ambr. de dog
-nitate sacer-
dotali, cap. 3.

That which pertaineth vnto all, ought to bee done of all. True it is, howbeit, according to the diuerse vocation of euery one in the Church of God. By reason whereof, the people are not equall to the ecclesiasticall Prelates.

The power
of the keyes
is giuen to
the Church
in such man-
ner as the
Sacraments
are giuen.

So also Chrysostome *lib. 3. de sacerdot.* beyonde the middest of the booke: Baptisme is giuen vnto the Church. I aske therefore, to whom pertaineth the administration thereof, and to haue the power of baptizing? Dooth it pertaine to euerie one of the people? No: but to the Pastors alone. And yet this gift is giuen to the whole Church, as also is the power of the keyes. But euen as when Baptisme and the holie Supper of the Lord, is administred in the Church, the force of Baptisme & of the Supper is expounded to the people, who all of them seeing it, the seale is added to the healthfull promises of God: and so the people is confirmed in their faith, and each one of the people is taught and edified.

To conclude, when these things are done, the Church out of the holie Supper, and out of Baptisme, feeleth & receaueth the fruite, which it ought to receaue: euen so, when hypocrites, and wicked ones are cast out of the Church, or when that the poenitent are receaued, the same is done, the whole people, and each one of them withall, perceiuing it, & consenting to it: the authoritie of Gods word is ratified, the reformation of manners in the Church established, and the puritie of doctrine is conserued. Which when it is done, the Church, and euerie one of the Church, receaueth the fruite that they ought to receaue, out of that power of the keyes that is graunted to the Church. By this reason therefore, these things, the Supper of the Lord and Baptisme, and the power of the keyes, are of God giuen to the whole Church: the administration whereof notwithstanding appertaineth not vnto euerie one, but vnto them onelie, that are lawfullie called in the Church to doo these things.

Thus haue we seene at large the iudgements and reasons, *pro & contra*, of all these excellent men, for these Elders, and for their authoritie in this ecclesiasticall Censure. Let vs now returne vnto the learned Discourse of our Brethren.

The lear-
ned dis-
course.

Pag. 89.

¶ 90.

Bridges

Therefore in euerie Church there ought to bee a Consistorie of Elders, or Gouernors, which with the Pastor may take charge of ecclesiasticall discipline, and good order to be obserued in the Church, to the punishment of vice, and the aduancement of true vertue. These, if they gouerne wel, as Saint Paule doth testifie, are worthie of double honor, both that honour that is due to godlie men, and that which is due to good Gouernors.

The premisses that our Brethren haue sette downe, inferre no such conclu-

conclusion. Yea, had the wordes of Christe alluded (as our Brethren would threape kinnesse on vs that they doo) to the olde Sanedrin of the Jewes: yet could they not presse this conclusion so farre, by anie proportion, that there ought to be a Consistorie of Elders, or Gouvernors in euerie Church.

For the Jewes had not such a Sanedrin in euerie Synagogue, nor yet in euerie Tribe, but one throughout the whole Realme for all. Neither yet had they in euerie Synagogue such Senates nor Assemblies, as are here by our Brethren mentioned, Luc. 22. & Act. 20. although they were nothing comparable to that Consistorie of the 70. Elders, appointed by the Lord, Numb. 11.

But whie doo our Brethren here say, that this Consistorie maye take charge of Ecclesiasticall Discipline? For if they ought to be such, they ought to doo it. But sith they onelie conclude, that they maye doo it: whie conclude they not also, that there may bee such a Consistorie of them, and there may not bee? As for some to take the charge of Ecclesiasticall discipline, it is verie necessarie, and it ought indeede so to bee.

But our question is, what is meant by ecclesiasticall discipline, and what manner of Elders they ought to be, that ought to take the charge thereof. As for good order to be obserued in the Church, to the punishment of vice, and the aduancement of true vertue: this we graunt must of dutie be done. But as our Brethren conclude, it may be done by this Consistorie in euerie Church: so I conclude, it may then be done by other.

Yea, if we shall examine the state of euerie Church, or Parish better, howe it may be done by such a Consistorie in euerie parish Church: neither I, nor I thinke our Brethren can denie it, without the alteration of the whole State, and of the Princes supream Government, and of all the Magistrates authorities whatsoever throughout the whole Realme. And therefore I would thus rather conclude, it may better be done (all thinges considered) by anie other meanes, than by erecting Consistories in euerie Church, of these governing but not teaching Elders, or Gouvernours.

Whether Saint Paule meant of anie such Gouvernours, we haue already heard howe it is in question. Neither can those our Brethren that so thinke, and fauour that Interpretation most, inforce a necessity of such governing Elders, that altogether were not Teachers.

Bullinger in his 5. Decade, the 5. Sermon, *De Administru Verbi Dei*. Who when he cometh to intreate of Presbyters, Priestes, or Elders, deriuing them also euen from the Senate of the seuentie Elders, among the Jewes, ordeyned by God, Numb. 11. And citing also this testimonie

clauson 1.
Tim. 5.
This conclusion of our Br. nor yet inferred by anie of all these premisses.

Our Br. conclusion of their may, ought to be and they may doo it.

Ecc. discipline, and the charge thereof.

The obseruing of good order.

The danger of erecting these Consistories in euery parish.

Bulling. Dec. 5. serm. 5. de min. & er. Del.

Elders not
continuall
Teachers.

of S. Paule, 1. Tim. 5. concludeth thus: *Erant ergo alij quidam, &c.* There were certaine other therefore in the ecclesiasticall office, who although they did not teach continuallie, as did the Bishops, notwithstanding in all their businesses, they were present with those that did teach, so that, he excludeth them not from teaching, but from continuall teaching.

And as for the double honor that S. Paule speaketh of, I take it not as our Brethren doe, to be of 2. kindes of honor in these 2. respects: the one, that which is due to godlie men; the other, that which is due to good Governours. True it is, there is an ordinarie distinction betwene *bonus vir*, & *bonus ciuis*, a good man and a good citizen: but not so aptlie, betwene *bonus vir*, & *bonus Magistratus*: a good, or godly man, and a good Magistrate or Governour. But the relation is rather, *bonus subditiu*, & *bonus Magistratus*: a good Subject, and a good Governour. Wherbeit I thinke (as I haue shewed before) S. Paule meant simplie, that he which toke greater paines in the word, which he calleth, laboring in the word, was worthie double; that is, the greater honor.

Our Br. vn.
proportion-
ate distin-
ction of
good man,
and good
Governour.

The plaine
sense of the
double ho-
nor 1. Tim.
5. 17.

Our B. now hauing thus farre proceeded in the prooue of their Senate, or Consistorie of Elders, enter here into another discourse, which they call the ende of discipline, and say as followeth.

The lear-
ned dis-
course.

Pag. 90.

How necessarie it is that Discipline should be in the Church, to keepe men in awe from offending, and to bring offenders to repentance, to auoide the infection of sinne, within the Church, and the reproch that groweth by neglecting the punishment of sinne, among them that are without the Church: we thinke needlesse to stande long in proouing, the matter it selfe is so apparant, and hath such plentifull testimonies in the Scripture.

Bridges

Wherein I am of our Brethrens opinion: onelie wishing this plaine dealing in them, that speaking of the necessitie, vse, and end of discipline, they had set downe some definition or description thereof, that we might certainlie haue knownen, what they ment thereby. But now we must collect their meaning, by those piece-meale sentences that doe follow.

The lear-
ned dis-
course.

Pag 91.

1. Cor. 5.
2. Cor. 1.

And especiallie, let the reasons of S. Paule 1. Cor. 5. & 2. Cor. 2. where he purposelie entreateth of eccl. discipline, be weighed. A little leauen soweth a whole lump of dowe. For infection: Ye are puffed vp, where ye should be sad & ashamed. For ignominie: We deliuer him to Satan, to the destruction of his flesh, that his spirit may be saved in the day of the Lord. For repentance, Publike reprehensio of many, which being godlie refuse to eate with such a one, is profitable both to driue himself to repenance, & to keep other in order, for feare of like punishmēt. Where this disc. is not, no maruell if all wickednes ouer-flow, to the dishonor of God & of his Gospell, to the destructio of many, & corrupting of more, to the grief of the godly, offence of the weak, incouragemēt of the wicked, & reioicing of the aduers.

excomm.
Bridges
The discipl.
of excom.

The weigh-
ing of Saint
Pauls rea-
sons, in ex-
com. the in-
cestuous
person.

How S. Paul
laide forth
the crime
to the Con.

The 3. rea-
son that our
Br. gather
ont of S.
Pauls
words.

It should seeme by the collections of these reasons, which they would haue to be weighed, that our Brethren here by the name of discipline, meane most especiallie, the order about excommunication. Which though we haue more than once already both said and weighed sufficientlie: yet let vs once more weigh again with them, the reasons that in these places S. Paul allegeth. It is no doubt, but S. Paule had manie & weightie reasons, mouing him to excom. that incestuous person among the Corinth, and to haue them obey his sentence of that offenders excommunication. And if we should weigh his reasons on this fashion, as our Brethren would haue vs: we might weigh manie more, which there also be vseth, and in better order (as I suppose) than our Brethren verie slightlie and pzeposterouslie (setting aside their learned Discourse) do weigh them. For, the reason that our Brethren make, for ignominie, (as they tearme it) is both set by S. Paule before that, which they tearme, for infection: neither are the words in that sort set downe by S. Paule: if we must needs go to weighing of them.

S. Paule entring into this matter, first beginneth with those reasons that might lay before them, the heinousnesse of the fact, and horroz of the sinne, saying; *There is also together heard of among you fornication, and such fornication, as is not among the Gentiles named, insomuch, that it is for one to haue the wife of his father.* Which words being weighed, conteine manie weightie reasons. From the nature of the sinne, that it is, fornication. From the publike shame thereof; that it is also together heard of: that is to say, a great & constant shame, and not a muttering rumoz, of an unknowen, or but suspected fact. From the persons, among whom this fact was done, & the same binulged; among you, that are the Church of God, and are called Saintes in Christ. From the degree and greatnes of this fornication; that it was such, and is not so much, as named or allowed among the verie Heathen. From exaggerating the crime, & mouing them to abhorre the same, by specification and laying forth of the fact, the manner and circumstances of it; insomuch, that one should haue his fathers wife, &c. And then cometh in that, which our Brethren would haue vs to weigh, for their second reason, saying: *Ye are puffed vp, wh-re ye should be sad & ashamed.* Although by weighing these words better, we find them to be other thā are the Apostles words, which are these; *And ye are puffed vp, & haue not rather had mourning, that he which hath done this worke, might be remooued from among you:* perswading them to the detestation of this fact, not onelie with the reason of ignominie; but with the consideration of their owne grievous sinne also, in being puffed vp, either boasting in sinne, as doo the wicked: or in foolish confidence, thinking themselues safe, and not considering the horrible sinne unpunished, but rather mainteined amongst them. And also from the nature or concomitances of true repentance, reproouing them that they mour-

weighed 1. ned not, for such a sinne committed in their Church.

Cor. 5.

Now, when Saint Paule had used all these reasons, which likewise in-
ferre manie other: then he sheweth, what he himselfe had done in this
matter. I verelie beeing absent in bodie, but present in spirite, haue already, as
present, adiudged (or coudemned) him that thus hath done.

S. Paule as-
cribeth the
action of ex-
com. to him
selfe.

And here now, since our Brethren will needs haue vs fall a weigh-
ing the reasons of Saint Paule: let vs weigh also his wordes, and rea-
sons of his doing. in the chastizing of this offender. First, that he saith,
he himselfe, and none of their Church with him, nor of anie other that
we reade of, take vpon him the remedie and co'recting of this matter.
And he uttereth this word *Ego*, I. verie emphaticallie, as with great and
singular authoritie.

How farre
S. Paule w^{er}
alone with-
out them in
this excom,

Secondlie, how farre did he thus alone procede herein? To the onely
considering, m^{is}liking, and mourning for it, or reprehending of this
vice or vicious person? Nay, he goeth further, euen to the verie pitche
and pithe of the matter. for he saith, that he iudged or condemned him.
And the word importeth, as solemne a Iudiciall sentence pronounced a-
gainst him, as was requisite in so weightie a matter. Neither saith he,
that he woulde stay from this Iudiciall sentence, till they had assembled
themselves together, and examined the matter, and found him guiltie, and
then giuen their consent or license to the Apostle, to procede to iudge-
ment against him: no, saith S. Paule, I, euen I haue of my selfe done it
already, yea, both without your leaue, consent, or witting of my doing:
and also beeing absent both from you too, for anie bodilie presence, and
yet shall my Iudiciall sentence, bee as effectuell, as if I my selfe, hadde
bene present with you, or, as if the offender hadde bene present here be-
fore me.

Howe farre
forth Saint
Paule char-
geth the Co-
rinth. to pro-
ceed after
his doings.

Howbeit, because it stode them vpon, to take notice both of this mans
offence, and of their owne fault, and also of Saint Pauls doing: to obey
this Censure of the Apostle, to amende their default, and to execute the
punishment that Saint Paule had indicated vpon this sinner, Saint Paule
proceedeth further, telling them what now he woulde haue them to doe
herein, and saith vnto them: *In the name of our Lord Iesus Christ, you bee-
ing gathered together, and my spirite, with the power of the Lord Iesus, re deli-
uer that manner of man vnto Sathan, to the destruction of the flesh, that the spi-
rite may be safe, in the day of our Lord Iesus Christ.*

Our Br. 3.
reason.

These wordes our Brethren make the thirde reason, which they call
(as I take it) for repentance. I say, I take it, because, if we would fol-
low the Writers pointing of the reasons that they alledge, it should in-
deede haue (as they say) neither rime nor reason. But ascribing that vnto
the Writer, not to our Brethren: yet, their altering againe of the
Apostles.

Apostles wordes, is not the Writers, but their owne fault. Not onely to say, *In the day of the Lord*: whereas the wordes are, *In the day of our Lord Iesus Christe*: which though it be not to the matter now in question, yet, to say, *we deliuer him to Sathan*, as though they toynd with the Apostle, in pronouncing the sentence of the excommunication, that is here no light fault in our Bishops, and materiall to the present purpose, if we should exactly weigh the same. Albeit, in some respect of the execution, I allowe these wordes, we deliuer him to Sathan: because, though Paule himselfe had alone pronounced the sentence without them; neuertheless, the same was executed by them, assembled in the name of our Lord Iesus Christe, as he commaunded them, and with the power of the Lord Iesus, his spirit was present with them at the dooing.

Now when St. Paule had thus prescribed vnto them what they should doo, then he goeth againe vnto his reasons, and for that they had not dealt anie thing at all against this offender, but rather boasted, either of his fact, or of their securitie: St. Paule reproveth them, saying; *Your boasting is not good*. And here at length, he commeth in with that, which our Bishops make the first reason, for infection: *A little leaven soweth a whole lump of dough*. Although the Apostle also, uttereth the same in an other manner, than here our Bishops doo, to wit, by way of question: *Know ye not, that a little leaven soweth the whole lump?* And so he proceedeth to a number of other reasons: saying, *Purge therefore the olde leaven, that ye may be a newe sprinkling, as ye are unleavened. For Christe our Paschall Lambe, is offered* &c.

Thus, if we should fall to weighing the Apostles wordes, and reasons; we should finde, that our Bishops which will them to bee weighed, did not their selues weigh the payse of them so deliberatlie, either as they might, or as they ought to haue done. For then shoulde they haue found, that the onlie Censure of the Apostle, would haue weighed downe all their light reasons, which they conceale, of a Consistorie among the Corinthians of ruling and not teaching Seniors, that were toynd with St. Paule in the authoritie of examining & excommunicating this offender. Which Seniors had so little anie especiall authoritie in this matter, or in anie other, among so manie matters mencioned in that whole Epistle, or in the other Epistle, written to these Corinthians: that in weighing withall, to whom these wordes, & both the whole Epistles were written: it is inough to proue (for anie expresse word we can finde in them, or anie necessarie argument we can gather on them) that the discipline of excommunication which St. Paul vsed, or willed the Corinthians to vse, may be vsed well inough in our Churches, without anie such Consistorie of Seniors, to be toynd in authoritie with the Pastors.

As for which our Bishops, that, publike reprehension of many, which

weighed.
1. Cor. 5.
Our Br. too
far altering
of the text.

Our Br. col-
lectis of S.
Pauls first
reason.

Nothing in
either Epi-
stle to the
Co. to proue
anie Cons-
istorie of
such Elders.

excomm. being godlie refuse to eate with such a one, is profitable both to drive him selfe to repentance, and to keepe other in order, for feare of like punishment.

Publike re-
prehension
may bee
without
this Cōsist.

I grant this is true. But, that S. Paule ment those manie, to be the Elders of a Consistorie, and withall, such Elders, as were ecclesiasticall governors and reprehenders, but not teachers: and that this publike re-
prehension of manie, if it were not of the whole Church, might well y-
nough be made by the publike Minister, befoze them al, or in their name, and so be a publike reprehension of manie, to drive him to repentance, and terrifie other: and that refusing to eate with such an one, might not, yea, ought not, to be of all and euerie one, but of such a manie, meaning such a Consistorie of Elders, that I vtterlie denie.

And therefore, that which followeth: Where this discipline is not, no maruell if all wickednesse ouerflowe, to the dishonor of God, and of his Gospel, to the destruction of manie and corruption of more, to the grieve of the godlie, offence of the weake, incouragement of the wicked, and reioycing of the aduersarie,

Our discipl.
of excomm. is
neerer to S.
Paules, than
is our Br.
discipline.

With the discipline of this Segniorie that our Bzethzen would bring in, is so clean different (as we haue seene) from the discipline that the Apostle vsed herein, among the Corinthians: we haue great cause to take good heede, least these daungers might happen to vs, not by the want, but rather by the admission, of this their gouerning and not teaching Seniors discipline. And if we permit those, which in the Ministerie of the worde succeede the Apostles, when anie such notorious sinners, as this person was among the Corinthians, shall offend, to proceed against them, as S. Paule did against him, and the Minister to notifie his proceeding to the whole Church: and they with all obedience, to put in execution those sentences of excommunication, and to shunne such offenders company, and not to eate with them, but rather publikelie to reprehende them: this discipline is not to be misliked. And our order of excommunication, (if it be not accidentally abused by anie particular person or occasion) is in lawe, and effect, the verie same.

The mani-
fold dangers
by this Se-
niorie.

As for this deuise of a gouerning Segniorie of not teaching, but of dumbe Presbyters, Priestes, or Elders, to be raised vp in euerie Church or Parish, to haue the power and authoritie of this ecclesiasticall discipline, as it is nothing like the Apostles practise: so our Bzethzens vn-
necessarie sturres for it, hath bredde manie troublesome euents: and it is to be feared, would soone bryde more and greater, to the manifest daunger both of her Maiesties Soueraignitie, and so. of her sacred person: to the altering and innouating of the whole State, to the disquieting of the orders established in all the Realme, and in euerie Church: and then what followeth, but as our Bz. here conclude? To the dishonor of God,
and

and of his Gospell, to the destruction of many, and corrupting of more, to the greefe of the godly, offence of the weake, incouragement of the wicked, and reioysing of the aduersary: and therefore (in my opinion)

this Seniors were a great deale better suppressed, then created. Now upon these promises our brethren thus conclude: Let vs therefore proceede, in setting forth the authority of the Pastor with the Elders, which is, first to punish offenders, and bring them to repentance, or else to cut them cleane from the Church, as rotten and infected members.

This conclusion, inferring the authority of the Pastor with the Elders aforesaid (these Elders being not yet sufficiently proued, to haue any such authority, or to be any such Elders at all) is a weake conclusion: the Bishop or Pastor may do all this well ynough without them, except our brethren shall haue better proues to inferre them, then as yet we haue heard any. But now, as though they had already clearly proued these Seniors, and their authoritie, they procede from their persons, and from this their authority, to the offences wherefores this authority should be put in practise.

But heere (say they) we haue to enquire, for what offences the Church may proceede to so sharp a punishment: for God forbid, that the sword of excommunication should be drawne out, to cut off the members of our body for every small disease that is in them, but onely where the disease is deadly, and the members rotten thereby: for we ought as hardly to be brought to excommunicate any of our brethren, as we would haue a legge or an arme cut off from our bodie.

God forbid (as our brethren say very well therein) we should proceede to so sharp a punishment, that the spirituall sword of excommunication should be drawne out, to cut off the members of our mysticall body in Christ, for every small disease that is in them. Yea rather, now and then in some principall members of the naturall body, though the disease be deadly, and the members rotted thereby, yet to cut them straight way off, were to hasten the present destruction of all the body.

We graunt therefore, that we ought to be brought very hardly to excommunicate any of our brethren, especially such principall parts among them, as may endanger their whole estate. Notwithstanding, this resemblance herein, of cutting off a legge or arme from the mysticall bodie, and from the naturall, is very different, euen from the principall point of that excommunication, that we speake of, and that is in vse among vs.

For if we cut off a legge or arme from the naturall body, it is done, both for vtter despair that it can neuer be healed, and we are assured, that being cut off, it can by no naturall or artificiall meanes, except miraculous, be euer againe ioyned to the body, but is vtterly without all life, and so euer in this world destroyed, till the resurrection of the body in the life to come.

*light of
sences.*

*The lear
ned disc.
pag. 91.
Bridges.*

*The lear
ned disc.
pag. 91.
& 92.*

*Bridges.
How hardly
we should
proceede to
excommu-
nicate.*

*The differ-
ence of cut-
ting a part
of the natu-
rall and
mysticall
bodie.*

*Popish Ex-
comm.
Difference
of anathe-
matization,
and Excomm.*

come. But it is not so in enery Excommunication, except onely in the highest and extreamest degre, called Anathematization, which is sel- dome, or not at all in vse amongst vs. Whereas, in the ordinarie Excom- munication, it is not an absolute spiritual cutting off the mysticall mem- ber: but such a conditionall cutting off, onely from these, and those re- spects: that it is done not only with hope, but also euen to the end and pur- pose of amendment, and of restoring. Although therefore the separation be of more importance and daunger, in respect of the more excellent obiect, and subiect matter: notwithstanding so; the foresaid respects of hope and purpose, it can be hardly iustified, that we ought as hardly to be brought to Excommunicate any of our Brethren, as we would haue a leg, or an arme cut off from our body. But herein we yeld vnto our Brethren, that though this spirituall cutting off may easilier be done, then the natu- rall, in the foresaid respects: notwithstanding we ought most hardly to be drawne vnto it, and in some principall persons (all things duly pon- dered) not to cut them off at all. Whereupon, our Brethren conclude fur- ther: Therefore the Popish tyrannie is detestable, which thundreth out their pretended Excommunication for euery trifle, yea such as are no sinnes, as non payment of a little money, where it is not deteyned of fraude: non apparance, where men otherwise haue necessary impedi- ments, as though it were but a small matter to put men out of the protection of Christ, and to deliuer them to the tyrannie of Sathan, and to deprive them of eternall saluation, and to cast them into euer- lasting damnation.

*The lear-
ned disc.
pag. 92.*

Bridges.

*The Popish
abuses of
Excomm.*

We detest the Popish detestable tyrannie, and errors in their Ex- communications, so well as do the most zealous of our brethren. Howbe- it, it is meete our zeale herein be tempered with discretion. I graunt there were great abuses among them, in abusing so great a censure in so trifling matters: notwithstanding their detestable tyrannie in Excom- munication, is not so much so; proceeding so farre in their light causes, as so; their erring in the most weighty, and so; Excommunicating the true professors of the Gospell (as the Pharisees did Christ and his A- postles) while they themselves mainteine most grosse errors, and playne heresies, besides most horrible, and notozious vices, and so are altogether vnfit to Excommunicate any at all, but rather to be themselves Excom- municated: and not so much as knowing what this power is, and how farre sworth man is the minister thereof, they not only presume to Excom- municate those that offend not, but whole Realmes, and all Princes, ouer whome they haue no charge nor iurisdiction. But the best is, that we haue no cause to feare the thundering of their Excommunications, but rather to reioyce the more, feeling how gratioously (blessed be he therfore) the Lord turneth still their curtings into blessings, saue that we pittie (so farre as standeth)

*We neede
not feare
the Papists
Excomm.*

standeth with Gods will) this their mad spite, and furious blindnesse against the Gospell of Christ, and the true professors of it. Least therefore (say they) we should vse such vnreasonable rigor, the spirit of God teacheth vs, what manner of finnes deserue Excommunication. 1. Cor. 5.

11. If any that is called a brother, be an whoremonger, or a couetous person, or an Idilator, or a sclanderer, or a drunkard, or an extortioner; with such a one see that yee eate nor. These offences therefore and such like, are to be punished by Excommunication. And also an obstinate Heretike, that will not repent by admonition, is worthy of this punishment. Tit. 3. 10. 2. Tim. 2. 16. 1. Tim. 1. 20. 2. John 10, and 11.

Whether Saint Pauls words must needs in that place be understood also for Excommunication, (though diuers do so take them) might be called in question, sith men might shunne such an offenders conuersation, and not eate with him, although the person were not yet so proceeded against, as by the censure of Excommunication, to make him vnderstand, how much they abhorred his wickednesse, as we haue seene in Brentius, Bucer, and other Protestants iudgements. But if these be the vices that our Brethren will alwayes haue to be prosecuted by Excommunication, how many shall runne in daunger of these Seniors censure, especially vnder the generall name of conetousnesse: notwithstanding these sinners, (namely, obstinate Hereticks) that will not repent by admonition, we graunt, are well worthy of this punishment; though the Apostle also name it not, in that place to Titus. As for S. Pauls testimony 2. Tim. 2. 16. where he saith to Timothy, but prophane voyces of vanity passe ouer them, is neither spoken, nor meant of Excommunication. The next place here cited, 1. Tim. 1. 20. is apparantly inough spoken of Excommunication, of whome, is Hymeneus and Alexander, whome I haue deliuered vnto Sathan, that they may learne not to blaspheme. But here is no Seniors mentioned, but only Saint Pauls owne acte, without the authority of any Consistory toynd with him. And as concerning the 3. Epistle of John, verse 10. and 11. If there come any vnto you, and bring not this learning, him receiue not to house, neyther bid him godspeede, for he that biddeth him godspeede, is partaker of his ill deedes. Whether both yet this sentence inferre any necessitie of Excommunication: for although all those persons be Excommunicable, and they finnes deserue Excommunication, and they may be sayde also, to be desoyse God, or ipso facto, Excommunicated, yet are they not so accompted to the Church, till the sentence be published against them. Howbeit, I will not stand with our Brethren vpon this point.

And not onely (say they) these great and notorious finnes deserue this correction, but also lesser crimes encreased with contumacy

Excommunicable.

The learned discourse.

pag. 92.

1. Cor. 5. 11.

Tit. 3. 10.

2. Tim. 2. 16.

1. Tim. 1. 20.

2. John, vers.

10. and 11.

Bridges.

1. Cor. 5. 11.

The vices for which the Seniors should Excomm.

Tit. 3. 10.

2. Tim. 2. 16.

1. Tim. 1. 20.

The Apostle his selfe Excomm. Hymeneus.

2. John vers.

10. and 11.

The learned discourse.

pag. 93.

for lesser crimes.

Math. 18. 15. 16. &c.

2. Thess. 3. 6.

Bridges.

Our Bre. confess. of excommu-
nication for lesser crimes.

Contumacy & contempt may aggrauate the crime.

Why the Popish Churches excom. is no true excomm.

tumacy and contempt of the Churches admonition, become worthy of the same castigation. Therefore saith our Saniour Christ of priuate offences, Math. 18. 15. 16. &c. *If thy brother sinne against thee, goe and reprove him betweene thee and him alone: if he heere thee, thou hast won thy brother, but if he heere thee not, take with thee one or two, that in the mouth of two or three witnesses, euery word may stand: if he disobey them, then tell the Church: if he disobey the Church, then let him be to thee as an heathen or publicane.* The Apostle S. Paule likewise 2. Thess. 3. 6. &c. concerning those that were idle, and walked disorderly, will haue all gentle meanes vsed to bring them to labour and good order, but if they would not be reformed for any admonition, he commaundeth them to be separated by excommunication.

Where our brethren themselves come downe to lesser crimes, yea even to the priuate offences betweene brother and brother. Where they not afraid, least they should returne their owne words on their owne selues, that it were popish and detestable tyrannie, to arise to so high a censure, for so meane offences: as though it were but a small matter, to put men out of the protection of Christ, and to deliuer them vnto the tyrannie of Satan: to deprive them of eternall saluation, and to cast them into euerlasting condemnation? Did they not feare that this also might be accounted vnreasonable rigor? no (say they) because these lesser crimes are encreased with contumacie and contempt of the Churches admonition, and therefore become worthy of the same castigation: and may contumacie then and contempt so increase the crime? And were not our brethren here againe afraine of iumping with the Papists: for what other thing do the verie Papists alleadge, for the most part of their excommunications, more then contumacie and contempt? Yea, but (say our brethren) this contumacie, and contempt is of the Churches admonition. In deede, so sayth Christ in the place here cited, Math. 18. 17. *If he heere not the Church. But can our brethren here vnderstand by the name of Church, some few persons, chosen by the Church, and may not the Papists do so to: haue not they also their Consistories, and that, many of them, of no persons then one? yea, if the Church chose one man, (as for example, their Bishop or Pastor,) before whome those matters should be heard, debated & decided, doth not the contumacy, and contempt against that one man, encrease the sinne, as well as the contumacie and contempt against any other persons, that the Church may chose to this purpose. I speake not in defence of the Popish excommunications, not acknowledging them (as they stand now in open resisting of the truth reuealed) to be the true Church: so that they being now neither of, (nor properly in) the true Church, can not rightly expell others out of the true Church, in, and of which their selues haue no part, for all their clanking of the*

the bare name, and therefore their Excommunications are of no force. But if in deede they were (as would God, if it pleased him they were) of, and in the true Church, (as by the grace of God, his name be blessed for it, we are) and in lesser crimes the contempt, and contumacie of the Churches admonition, given by a few persons chosen by the Church thereunto, be worthy excommunication: then, where the Church hath chosen but one, that is to wit, a Bishop, to execute her authority in those matters: the contumacy and contempt against his iust and lawfull admonitions, is not so much against that one man, as against the Churches, and so, is worthy of the same castigation.

This testimonie here rehearsed Matth. 18. 15. 16. 17. I trust we haue already sufficiently shewed, how it maketh nothing at all for any such Seniors as our brethren before alleaged it for, and much lesse for any they: authority of excommunicating, nor prescribeth any certaine order, in what manner, or by what persons anie Excommunication should be made, against the offenders, which there it speaketh of, as we haue heard thereon the diuers iudgements, not only of the aunient Fathers, but of our best brethren.

As for the 2. Thess. 3. 6. &c. the Apostle hath these words: We commaund you brethren in the name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the institution that he receyued of vs: And in the 11. verse. For we heare that there are some among you walking inordinately, working not at all, but be busie bodies. But so such we denounce, and beseech in our Lord Iesus Christ, that laboring with silence, they eat their bread. And in the 14. verse, But if any obey not our word, note him by an Epistle, and haue no companie with him, that he may be ashamed. What kind of persons he lieth here to note, and what fault he findeth in them, I ouerpasse. True it is, he would haue them first induced by all gentle meanes, but if thereby they will not be reformed, he yet commaundeth them not here to be seperated by Excommunication, though they haue well deserued it. Neither yet in this solemne denouncing, doth he Excommunicate any, but would haue them write vnto him of such inordinate persons, insinuating that he himselfe would Excommunicate them, as he had done with the incestuous person at Corinthus, and with Hymeneus Alexander and Philetus. But now our brethren foresaying, that this is nothing to the fortifying of their Seniory, they returne to that point to answer the obiections made against it.

But it may be objected (say they) that hitherto appeareth not so great vse of this Consistory, why it should be thought necessary for Excommunication: neither doth S. Paule make mention of it in all places, where he speaketh of Excommunication.

In good time be it spoken, not onely it may be objected, but it is objected,

Math. 18.

15. 16. 17.

2. Thess. 3. 6.

Verse 11.

Verse 14.

The lear
ned disc.

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iection.

obiected, that hitherto appeereth not so great vse of this Consistorie, why it should be thought necessarie for Excommunication, or for any thing else: hauing bene so little, or not in vse at all, for any necessary p^{ro}ofe, or vse thereof, and the Church of Christ, hauing continued some nie hundred yeres vtterly without it. As for all these examples of Excommunicating the incestuous person, Hymeneus, Philetus, Alexander, &c. or any other testimonie of Saint Paule here mentioned. What is here eyther necessarie, or likely that may be referred to a Consistorie? Neyther will we so much object this, that Saint Paule maketh no mention of it, in all places where he speaketh of Excommunication, but that he maketh no mention of it in any place where he speaketh of Excommunication. And heere let vs marke our Brethrens confession, for if this may be objected that hitherto appeareth not so great vse of this Consistory, that it should be thought necessary for Excom. then all that hitherto is alleaged, may be thought vnnecessary to inferre this, and this appearing, that it may be so thought, of all that hitherto hath been alleaged: let our Brethren take better to that, that is so coue, to alleage such p^{ro}oues, as whereby it should be thought more necessary. But to these obiections, say our brethren, we aunswere, that although the simple institution of Christ, and approbation of the holy Ghost, should suffice vs to thinke it necessary: yet there are many necessary vses thereof to be alleaged.

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Our Brethrens answer to our obiection.

And to this aunswere we reply: if this place can be shewed and p^{ro}oued so to be, where this simple institution of Christ, and approbation of the holy Ghost was made. (speaking of the state of the new testament, and since the time of Christes incarnation) it shall suffice vs forthwith, simply to thinke it necessary. But if this be rather supposed and threaped vpon vs, then shewed and p^{ro}oued vnto vs, our Brethren haue to pardon vs, if we thinke it not so necessary, or rather to aske pardon of God, that dare thus without plaine, and manifest p^{ro}ofe, pretend the simple institution of Christ, and the holy Ghostes approbation of it. But to our further satisfaction, to p^{ro}oue this, they tell vs, that there are many necessarie vses thereof to be alleaged: let vs therefore heare also these so many, and so necessary vses.

The learned disc.
pag. 94.
¶ 95.

For whereas our Saujour Christ (say they) commaundeth in private offences, the matter to be brought before the congregation, except you vnderstand thereby, the congregation or assemblie of Elders, there shall follow horrible discord and confusion thereby. For admit a man might accuse his brother vnto the whole multitude, yet how should the whole multitude admonish him, and exhort hym to repentance?

Our

Our Brethren here take upon them, to proue many necessary vses of this Consistory, besides Christes simple institution thereof: and do they now for these vses, begin with that, which they make his simple institution? and what haue they alleaged for Christes institution, simple or compound, but onely that saying of Christ, Math. 18. 17. tell the Church? which though it be but a simple argument of theirs, to proue any institution at all of this Consistorie: yet what dealing shall we call this, simple or double? to tell vs, they will shew the vses of it, besides the institution: and when they come to shew them, they alleage that which they pretended before, to be the very institution. But now comming to these words of Christ, what reason inforceth, that we must vnderstand by the Church or Congregation, the Congregation or assemblie of Elders in the Church? both any horrible confusion and disorder, or any other inconuenience follow, by vnderstanding here the Church or Congregation, in the playne and simple sense thereof? Our Brethren do admit, that a man might accuse his brother vnto the whole multitude. Yea, there is no neede to put the case thereon, and say, admit a man might do it: for why may he not do it well enough? and in admitting this, they admit withall, that these words, Tell the Church, may be well vnderstood of the whole multitude, without any disorder or confusion, for one may speake to a whole multitude, and every one may well vnderstand him.

But say our Brethren yet, (where Christ goeth further: If hee will not heare the Church) how should the whole multitude admonish him, and exhort him to repentance? verie well (say I) without any necessitie of this Consistory. For both their Pastor can do it in their name, or any publike Officer, or the Church may do it, without any horrible confusion or disorder, at severall times, and by severall persons, eyther all, or the most of them, or by some one person appointed thereunto, which may well be called the Churches admonition, although they haue no such Consistorie of Elders among them.

Agayne, of these notorious offences that are worthie of Excommunication, some are openly knowne, so that they neede no trial, as the adulterie of that Corinthian. 1. Corinth. 5. some are in controuersie, and are to be examined, concerning which, Saint Paule warneth Timothy, that he admit not any accusation against an Elder, but vnder two or three witnesses, and chargeth him before God, and the Lord Iesus Christ, and his elect Angels, that he do nothing through rash, or over-hastie indgement, and that he do all things without partiality, or affectio vnto parties. 1. Tim. 5. chap. 19. & 21. verse.

thrans
answers.
Bridges.

Our Brethrens confusion of the vses and institution of this supposed Senory.

No confusion in vnderstanding Christes words, Math. 18. 17 in the plain and literall sense.

How the Church may admonish the offender.

The learned disc.
pag. 95.
1. Cor. 5.

We

offences.

We see heere manifestly, a necessary vse of the Elderſhip: for how is it poſſible for the whole Church, to examine and diſcuſſe ſuch difficult controuerſies? therefore it behoueth the Church to haue ſuch ordinarie delegates, as may and ought to apply their diligence vnto ſuch matters.

Bridges.

This diuiſion of offences both againe both implic a contradiction to it ſelfe, in ſaying: of theſe notorious offences that are worthy of excommunication, ſome are openly knowne, ſo that they neede no tryall; ſome are in controuerſie, and are to be examined: for if they be not openly knowne, how are they notorious? if they be notorious, how be they not openly knowne? And alſo this diuiſion both cleane overthrowe the neceſſitie of our brethrens Conſiſtorie. For where they ſay, ſome are openly knowne, ſo that they neede no tryall, as the adulterie of the Corinthian, 1. Cor. 5. it ſolloweth, that theſe notorious offences are out of the examining and diſcuſſing of ſuch difficult controuerſies, ſo that the Church hath no neede of ſuch Delegates, to apply their diligence to ſuch matters. And if the ſaying of Chriſt, Matth. 18. be not of ſuch open offences, till they be opened by complaint, then are not Chriſts words to be vnto ſuch matters; but are rather to be referred vnto thoſe ſome, that they ſay are in controuerſie, and to be examined: concerning which, S. Paule warneth Timothy, that he admit not an accusation againſt an Elder, &c. and that he do nothing through raſh, or ouerhaſtie iudgment; and that he do all things without partialitie, &c. but in all theſe warnings, Saint Paule adioyneth no Conſiſtorie of governing Elders vnto Timothy in the admitting and iudging of theſe things, but giueth him, as this great charge, ſo the doing, and accompliſhment of the ſame.

Our Brethrens euill diuiſion of offences.

No neceſſary vse of this Seniors.

Therefore, we ſee heere manifestly, (quite contrarie to that which our brethren conclude thereon) no neceſſarie vse of the Elderſhip, or that, it behoueth the Church to haue any ſuch ordinarie Delegates, as may, and ought to apply their diligence vnto ſuch matters, when the Biſhop or Paſtor (as here Timothy was) is willed to do, and (no doubt, ſin, as he was willed) may examine, and diſcuſſe ſuch difficult controuerſies, and may, and ought to applye his diligence vnto ſuch matters. Moreover (ſay our Brethren) to ouerſee the Church for matters pertaining to order and diſcipline: how can the multitude ouerſee themſelues, or the Paſtors only, which haue a principall care of doctrine to attend vpon?

The learned diſc
Pag. 96.

Bridges
Overſeers
now without theſe Seniors.

The Church may ouerſee, and be ouerſeene by her ouerſeers: as ſaith the Paſtors onely. We ſay not, they are the onely ouerſeers: for although the ſeueral Paſtors haue their ſpeciall ouerſight of the people, in theſe ſeueral charges, and haue a principall care of doctrine to attend vpon: neuertheleſſe, as they may haue a care alſo, though not ſo principall,

(as

(as Timothy had, and yet his principall care was of Doctrine:) so may they well haue other higher ouerseers ouer them, both Bishops and Magistrates, and the Prince the Principall ouer them all, without any such ouerseers among them, as this Consistory that our Brethren would

same forme
of Excom.

ered.
And to the second part of the obiection, that Saint Paul doth make mention of the Eldership or Consistorie of Elders in all places, where he speaketh of Excommunication: wee aunswere that it is not necessary he shoulde so doe. For whereas our Sauour Christe hath prescribed a forme thereof, that he which obeyeth not the Congregation should be Excommunicated: and that in other places hee maketh sufficient mention both of the Elders & of the assembly, we ought to vnderstand that his purpose is, to obserue that forme to the vttermoste. And although he do not alwayes make expresse mention thereof, yet must we not imagine, that he ment to alter or chaunge the same.

The lear
ned disc.
pag. 96.
& 97.

Having thus answered to the former part of this obiection, that there is not so great vse of this consistorie, why it shoulde bee thought necessary to Excommunication: they now proceed to the second part of the obiection: which they propounded, that S. Paule doth make no mention of the Eldership or Consistory of Elders in all places, where he speaketh of Excommunication: they answere, that it is not necessary hee shoulde so do. And their reason is this. For whereas our sauour Christe hath prescribed a forme thereof, that hee which obeyeth not shoulde be Excommunicated, and that in other places, hee maketh sufficient mention, both of the Elders and of the assemblie, wee ought to vnderstand that his purpose is to obserue that forme to the vttermoste.

Bridges

The answer
to the second
part of the
obiection.

Whereunto I reply, first that this part of the obiection, is of their owne framing, and therefore, they may aunswere it, as they please. Then about it thus, that Saint Paule doth not make mention of this Eldership or Consistory of Elders, in any place where hee speaketh of Excommunication: therefore, (by any thing that we can gather out of Saint Paul) it is not necessarie, that they shoulde haue authority with the Pastor to Excommunicate. If they now can shewe it (not in all places) but in any one place, which is a greates deale the larger offer of vs vnto them: they shoulde easilier overthrow our obiection. Which since they can not do:

How wee
make the
obiection,
eitherwise
than they
set it downe
to our Br.
more aduā-
tage.

It is the greater overthrow of their assertion: But now to take the obiection as they object it, not for any, but for all places: why might it not bee well sayde, that if in all places, where Saint Paule speaketh of Excommunication, hee not onely maketh no mention of this Eldershippe or Consistory of Elders, but also maketh such mention of the Bishoppe or Pastor, that it may bee fully doone by him: Doth it

The objecti
on taken as
they put it.

farie forme of Excom. not sufficiently follo to them, that their logging in authority with the pu-
llor is not so necessarie?

Our Br. rea-
son why S.
Paul men-
tioneth not
a consistory
in al places.
Our Br. rea-
son a petition
principally.

S. Pauls
wordes not
referred to
any order
prescribed
in Christes
wordes.

S. Paul men-
tioneth as-
semblies of
Elders.
S. Paul nei-
ther speak-
eth of El-
ders, nor
that they
alwaies did
Excom.
Nonecessa-
ry forme &
perpetuall
rule prescri-
bed how to
Excom.

But they adde a reason, why It is not necessarie, that S. Paule shoulde
in all places make mention of this consistory of Elders. For (say they)
whereas our Sauour Christe hath prescribed a forme thereof, that he
which obeyeth not the Congregation shoulde bee Excommunicated:
What is this to authorize this consistory of Elders? But they will harp on
their former broken string, of the allusion of Christes wordes, that by
the Congregation, is not meant simply the Congregation: but the Con-
gregation of the Eldership, or Consistory of Elders in the Congregati-
on. But sith not onely no necessity (as wee haue seene) toucheth these
plaine wordes of our Sauour Christe, Tell the Church or Congregati-
on, to this allusion: Yea, we haue seene how hardly they can be wroun-
thereto, sith the wordes Congregation and Senate, are (as *membra diui-*
dentia) wordes deuided, and opposite the one to the other: both shall, Christ
neither setteth downe any forme at all of Excommunication, eyther
who shoulde be the doer, or in what order it shoulde be done: what ne-
cessarie argument can our B. gather hereupon: that Saint Pauls wordes
where he mentioneth Excommunication, ought alwaies to be vnder-
standed, that his purpose was to obserue that forme to the vttermoste,
that our Sauour Christe prescribed? And yet good reason, that no wordes
of S. Paule shoulde be vnderstaded, to breake any forme that Christ pre-
scribed. But if those wordes of Christe, prescribe no forme, and wordes of
other matters than S. Pauls wordes now and then bee, who's bee maketh
mention of Excommunication: how shall we vnderstand Christes
wordes, except we would twist them and mis-understand his wordes of
purpose? As so) S. Paul, wee graunt, hee maketh mention both of Elders,
and of the assembly of Elders in other places: but what is this, either to
this present purpose of Excommunication: or of such Elders, or such as-
sembly or Consistory of Elders, Gouverning and not meddling with the
word, and yet meddling with Excommunication in abolition, one of the
cheefest parts of the worde? Cannot S. Paule speake of Elders, any of
assemblies in any place, but it must needs be vnderstood by such Elders,
and such Consistories of them? Yea, can he not speake of Excommunica-
tion in any place, but because he speaketh of Elders, and assemblies in o-
ther places, that therfore we ought to vnderstand that his purpose was,
that those Elders and assemblies doe alwaies Excommunicate? and
that his purpose is to obserue that forme to the vttermost? For B. can
proue that either Christ, or S. Paul, who had the spirit of Christe, set down
any necessary forme and perpetuall rule thereof: then we graunt, what al-
though he alwaies make no expresse mention thereof, yet must we not
imagine that he ment to alter or chaunge the same. But if he set downe
no

no such necessary form, nor any rule thereof. *See* if that (which is much more) neither Christ, nor S. Paul, nor any other of the Apostles or Evangelists, make any mention at all of such a Consistorie as our B^d. do urge nor these nor any other their wordes, can of any necessity be drawn so to be vnderstood: then not only we are free from the necessity thereof: but let our B^d. looke into it, with what conscience they dare vse the names and wordes of our Saviour Christ, and of S. Paule, to the necessary inferring of this Consistorie, and of this surmised authority of them.

same forme of Excom.

No expresse mention or necessary inference of this Consistorie in Christes or the apostles words.

The learned disc
Pag. 97.

1. Cor. 5. 4.
1. Cor. 1. 10.

Bridges.

Our Br. o-
uerbolde
wordes of S.
Pauls desire

In the first to the Corinthians the fift verse, it is manifest, that albeit, he desired nothing more, than that the incestuous adulterer should be Excommunicated, and therefore determined of him for his owne part, as absent in body but present in spirite: yet hee acknowledgeth that he coule not bee excommunicated, without the consent of the Congregation, being gathered together in the name of our Lorde Iesus Christ. 1. Cor. 5. 4. Likewise when he shoulde be receiued again, hee was to bee pardoned, not onely by him, but by them also. 2. Cor. 1. 10.

Although I dare not say as our B^d. here (we thinke) ouer boldly do, that S. Paule desired nothing more, than that the incestuous adulterer shoulde be Excommunicated: For, howe he was thereof with anguish and teares, it appeareth, 2. Cor. 2. verse 4. and many other things there were, (which we may well thinke) hee desired much more, than the giuing of that incestuous adulterer vnto Sathan; which he was rather desirous to be, than that he had any great desire to do it: neuerthelesse, (to set aside the desire of S. Paule thereunto) how can our B^d. iustify this, which here they conclude: saying: and therefore determined of him for his owne part, as absent in body, but present in spirite: yet hee acknowledgeth that he coule not be Excommunicated, without the consent of the congregation, being gathered together in the name of our Lorde Iesus Christ. 1. Cor. 5. 4.

Had not S. Paule pronounced the sentence of that iudgement on him before, verse. 3? and this hee had done so farre forth without their consent: that it was also done without their knowledge, being absent in body from them, though in spirite present with them, that is (as I take it) wishing him-selfe among them. And this his Iudgement, being absent, he accounted as auailable (for the effect of the matter) as if hee had bene present with them. The wordes are plaine: I verily absent in body, but present in spirite, haue already iudged him that thus hath done, euen as if I were present.

Pauls Ex-
com. by
him-selfe &
in his ab-
sence.

True it is, that in this fourth and next verse immediatly following, (which our B^d. cite, for the soleynne publication, and execution of this his former sentence,) he willoth them, saying; *When ye are gathered together, and my spirite, in the name of our Lord Iesus Christe, that such a one, with the po-*

1. Cor. 5. 4.

farre forme
of Excom.
wer of the Lorde Iesū Christe bee deliuered to Sathan, to the destruction of the
flesh, that his spirits might bee saued, in the day of our Lorde Iesū. That is to

The sense of
S. Pauls
wordes.
wit, to exclude, or pronounce that man excluded, out of the Congregation,
which is the mysticall body of Christe, and so to bee vnder the power of
Sathan, to the entent, that hee being thus punished in the flesh, by this
bodily exclusion, it might make him sorowfull to repentance, and so re-
bound to the saluation of his soule. Nowe to the execution hereof, it bee-
ing requisite that they shoulde giue their consent: hee willethe them to
gather themselues together so to do. Which thing notwithstanding hee
desireth not of them, that they woulde vouchsafe to do: but hee flatly com-
maundeth them to doe it. And therefore hee sayth. 2. Cor. 2. For that also
haue I written to you, that I might know the triall of you, whether yee
were or no, obedient in all things. So that this is true, that Saint Paul
coude not excommunicate him without their consent. For although
he thus tried them and commaunded them to put his sentence in execu-
tion: yet had his sentence beene good and effectuall befoze God, though
not so reputed of them, if they had not obeyed him, nor consented vnto
him.

How farre
their consēt
was requisite
for the exe-
cution of
S. Pauls
sentence.

The Church
authoritie in the
Excom.

So that, in this sense, the Church that is, the multitude, (I graunt)
hath a dutie of consent, to the approbation and execution of the Bishops or
Pastors sentence of Excommunication, whereby, when they perceiue
he hath not abused the authority of the keyes committed vnto him, they
obey the same, or denounce solemn notice thereof vnto the party, and so
repute him, rezone him, and auoide him.

And in this respect, whers our Brethren say: Likewise when hee
should be receiued again, he was to be pardoned, not onely by him, but
by them also: 2. Cor. ver. ver. 10. So farre sooth as offence was giuen
to them, and that they had obeyed and approoued Saint Pauls Censure:
their pardon also of him (I graunt) was requisite. And therefore Saint
Paule sayde befoze, 2. Cor. 2. verse 6. &c. It sufficeth to such an one, this re-

Howe farre
soorth their
pardon was
requisite.

1. Cor. 2.
ver. 6. &c.

The diuerse
maner of S.
Pauls, and
of their ac-
tion, in the
offenders
pardon.

buking, which is made of many, insomuch that contrariwise, yee shoulde rather
forgiue him and comfort him, leasse peraduenture hee that is such a one, shoulde
be swallowed vp with too much heauinesse. & therefore I pray you, that yee con-
firme your charitie to him. For therefore also I wrot to you, that I might knowe
the experiment of you, whether ye be obedient in all things. And heere con-
meth in this sentence that our Brethren note: But if yee haue forgiven any
thing: and I also. For, I also, if I haue forgiven ought, for you I haue forgiven
it, in the person of Christe, that wee shoulde not bee circumvented of Sa-
than.

So that their pardoning of this man, and S. Pauls pardoning of him,
were not concurrent in one respect, nor after one manner, nor of one
matter in the pardon. They had not this Ministeriall office of bind-
ing

ding and loosing, nor the keyes of shutting and opening, in the person of Christ, which S. Paul had, to denounce in Christes name, the sinne to be forgiven him, and the man to be reconciled to Gods favour: this pardon, in the person of Christ, S. Paule gave, and not they. They forgave onely the scandale and offence towards them. And this is that S. Paule desired them to pardon him. For it lay in them to doe it, both to receive and comfort him, they being members of the body. Whereof hee was re-united to the head. And in this sense, I holde well with our Brethren saying, that when he should be received againe, he was to be pardoned not onely by him, but by them also. But what doe they now conclude hereon?

Philetus, Alexander,

What and how S. Paul forgave.

What & how they forgave.

And therefore, if so high an Apostle, could not by his private authority excommunicate that Corinthian: we must not thinke that by his private authority, but by consent of the Church of Ephesus he excommunicated Hymenaeus and Alexander, although he doe not make expresse mention of the consent of the Church in that place. 1. Tim.

The learned disc.

Pag. 97.

320. Our Brethren conclude not herein indifferently. They require of us to shew some expresse testimonie of scripture, where the censure of Excommunication was executed by any one person or Minister of the Church: we shew it in S. Pauls excommunicating Hymenaeus and Alexander. Besides the Excommunication of Philetus and this Corinthian. Where they reply. We must not thinke, that by his private authority, but by the consent of the church of Ephesus, he excommunicated Hymenaeus and Alexander, although he do not make expresse mention of the consent of the church in that place. If this answers shall be counted sufficient: what manifest and expresse testimony of the scripture, may not be thus eluded?

Bridges

Our brethren eluding of the manifest scripture by coniections of other places.

But why should we not thinke, that S. Paule did it by his owne authority? For as for these captious wordes, his private private authority, I reckon not on them; for he did it in the person of God and by his apostolicall and Ministeriall authority, which was publike and not private, notwithstanding proper to him selfe, and to such as were of the Apostleship, and ministers of the worde, as hee was. Doth S. Paule make mention any where else, of the Churches consent in these mens Excommunication, taking consent of the Church, (as our Brethren herein doe,) that he could not doe it at all, except they had consented, and given their suffrages before hande, that he should doe it? For otherwise, wee deny not, but that they consented. Howbeit, their consent came after the thing was done, or at the worst, it was not the authorising of his doing, but an allowing of it, because it was their duty so to do, seeing that hee abused not his authority, nor erred in the exercise of the same. Which if he

The captious term of private authority.

How the Churches might consent in the Excommunication of Hymenaeus, Alexander, & Philetus.

authority.

had done, then might they iustlie haue disobeyed his doing. As they might also refuse the doctrine of him that preached any other Gospel. And yet, it followeth not thereupon, that in preaching the pure and sincere gospel, the Church had ioint authority with the Preacher, to preach the same.

But why would our Brethren haue us thus to thinke?

If so high an Apostle could not by his private authority excommunicate that Corinthian: We must not think, that by his private authority, but by consent of the Church of Ephesus, hee Excommunicated Hymenæus and Alexander, although he doe not make expresse mention of the consent of the Church in that place.

Our Br. conclusions on their owne assumptions.

Our Br. referring the other Excommunication to this, 1 Cor. 1 do yet more confute themselves.

This conclusion runneth vpon their former assumptions, that S. Paul could not by him selfe Excommunicate that Corinthian. Whereas that place mencioneth not at all, what he could do; he could not do in that matter, but onely what he did, and would haue them to do. And if the other place, 1. Tim. 2. 20. concerning the Excommunication of Hymenæus and Alexander, be to be measured by this place, 1. Cor. 4. Then as we haue seene, betwixt both he him selfe could, and did Excommunicate that Corinthian, both in their Churches absence, & they being not made part of his doing, till he had done it, and written to them thereof, willing them to solemnize and denounce the public execution of the same: which if they would not haue done, had no whit impaired the vertue of his censure, but aggravated an other offence in them. And therefore in measuring the Excommunication at Ephesus, by that at Corinthus: our expresse instance of S. Pauls Excommunicating by him selfe, in the absence of the congregation, and the congregations dutie of obedience afterwards, in approouing, obeying and consenting to the same, is a good instance, that neither the whole Congregation, nor any Seniors among them, had any necessary ioint authority with S. Paule in the inflicting of this censure.

The learned disc. pag. 98. 1. Tim. 2. 20

So likewise where hee speaketh to Timothie in the singular number, concerning the hearing and determining of matters pertaining to Discipline, we ought to acknowledge that hee teacheth in Timothies person the duty of Elders, and neuer ment to giue to Timothie, an absolute or singular authority, to bee Iudge in those matters, without consent of the Eldership, whereof hee maketh mention but a little before.

To conclude therefore, the Pastor with the aduice and consent of the Elders, hath authoritie to heare and examine matters, pertaining to Ecclesiasticall Discipline, and as the case requireth to Excommunicate offenders, and yppon their repentaunce and amendment, to receyue them agayne into the bosome of the Church, approoued by the word of God.

Those

authority.

Bridges

What single
authoritie
S. Paul gi-
ueth to Ti-
mothie.

Bezars con-
fession of
the singular
authoritie
of one.

Timothy in
his Ecclesia-
stical iudge-
mentes, re-
presented
onely the
person of
Pastorall
Elders.

These testimonies likewise where Saint Paule speaketh to Timothie in the singular number, giue vnto Timothie, though no absolute, yet a singular authoritie, not singular (I graunt) as though hee should single out him-selfe to doe all thinges alone: but singular in preeminence aboue all, which preeminence was allonely in Ephesus, singular and proper vnto Timothie. And this hath Beza himselfe, when where he speaketh against the usurpation of the Popish Bishops & Pastors, confessed, saying, and we haue also heard before, on these wordes of the Apostle: against an Elder receiue no accusation, &c. Moreouer we must note, out of this place, Timothie in the Ephesine eldership to haue then bene the ~~word~~, that is, the Bishop, as Iustine calleth it, not that hee did all thinges as he list: but, which according to his godlinesse and prudence, moderated all thinges, that all thinges might be well done and in order in the assemblie.

Neither is this any hindrance hereunto, that St. Paule teacheth in Timothies person the duetie of Elders: but rather confuteth our ~~the~~ the same spilt, in saying, that Timothie had a prerogative as an Euangelist, and proueth that such Elders as Timothie was, (that is to say with Beza and Iustine, such Bishops) notwithstanding his prerogative of Euangelist, haue a like singular authoritie as Timothie had, concerning the hearing and determining of matters pertaining to Discipline.

And if (as heere they say) Saint Paule in Timothies person, taught the duetie of Elders: then should these Elders, whose duetie is heere taught in the person of Timothie, bee such as should bee answerable to the person of Timothie, and not such Governing Elders, as are no Teachers. And so saith Caluine on these wordes, 1. Timoth. 3, verse 2. I testify before the Lorde. &c.

This protestation was interposed of Paule, not onely as in a matter moste waightie, but also for the greate difficultie thereof. For there is nothing more harde, than to exercise Iudgementes with such equity, that neyther thou art moued at any time with fauour, nor giuest entry vnto suspition, nor art moued with tales, nor yet art ouerstraight in rigour, nor lookest on anie other thing in all causes, than the cause it selfe.

For from thence (shall spring) an equall right, when the cies are shut vnto the persons. But we must remember, that vnder the person of Timothie, all Pastors are admonished. So that this admonition comprehending the dignity, and the duetie of an ecclesiasticall Iudge, the same is here made vnto Timothy, and in his person, only vnto such governing Elders, as are Pastorall elders. In whome their teaching, though it

All Jurisdiction of one is not Antichristian.

1080 12. Book. A Defense of the government established

be done publickly, is notwithstanding their singular authority; as Saint Paul also gave unto Timothy singular precepts thereof, and yet in Timothies person, he gave those precepts, to all Bishops and Pastors, whereas no other kinde of Elders, ordinarily nor the congregation, doe looke with the Bishops or Pastors in the authority of teaching, though in obedience and consent of hearing. And so in these matters, concerning the hearing and determining of Ecclesiasticall Discipline, and iudicial causes, he giueth Timothy, and (in Timothies person) other Bishops and such superior pastors as he was, the charge and authority of a righteous Judge. But the Judges authority is singular to the Judge, and not communicated with other, no, though they sit on the Bench with him as his assistants, but such onely as are of his function, Judges as hee is, and loyned in the same commission with him; therefore S. Paul giueth to Timothy, and (in his person) to Bishops, and such Pastors, a singular authority, in hearing and determining of such matters. Not singular (I graunt) as though none might heare them but hee alone, or that hee might aske no counsell or consent of any other: for such singularity were rather a debarre, than a graunt of authority, or were an insolent abuse thereof. Neither so doth any Iudge, if any assistants be on the bench with him. But the Iudge onely hath the cheefe authority, and that is, his singular authority, though not absolute.

How this authority was, & was not singular

As for the Eldership whereof Saint Paul maketh mention a little before: We haue heard also Caluines opinion thereon, that it may be as well vnderstoode in that place, for the office of the Eldership, as for any consistoyle or company of the Elders. And therefore vpon the vncertainty of that Word, they can builde little certaintie for their consistoyle Elders.

The conclusion which heere they make, depending all vpon the premisses, is no further to be graunted, than the premisses do inferre.

The learned discourse
Pag. 98.

¶ 99.

In steede of which, Antichriste hath set vp a tyrannicall Iurisdiction of one Bishop to bee iudge of Excommunication, which is practized neither for causes sufficient, nor by sufficient authority, insomuch as it hath bene already testified by the Scripture, that the power of Excommunication is in no one man, no not in an Apostle, but is common to the whole Church, and ought to be executed by lawfull delegates of the Church also.

Bridges.

The tyrannicall Iurisdiction that Antichriste hath set vp, we no more acknowledge, than our Bethzen. But, that all Iurisdiction of one B. to be Iudge of Excommunication, which is practized for causes sufficient, not onely to want sufficient authority, but to be called tyrannical, and set vp by Antichriste: Is not truly spoken nor Christian-like. Except they will make S. Paul Antichriste. As for that which they haue already testified by the Scripture, doth manifestly confirme, that one man (as the Apostle,

postle,

posse, and Timothy, and in his person, Bishops and pastors in like manner may execute the power of excommunication. For although this ecclesiasticall power be giuen to the Church, as likewise the ciuill power is giuen to the assemblies and congregations of men: yet is neither of them common to the whole Church (as our 15. 24. 1081 beere say) but is proper to those persons, in, or of the Church, and of the assemblies of men, which persons are of God or man lawfully called therunto. Neither are the persons that haue the practise and executing of the power of excommunication, to be so properly called the Churches delegates, as Gods delegates or Ministers in the same, and represent God therein, not the Church. But, admitting it be common to the whole church, and yet ought onely to be executed by lawfull delegates of the church: if that whole particular church, do make him that is their onely Lawfull Bishop, to be also their onely Lawfull delegate, in executing the power of Excommunication, and doe not delegate a number of more with him: then, by their own confession, some one man, and that the Bishop may alone execute the authority and power of excommunication.

How the power of Excommunication is giuen to the Church.

The Excommunicator is more properly Gods delegate than the Churches.

But so much that vsurped authoritie presumeth, that the Bishoppe as an absolute owner thereof, committeth it ouer to his Chauncellor or Archdeacon, and the Archdeacon to his Officiall, and he to his register, and hee agayne to his substitute, and his substitute to his seruants man or boy as it hapneth, in so much that a learned Prescher, may be excommunicated by a foolish boy. If this matter seeme not to require speedy reformation, God hath blinded our eyes, that wee can not see the cleare light of the Sonne shining in our faces.

The learned discourse. Pag 99.

These terms of vsurpation, presumption, and to be as an owner, and as an absolute owner of this authority: are speeches (considering the untrusth, and reprochfulness of them) little becoming learned preachers. And much lesse, the other, of committing this authority to Registers, and to substitutes, and to the Substitutes seruantes, man or boy. I verily beleue, that our 15. 24. 1081, (if they were well apposed) could not procure any such Excommunication to be made. Which in deede if it were done, is no Excommunication at all, if it be not rather their bare sarmeise. But perchance, at the fourth or fift hand, they heard of such a thing, and they by and by (for the good liking and opinion they haue of Bishops, their chauncellers, Archdeacons, and Officials, *Charitas non est suspicax*;) did beleue it. For the tale caried greates credit. Some boy tolde them, that some seruant tolde him, that some Substitute tolde him, that he had heard it tolde of some Register. But who the Register, Substitute, Seruant, man or boy was or is, that we must go looke, as the boy sayth to his dog, seeke out. It is prooue enough for our 15. 24. 1081, that some boy tolde

Bridges

Slanderous speeche

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Slaunder-
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told them, that he heard say so. And therefore, as a matter now out of all doubt, it must in all part to the presse, and be confirmed in print with this exclamation: In so much that a learned preacher may be excommunicated by a foolish boy,

Our Br. vn-
equall dea-
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If a foolish boy had written this, it had bene the more tollerable. But should such Learned Preachers, in the name of all the faythful Ministers, that haue and doe seeke for the reformation of the Church of England, in this their Learned Discourse of Ecclesiasticall Gouernment, thus solemnly alleage such boyish slanders? or if there should be corruption haue hapned any such like thing, should they thus heighnously burthen or chalenge the state and authority of the Bishops, for such an abuse, or obbe scape Colleen out: which our Bishops doe no lesse detest, than do our Brethren their selues, and would punish and reform, if they can name the parties, and proue the offence? but that (I thinke before hand) they can not do. Nay, there is no likelihood of any such matter. We suffer not either Officiall, or Archdeacon, or Chancellor, to excommunicate any, without a Minister of the word loyned with him, to denounce the sentence of Excommunication. And can then a Register, or the Registers substitute, and the Substitutes man, or the mans boy, Excommunicate (I will not say, Preacher, learned or vnlarned,) but any one man or women in all England?

No likeli-
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I deny not, a boy may write the sentence and forme of words, and counterfeit, or clap to the right seals also of the office, and may pack with the summoner to carry it forth, and so there might happen by such ill dealing, a shewe and terror of Excommunication. But, as this is not any Excommunication indubitate (and therefore our Brethren say not truly, that the authority is thus committed from one to another, that a learned preacher may be excommunicated by a foolish boy) so when it should come to answering in the court, it would soone be found out, to be a meere false and (saining your reverence) knauish forgery. But if they may discredit lawfull authorities for such abuses: they may endanger the power and authority of all courtes and offices, when any false varlets practise such corruptions: and if there be any such abuses of this high power of excommunication: It is our brethrens dutie to make the offenders knowe, and not to impugne or discredit the authority, by picking such quarrels, or if such speeches may be thus freely cast forth abroad, on bare surmises, or rather, on mere slanders, till they bring forth the persons: if this slaundering seeme not vnto them to require, as speedy reformation, as any such facts, if any such were committed: what? that I return their words on their own selues, & God hath blinded their eyes, that they can not see the cleare light of the Sunne shining in their face: verily, affection hath so dazzled at the least these our Brethrens eyes, that they

they doe not (I will not say, they will not) see the difference of the Law-
ful authority, & of the accidentall abuses of the same, being as plaine (set
affection aside) as the cleare Sunne shining in their faces. *speeches.*

For if we looke to bannish the tyranny of the Pope out of all mens
heartes, wee must utterly remoue all his detestable enormities out of
the realme, as it was wont to be said in the comon prayers of the church,
in the time of K. Henrie and Edward, whereas now by reteining still,
all the detestable enormities of his prerogative and faculties, and whol
course of his Canon law, the papacy is not so much banished in name,
as translated in-deede from the sea of Rome, to the sea of Canterbury,
ynder the shadowe of the Princes Supremacy, with as heighnous iniu-
rie and contumelie, of the lawfull authority and Godly Supremacie of
the Prince, as ioyned with the greates dishonor of God, and the misera-
ble disorder of the Church. But wee meane not in this place to prose-
cute our iust complaints, nor to inueigh against the abuse of these
thinges, with such vehemency of wordes as the worthinesse of the mat-
ters deserueth: but onely in setting forth the plaine trueth, to giue a
glimpse by the way of the contrary falshood.

Are these our *W.* glimpses? what should we looke for, if they would
(as they say) wish vehemencie prosecute their complaints? that when
they giue but a glimpse by the way, burthen all the state of the Church
and Realme of England, to retaine still all the detestable enormities of
the Popes prerogative and faculties, and the whole course of his Canon
Law. And that the papacie is not so much banished in name, as tran-
slated in-deede from the Sea of Rome, to the sea of Canterburie. *Bridges.*

With what conscience can our *W.* affirm these thinges, is not
the Popes Supremacie a prerogative of his detestable enormities? which
being banished out of the Realme and Church of England, how can it be
sayde, that all the detestable enormities of his prerogative, are still retei-
ned? and whereas, to retaine the prerogative of the Popes Supremacie,
is high treason: what is this any other, then to accuse all the Church and
Realm of Eng. besides theselues, to be high traitors against her *Palat.*

And what a like slander is this, that we retain his faculties, yea, the
whole curse of his Canon Law? If this be true: then both the Realme
and Church of England, as much acknowledge the Supremacie of the
Pope, as ever it did. Which if it do not, then is this a most vntrue and
shamefull slander. The verie Papistes their selues are able to controule
them, and all the world may see the cleane contrary. Yea, how agreeeth
this with that which their selues haue confessed, and professed in the *W.*
face of this their Learned Discourse, for our acquaintance against this san-
der that the substance of religion, hath in diuers assemblies abroad and
at home, bin dispatched & resolved, & now publikely maintained, for
our

Our Br.
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of vs.

(speeches.)

our true and holy fayth. If the whole course of the Canon Law be still mayntayned, which hath many errors, superstitious, Idolatries, and open blasphemies: how maintaine we the true and holy faith? and if papacy be but banished in name and not in deede: how do our Brethren and we agree in the substance of Religion? Do they accuse them selves herein also?

Our Br. too
vndutifull
slander of
her Maiesty.

Pea, howe do they not accuse withall most unnaturally, the Queenes moste excellent Maiesty. For, if papacy be but translated from Rome to Canterbury, it is not gone very farre from the Court. And who translated it thither? could this translation be made without her Maies- ties authoritie? or did that most renowned prince King Henry the eight, or that moste vertuous Prince his sonne King Edward the sixt, both of them Kings of moste worthie memoie, (whome these our Learned Dis- coursters, so briefly here in their haste, snap vp, by the tearmes onely of King Henry and Edward) make this translation of the papacy from Rome to Canterbury, and her Maies ties approue onely and confirme this translation?

Translation
of Papacy
to Canter-
bury.

But they say, it is translated thither, vnder the shadow of Princes the supremacie. What mean they by this? hath the Prince translated it to the Sea of Canterburie for a shadowe? or both the prince maintain or re- teyne it? or both the Princes supremacie shadowe Papacie? Whose spe- ches are so dangerous, so reprochfull, so spitefull; so vndutifull and not subiect-like, so manifest vnttrue without all shadows, but not without as heighnous iniury and contumely of the lawfull authority and Godly supremacy of the Prince: as ioyned with great dishonour of God, and the miserable disorder, of moste slanderous speeches cast forth on the Prince, on the Peeres, on the Iudges, on the people, on the whole Church and Realme of England: that I much maruaile that they would euer let them escape their lippes, or conceale them in their hearts: and much more penne them in waiting, and publish them in print, and com- mende them to the world, with the title of a Learned Discourse. Surely this a verie vnlearned, vnabused, vngodlie, and disloyall part. Whatso- euer they had in the gale of their yeale poured forth on vs, would God, they had neuer attempted, so vntreuly to deface, both their and our so gra- cious, godlie, louing and most blessed Soueraigne.

Our Br. mde
kery of her
Maies ties
supremacy.

Do they thinke to shadowe them selves and to salve vp all againe, in saying this is done with as heighnous iniury and contumely of the law- full authority and godly supremacy of the Prince?

In deeds this is more subiect-like, to bee offended that any iniury or contumely should be offered, to the Lawfull authority and godly supre- macy of the Prince. But when they say withall, that all the detestable enormities of the Popes prerogatiue and faculties, and whole course of his

Canon Lawe, is nowe still retained: and that, the Papacie is not so much banished in name, as translated in deede, from the sea of Rome, to the sea of Canterbury: and that, all this is done vnder the shadow of the Prince's Supremacie: what lawfull authoritie, or godlie Supremacie of the Prince make they this to be? And is not this dooing and saying then of theirs, a more mockerie and contradiction, with an heighnous iniurie and contumelie of the lawfull authoritie and godlie Supremacie of the Prince? Yes verie, and ioyned with great dishonour of God, and miserable disorder of the Church, that such such disordered speeches should be suffered.

But we may soone gesse, whether for these parts of the Papacie, (to wit, soule-mouthed slanders, not sparing to offer iniuries and contumelies to their naturall and Soueraigne Prince,) for making and imposing another Canon Lawe, and a new kinde of Supremacie of pastors and Seniors, should be translated: not from Rome to Canterbury: though neither, we nor they can well tell from whence, but whether: euen to euery seuerall Parish and Congregation. For, what could all the papistes, or the Pope himselfe haue said more, or worse against the Prince, the Church, and the Realme of England, than these our learned Discourser Brethren haue comprehended in these distempred speeches?

And now, when they haue thus disgorged all this choller, for verie anger that they can not haue their gouerning Presbyters and not not preaching Priests, to exercise this power of the keyes, and discipline of the Church: they conclude, as it were, singing away in a chafe, from further treatise of their Gouvernors, saying.

But we minde not in this place to prosecute our iust complaints, nor to inueigh against the abuse of these thinges, with such vehemencie of words, as the worthinesse of the matters deserueth: but onelie in setting forth the plaine truth, to giue a glimpse by the way of the contrarie falshood.

All that our Brethren say, must be plaine truth & iust complaints: & all our sayings, and doings, are with them contrarie falshoods & abuses, and yet these & all their other so soule speeches, are (sooth) but their glimpses by the way. What will these fellows doe (trow we) when they come directly vpon vs, with such vehemencie of words, as (they say, the worthinesse of the matters deserueth)? But since they threaten vs, & as it were, bidde vs expect in some other place, where belike they minde to prosecute these complaints & inuectiues with greater vehemencie: we may yet thanks them for this curtisie, that they giue vs before hande so faire a warning. *Prouisa lenius feriant mala.* We that is full warned, is halfe armed. We shall make our selues ready for the push of their vehemencie, so well as God shall giue vs grace thereto.

We may well see, by these speeches whether for diuerse pointes the papacy would be translated

All these soul speeches are but our Br. glimpses by the way.

Our Br. for warning & greater inuectiues.

And

And thus with this foule blast and threatening sting, they knit by this their Learned Discourse, of their third Terrarke, these Gouvernors, Presbyters, Preebtes or Elders, that are all in ruling and not teaching.

And since they are not hether to able, to alleage better pwoofes for their Consistory of these Elders: neyther yet Caluine, Beza, nor Danus, (as for other, I account not of them more than these) I hope wee shall

neede to feare the lesse our Bishops threatnes, of a my greater vehemencie to come, that shall be materiall to the controversy.

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The argument of the 13 Books.

THE 13. Booke is of the last tetrark, called the Deacons, with a Preface, exhorting to releene the poore: in what sort the Deacons office is perpetuall: of the first occasion of ordeyning Deacons for the distribution of temporall goods: of the occasion ceassing, how that part of the office is changeable: how the office had another part remayning to be imployed in the attendants on the ministerie of the Word and Sacraments: of the examples heereof in the first seauen Deacons, namely, Stephen and Philip, with the iudgements of Gualter, Aretius, and the Magdeburgenses heereupon: how the part pertaining to distribution of goodes, was altered and ioyned with other functions, and not any peculiar office in many well ordered Churches after the ordeyning of Deacons at Ierusalem: of our Brethrens deniding the office of Deacons in diuers partes, and whether the distributors, showers of mercie and helpers, mentioned Rom. 12. 1. Cor. 12. were severall and distinct offices, with the interpretations of Ambrose, Bullinger, Beza, Caluine, and Aretius on the same: of the good politike lawes for the poores reliefe, and the cause that they take not so good effect of the multitude of disordinate walkers and practisers against the State: and whether these denises of Deacons would repressse them, or increase them: of the election of Deacons, and of tyrannie and confusion: whether the Deacons trayning vp to the Ministerie, be a prophaning of the office, and making the Deacons to be idolles, of the diuers names and offices of the auncient and holie Churches that Danaus mentioneth, for the attendance on the poore: of the Collectors for the poore amongst vs: of their qualities and difference from Deacons: of the exception of Philips
Aaaa. beeing

A Defence of the gouernment established
 beeing an Euangelist, and so a preacher: of Deacons to be as
 woorshipfull men as conueniently may be gotten: of the man-
 ner of ordeyning Deacons: whether the Deacons consisteth
 onely in the ministracion to the poore, with the iudgements
 of Beza, Caluine, Aretius, and Bullinger for the same: and
 of the playner vnderstanding of Ambroses words about the
 diuers kinds of Deacons.

The lear-
 ned dis-
 course.

WE must therefore returne to the authoritie of the Pastor,
 which he hath ioyned with the Elders of the Church where-
 of he is Pastor. The Church hath alwayes had great care of pro-
 uision for the poore, by which compassion they shewed, that they
 were liuely members of the bodie of Christ, and auoyded great
 reproch of them that were without. For what shame is it, for them
 that professe, to be all Sonnes of one Father, and therefore all bre-
 thren: yea, they that be members of one body, to suffer theyr brethren
 and fellow members to lacke necessaries to susteyne theyr temporall
 life: as though they that communicated in all spirituall graces and
 blessings, were not woorthie to take part of these worldlie bene-
 fytes, at least-wise so farre-forth as to supplie theyr necessities.
 Therefore our Sauour Christ, alwayes commendeth brotherly
 loue among his Disciples, to teach vs how readie we ought to be
 to distribute vnto the necessities of our brethren, which is a true
 testimonie of our loue, declared by his owne example. For al-
 though he were so poore, that hee lyued of the almes and libe-
 ralitie of other men: yet of that which was more than serued hya
 owne necessitie, hee vsed to bestowe vpon the poore, as Iohn. 13.
 29. to teach them whome he hath blessed with temporall riches,
 which he refused, to enrich vs with heavenly treasures, that they of
 their superfluitie would be content to giue to the reliefe of theyr
 poore brethren, which he did not neglect in his extreame pouertie:
 to teach also them that haue but meane substance, that they ought
 not to be excused, but somewhat to contribute vnto the necessitie of
 theyr poore brethren, when he that had nothing at all, but that which
 was giuen, euen of that bestowed part.

Mat 13. 12.

out



¶ We are now entering into the last office of this our learned brethrens Ecclesiasticall Tetrarchie, that is to wit, of they Deacons, with the Discourse of whome, beginning to proceede, they first make an exhortatorie preamble, and with milder words, than they left off the treatise of their Gouvernors, more charitably falling to persuation, to tender and releue the poore, to the which we may the rather be moued by them, with of all this that is here set downe, there is nothing betwene vs litigious, that might stay vs, except we should (by the way) inquire, what Elders here they meane, ioyning in authoritie with the Pastor, both in the name of Elder, as we haue seene, especially by Hyperius and Beza, besides Ambrose among the auncient Fathers, and also ioyning in assistance (as needs an occasion requireth) with the Pastors.

Bridges.

Our Brethrens exhortation to releue the poore.

What Elders here our Brethren meane.

As for these governing Ecclesiasticall Elders, that are neither teachers nor Deacons, our Brethren haue not yet, (in the former discourse of them) sufficiently proued them, as I take it. But if they meane such Elders, as they terme Gouvernors, It makes me somewhat muse at the order of this their Learned Discourse, that beginning to enter into the treatise of the Deacons, they promise to returne to the authoritie of the Pastor, which he hath ioyned with the Elders of the Church whereof he is a Pastor. Which returne being here thus promised, notwithstanding they suddenly make a stoppe, and leauing that matter, they turne another way. And (the more to stirre vp mens charitie and compassion to releue the poore) they shew what great care the Church hath alwayes had for their prouision, with very good perswasions, arguments, and examples, which I greatly commend in them, and wish of vs and all men to be accordingly considered, and such as are goodly, are so affected to they poore Brethren, and to their habilitie to so releue them: and there are also verie good exhortations and prouisions by the lawes already prouided for this purpose. Whereto, the example (I graunt) of Christ, ought most especially to moue vs, although I dare not say (as here they do) he had nothing at all but that was given, and, that he liued of the almes and liberalitie of other men, but vpon that I will moue no controuersie. Wherevpon, they now descend to the originall institution of the Deacons.

The order of our Brethrens learned Discourse.

Therefore the Apostles in the Primitiue Church, thought it to be expedient, for the better prouiding of the poore, that certayne men should be appoynted of approued godlinesse and diligence, which should take the special charge of the distribution vnto the poore, Acts 6.

The learned discourse.

pa. 102.

These

These men were called Deacons or Ministers, bycause they did minister and serue the poore in their necessities, and bycause the occasion of the ordinance continueth alwayes (as our Saviour Christ hath saide) we should alwayes haue the poore amongst vs, Iohn. 12.8. whereby, God would exercise our charitie. The office of Deacons also is perpetuall, therefore the Apostle S. Paule prescribeth what kinde of men are meete for that office, 1. Tim. 3.8. and in euery well constituted Church, they were ordeyned accordingly, as Philip. 1.1.

Iohn. 12.8.

1. Tim. 3.8.

Phil. 1.1.

Bridges.

True it is, that the Apostles in the Primitive Church thought it to be expedient, for the better providing of the poore, that such approved men should be appointed, to take the spirituall charge of the distribution vnto them, and that these men for this kinde of ministerie, were thereupon called Deacons. All this gladly I confesse: but when they conclude hereon, that bycause the occasion of this order continueth alwayes (as our Saviour Christ said) we should alwayes haue the poore amongst vs, whereby God would exercise our charitie, that therefore, the office of the Deacons is perpetuall, meaning this office, to distribute vnto the poore, in such manner as the Apostles appointed those Deacons to do: that argument of Danzus, (from whence I thinke they haue it) followeth not, bycause the hauing of the poore alwayes, nor the exercise of our charitie towards them, was not the only, nor the chiefe occasion, of the originall institution of those Deacons. But the chiefe occasion was this, that whereas the Christians then at Ierusalem, in that time of the Primitive Church, hauing all, or the most of them sold their lands or houses, and giuen them in common to be distributed proportionably, for the greater reliefe of the poore and nable among them, bycause the Apostles (at whose feete they layd downe the prices of them) could not so well attend to the equall distribution, being so exercised in the ministerie of the word, to teach and confirme the people that daily more and more increased, whereby, the widdowes of the Grecians murmured, that they were neglected in the dayly ministering: vpon this occasion, saith S. Luke Act. 6.1. the twelue called the multitude of the Disciples together, and said; it is not meete that we should leaue the word of God, to minister vnto the tables: wherefore (Brethren) looke yee out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse, and we will giue our selues continually to prayer, and to the ministration of the word. So that, this occasion perpetually continuing, this office also of the Deacons is perpetuall: but this occasion continuing not, the Christians afterwards reteyning the property of their lands and houses, and the poore being by other godly meanes provided for, this office of Deaconship, signifying a Ministerie (especially as they were then in practise) may be imployed other wise, both for attendance on the Pastors in the Ministerie

How the office of Deacons is perpetuall, & how not.

Danzus in Christ. Isag. part. 3. lib. 2. cap. 11.

The occasion of ordeyning Deacons.

Act. 6.1.

The first occasion of the Deacons institution ceased: the exercise of their office ceased, and was altered.

of

of the word and Sacraments, and also to prepare themselves to become fit Pastors afterwards : whereupon, now and then, (as needeth as occasion hath served, and they found to be meete thereto) the Ministerie also of the word and Sacraments, hath bene permitted vnto them, in the auncient, yea, in the Primitiue Church, and at the very time of their institution, as immediatly after, as appeareth both by Stephen and Philip, by whome, we may iudge the like of all the residue : for Stephen, so soon as euer he was chosen Deacon, was set vpon with diuers aduersaries in matter of doctrine, who disputed with Stephen, but they were not able to resist the wisdom, and the spirit by the which he spake, *Actes. 6. 10.* Whereupon, saith Gualter, *Et quamuis de publicis concionibus, &c.* And although nothing be spoken of his publike Sermons, notwithstanding it is euident by the context of the hystorie, that he had these both often, and effectually, and very serious. Wherefore, by the way and as it were by digression, we may heere see, that the Deacons of the Primitiue Church were not altogether estranged from the ministerie of the word : but although they were chiefelie occupied about the dispensation of the Churches goodes, neuerthelesse, they imployed their labour also so farre as they might, in the other ministeries of the Church, that by this meanes, according to the sentence of S. Paule, they might get vnto themselves a good degree. *1. Tim. 3.* What a notable Sermon he made, and what a rare and singular gift of the spirit of God in his preaching he had, the 7. Chapter at large witnesseth.

Actes. 6. 10.
Gualterus in
Act. 6.

The often
preaching
of S. Ste-
phen.

Arctius vpon the 3. verse, of the properties that Peter required in these Deacons, saith : Fourthly, he returneth againe to the vertues, to wit, such as are meete for them to haue. *Full of the holy Ghost* : That they should haue certayne most sure notes of the holy Ghost, such as at that time were, to speake with tongs that they had not learned, to worke miracles in the name of Christ, to teach boldly, in this teaching to overcome the enemies, and such like. Also, *Full of wisdom*, that is, that they be prouident and warie, least they cast pearles to any dogs or swine, but teach them that are to be taught, but chiefly, prudence was necessary for the Ecclesiasticall dispensation, whereunto they are to be called.

Arctius in
Act. 7. ver. 3.

The quali-
ties of those
Deacons.

And on the 5. verse, of Stephens disputation with his aduersaries, which (saith he) was of the Christian doctrine, he saith : Stephen (no doubt) did execute faithfully and constantly the office of a Deacon, no lesse then Lawrence did afterward vnder Sextus, and Vincentius vnder Valerius, who bestowed the treasures of the Church vpon the poore. But vnto these do come new vertues : first, he is full of faith, that is, of seruencie in teaching that faith, &c. The like we reade in the eight Chapter following, of Philip, one of the same companie of Deacons,

Arctius in
Act. 7. ver. 5.

preached.
Philip the
Deacon
called the
doctor of
the Sama-
ritanes.

Philip that
conuerted
the Sama-
ritanes, was
not the A-
postle, but
the Deacon
Gualter in
Act. 8.

When there
waxed lesse
vse of dis-
pensing the
goods at
Ierusalem,
the Deacons
were im-
ployed to
the mini-
sterie of the
word.

The Dea-
cons mini-
stered the
Sacram.

It pertained
to their of-
fice of Dea-
conship.

Magdeburg.

Centuria 1.

lib. 2. cap. 7.

pag. 508.

The office
of the Deac.
to teach &
minister.

Magdeburg.
pag. 510.

whome Aretius calleth the Doctor of the Samaritanes: secondly (sayth he) heereunto pertaineth a singuler example of Philip, who happily instructed the Samaritanes. First, heere may be considered who that Philip was, for there haue beene that haue thought him to be the Apostle, but two strong arguments are against them in the context: first, that the Apostles were not dispersed, but abode at Ierusalem, but Philip was among those that were dispersed, therefore it was not Philip the Apostle. Moreouer, the Apostles onely could giue the holy Ghost, but Philip could not do it. And heereupon, Iohn & Peter are sent to the Samaritanes, wherefore it can not be Philip the Apostle; it is therefore the Deacon, of whome we spake before, Chap. 6.

And Gualter affirming also the same, addeth further. First, he teacheth whose ministry God vsed in conuerting Samaria, it was that Philip, not he that was the Apostle, but he that before was reckoned vp among the Deacons, as the auncient writers of the Church do testify with one consent, chiefly Epiphanius, writing of Simon and of the Simoniacks: for although the parts of the Deacons were to beare the care of the common goodes of the Church, and of the poore, notwithstanding it was withall permitted vnto them, to take on them the preaching of the Gospell, if at any time necessity so required, the which we haue hitherto seene in Stephens example. And perhaps, there was not so great vse of Deacons at Ierusalem, when the Church was dispersed with the tempest of persecution, and therefore they which before dispensed the publike goods of the Church, gaue themselues wholly to the ministry of the word. Yea, and Paule admonished afterward, that the Deacons by ministering well, should get vnto themselues a degree vnto a greater function. 1. Tim. 3.

And as the ministration of the Sacraments followeth the preaching of the word, so Philip baptized those whome he had by his preaching conuerted. Neither is it noted, that they did these things by reason of any other office annexed vnto them; but as Gualter noteth verie well, that in generally, as they had gifts competent, and occasion convenient, it was not impertinent to their office of Deaconship, so to imploy themselves.

Whereupon also, the Magdeburgenses note, Centuria 1. lib. 2. cap. 7. pag. 508. saying: Other were Deacons. The office of these was to minister to the Table at Ierusalem, so long as the community of goods was there, Acts 6. but neuertheless, that they also taught and shewed forth signes, appeareth out of Stephen, Acts 6. and Philip, Acts 8. 21. and euery where in other Churches, it was the office of the Deacons to teach and to minister. And the same Magdeburgenses in the title, *De ratione ac forma gubernationis*, pag. 510. do say: These were the works in common of the Apostles, and Prophetes, Pastors, Doctors, Priestes, Deacons.

Deacons. They taught the Church purely and sincerely concerning e-
 nery of the head points of the christian doctrine, &c. and that Deacons
 also taught, appeareth out of the 6. and 8. of the Actes, they interpre-
 ted the holy Scriptures, &c. they deliuered the Catechisme, &c. they did
 cut the word of truth rightly into the Law and the Gospell, &c. they v-
 sed the forme of sound words in teaching, &c. they vsed also in teaching
 a simple kind of speech, &c. they studied to keepe the puritie of doc-
 trine, &c. they opposed themselues sharply against false teachers and
 Hereticks, and confuted their false opinions. For Stephen, Act. 6. confu-
 ted them that were in the synagog of the Libertines, &c. they preached
 repentance, that is, they reprobued and blamed sinners, for the Apostles,
 Act. 2. 3. and 4. did openly object vnto the Iewes this sinne, and for the
 same reprove them, that they had killed Iesus of Nazareth the iust and
 holy one, the sonne of God, and the Messias, and Stephen Actes. 7. cal-
 leth them murtherers, and betrayers of the Messias, &c. And so they
 procede, to Excommunication, to Baptisme, to the Supper of the
 Lord, &c.

preached.
 The Dea-
 cons order
 of teaching,
 excommu-
 nicating,
 and mini-
 string the
 Sacraments.

Whereby it manifestly appeareth, that notwithstanding the foresaid
 occasion of ordeyning the Deacons, to ease the Apostles in the distributio
 of the Church goodes, and attendance on the poore: yet did their office
 stretch further, and as occasion serued, they did also these things, which at
 that time were proper to the Apostles, & to the Bishops and Pastors that
 they ordeined. And if there had bene no other vse at all of Deacons, then
 that aforesaid, vpon occasion whereof they were first chosen, except that
 order of the goodes given in common to the Church, to be distributed to e-
 very person proportionably, and namely to the poore, had continued, which
 it did not, that part of the Deacons office might haue then ceased, as
 Gualter noteth well, how in the time of the persecution immediately suc-
 ceeding, it did cease, at what time, they that had the gift therto, gaue them-
 selues to the preaching of the word, & ministring the Sacraments, where
 Bishops and Pastors wanted; and therefore, where Bishops and Pastors
 were, it is the more likely, that they ministred in the attendaunces on them
 in doing these things: and I see not, but that they may still so do, except our
 Brethren can perswade the people to such an order for their distribution of
 their goodes in common with themselves vnto the poore, as was then v-
 sed in the Apostles times. And yet euen then also, as occasion and fitnesse
 of the Deacons may benefite the Church, they may preach and baptise,
 as Stephen and Philip did: which ministeries, our Brethren make pro-
 per onely to such, as at the least were Pastors. But in the Apostles
 tymes, we see that these ministeries were not so precisely distinguished,
 but that one sometimes might well deale, without note of confusion,
 euen in the function & ministery, that more properly pertained to another.

How that
 part of the
 Deacons
 office that
 pertained
 to distribu-
 ting almes,
 began to
 cease.

The Eccle-
 siastical of-
 fices not so
 precisely
 distingui-
 shed in the
 Apostles
 times.

office alse-
red.

1.Tim.3.8.

Neyther is any thing to the contrarie, in the testimonies here cited
1.Tim.3.8. Likewise Deacons must be honest, not double tongued, nor
giuen to much wine, neyther to fylthie lucre. In which words is no
thing to this purpose. But if they had gone but to the very next words in
the verse following, they should haue found matter sufficient, that Dea-
cons had to do further, then to minister the distribution to the poore,
euen by Beza his owne testimonie, as we shall see (God willing) after-
ward.

Phil.1.1.

The Chur-
ches in the
Apostles
time had
not all of
them Dea-
cons, and
yet were
well orde-
red.

Acts.14.23.

Beza in Act.

14. that El-

ders are

taken for

Deacons.

If Elders

may be

taken for

Deacons

Act.14.23.

so may they

be also

taken.

1.Tim.5.17.

As for the salutation of S.Paule, Phil.1.1. to the Bishops and Deacons
at Philippos, proueth not that Deacons in euery well ordered Church
were ordeined accordingly. For as in Ierusalem it selfe, the chiefe and
mother Church, there were for a while (vntill this occasion fell out) no
such officers, and yet we can not well say, it was not a well ordered
Church during that time: so Act.14. vers.23. it is said of Paule and Bar-
nabas, when they had ordeyned with the hand, Elders vnto them ac-
cording to the Church, and had prayed with fastings, they commended
them to the Lord, on whome they beleueed. Here is no mention at all
made of Deacons, except we shall vnderstand the word Elders (as Beza
would haue it) for Pastors, Deacons, and other Gouernors of the
Church, saying only for praise hereof, for heere, as often otherwhere,
the name of Presbyter, Priest, or Elder, is generally taken.

Neyther do we denie, but that it is so taken, and moze generally also,
in diuers places, which sheweth, that their vnderstanding of that place
of S.Paule, 1.Tim.5.17. the Elders that gouerne well, are woorthy of
double honor, especially those that labour in the word and doctrine,
which words, if they will needes vnderstand, of two kinds of Elders, di-
stinct in function and office, why may it not be as well there vnderstood for
such Deacons, as were ministers of the word and sacraments, as for
their imagined gouerning Elders, that are altogether no teachers:

And so doth Hyperius out of Ambrose, (as we haue seene before) ex-
pound that place, *Qui bene præsunt presbyteri*. In this place, the tearme of
Presbyter, Priest, or Elder, includeth the reason of office, not of age. But
they are called Presbyters, Priests, or Elders, by a generall and common
name, all they that minister in the Church, the which thing also we haue
giuen warning of before. For the Bishop also himselfe is called a Pres-
byter, Priest, or Elder, as Ambrose witnesseth. Howbeit, euery Presby-
ter, Priest, or Elder is not a Bishop, of all these therefore his speech is
heere, that are inferior to the Bishop, whome Ambrose reckneth vp in
euery City, two Deacons which administer the word and sacraments,
and 7. Deacons that minister to the tables, distributing the goods of the
Church. Whereby we see all their groundworke faileth, consisting on the
expounding that place, for such Gouerning Elders, that they make to be
another

another distinct and middle function, betwene Pastors and Deacons, and that these Elders may be well enough understood for Deacons. And also that some Deacons, such as were sit thereunto, were admitted to the Ministerie of the worde and sacraments: the other were attendants on the Bishop and on the Ministers. Both of whom here Hyperius saith, that S. Ambrose also calleth Deacons. But Elders or Deacons they were all in their sortes attendant chieflie on the Ministerie of the worde: as their selues (as in the ende we shall see) the verie Ministers and Pastors of it. Now, although in this sense, we may admit here also, A.C. 14. Bezaces interpretation for Elder, to comprehend also those that properly are called Deacons: yet in this place, I allow rather the iudgement of Caluine, which we haue seene before, that by Elders there are onelie ment such as were pastorall Elders.

Also after the ordeining of the 7. Deacons, this office was deuided into diuers parts, as necessitie shewed diuers occasions. For some were appointed for the collection and distribution of almes, as Rom. 12.8. And some for attending vpon the sicke & impotent among the poore, as in the same place, *Let him that distributeth, do it with simplicitie; and let him that sheweth mercie, do it with cheerefulness.* Which kind of deacons, 1. Co. 12.28. are called *Helpers*: and for the seruice of this office were appointed diuers poore olde widdowes, who as they were maintained by the Church, so they serued the Church, attending vpon the other poore, who being sicke and impotent, had neede not onelie of things necessarie, but also of seruice and attending. 1. Tim. 5.5.

As diuision of the office of Deacons, appeareth not in any of the places as here alledged. Our Brethren cited before, pag. 3. 17. 33. and 84. this testimonie Rom. 12.8. for the diuersities of diuers offices of the Ministerie. And throughout this their learned Discourse, they treat vpon them generallie, diuiding Doctors from Pastors, Pastors from Governors, Governors from Deacons: and so made by their full Tetrarchie, by these 4. distinct offices. And still they giue one part of this testimonie, Rom. 12.8. to euery office. To the Doctors, *Let him that is a Teacher, attend on his teaching*: To the Pastors, *Let him that exhorteth, be diligent in his exhortation*: To the Governors, *Let him that ruleth, do it with diligence.* And doo they now, when they come to the latter part of the sentence, hinde by these two parts of the sentence remaining, together into one generall function of the Deaconship, and make them to be two diuers and diuided parts of one office: *Let him that distributeth, do it with simplicitie: & let him that sheweth mercie, do it with cheerefulness?*

Diuers Interpreters doo expound these words generallie. He that giueth, in simplicitie: He speaketh it (saith Ambrose) vnto him that giueth with a good minde, that he shall euer haue helpes at hande, the spirite

Deacons
office.

The lear
ned dis
course.

Pa. 103
Rom. 12.8.
1. Cor. 12.28.

1. Tim. 5.5.

Bridges

Our Br. di
uises of the
Deacons
office.

Amb. in
Rom. 12.

procuring

Distributers and shewers of mercie.
Distributers & shewers of mercie taken generally.

1114 13. *Booke.* A Deense of the government established procuring it. So that vnto him that giueth simplie, there shall bee no want: as Salomon saith; *He that giueth to the poore, shall not want.* Hee therefore giueth simplie, which dooth it not in faining, that men may giue him praise: but that by the same he may obtaine to be accepted of God. *He that governeth in carefulnesse:* Hee speaketh of him that taketh the care to rule the Brethren, according to his fidelitie, to take watchfulnesse and authoritie, that hee maye doo them good in the matter wherein he is carefull, hauing fruite in them whome hee ruleth. *He that hath mercie, in cheerefulnesse:* Hee saith also, that hee which according to his vnderstanding, sheweth mercie with a cheerefull minde, not as though it were wroong from him against his will, is grounded and strengthened of G O D, so that in this matter hee suffereth no weaknesse, knowing that it is sayde of Salomon, *Doo good while thou hast occasion, &c.* And in this sorte doo all the auncient Fathers vnderstand it generallie.

Bullinger in Rom. 12.

In like manner, plainlie and simplie doth Bullinger expounde these wordes: He now that is set ouer the works of the poore, or he to whom haue hapned notable riches, let him doo his businesse simplie, that is to say, with greatest diligence & faith without fraude; or els, le him giue to them that haue neede, not for glorie, or for subtiltie, with hope of obtaining better things: but simplie, and without all euill deceite. Furthermore if anie, rule or exercise anie other ecclesiasticall office, or excell in Magistracie: let them administer all thinges industriously with greatest diligence. Of which thing also, Iosaphat in the 2. of Parallip. 19. Moses also Exod. 18. & Dauid in his Psalmes. But if anie be indued with the giste of mercie and pitifulnesse: let him remember, that a cheerefull giuer is approoued of God. Hereto accordeth the prouerb, *Enim si robur; aequa.* That is, But yet of all giftes, the minde is the best. Againe, that excellent saying of Seneca, in his second book *De benefic.* That is an vnthankfull good turne, that sticketh long fast between the hands of the giuer. Thus saith Bullinger, according with the auncient Fathers. Wherein not onely he and they make these 2. to wit, the distribution, & the shewing mercie, to generall giftes, not distinct offices, & much lesse, onelie ecclesiasticall: but also the gift of gouerning, to be a generall dutie, required of all ciuil, as well as ecclesiasticall Gouernors. And not anie such eccl Gouernors, as our Brethren make the third persons in this their Hierarchicall Tetrarchie.

Beza in Ro. 12.

A graunt that Beza thinketh other wise, saying on these wordes, *He that hath mercie:* This verilie seemeth to stretch more largelie: but when as Paule treateth of ecclesiasticall functions, this cannot fitlie inough bee taken for the mercie, that al they which haue giue their name to Christ, are bound to performe. Furthermore, when as he distinguisheth this mā from

in the Church of Eng. for Eccl. matters. 13. Booke. 1115 *Diuers In*
 from him that distributeth: I assent vnto them, which suppose that Paul *terpretati-*
 by a proper kinde of speaking, vnderstoode by them that haue mercie, *ons of Ro.*
 those that were appointed to care for the poore, such as for the 11.
 most part were the widowes, Act. 6. 1. 1. Tim. 5. 9. This is but Bezaes
 méers supposall, and assent to these or those Interpreters, as he best fan-
 cieth, in so indifferent an Interpretation, of different opinions.

As for his reason, it is but weake. For though Saint Paule spake be-
 fore of some diuers functions or offices, or rather of diuersities of gifts: The weake-
 yet it folloiweth not of anie necessitie, that all his wordes are still to bee so *nes of Be-*
 vnderstood, either for diuers officers, or onelie for offices and officers ec- *zaes reason.*
 clestiasticall. Notwithstanding, this is cleane contrarie to these our lear-
 ned Discourfers, that one office had diuers parts of this distribution. Al-
 beit for my part. I like better of these our Discourfers opinion, than of
 Bezaes, that one ecclesiasticall office, might haue diuers partes thereof.
 But, that these wordes are to be onelie vnderstode of the office of Dea-
 cons, and the parts thereof, moze than of the other offices: in that point,
 as these our Wretchen agree not with other excellent Writers; so is it a
 gaine as free for vs to dissent here from them. Caluine saith on these wordes,
He that giueth, in simplicitie: Out of these latter members we cleerlie be- *Caluin. in*
 hold, that heere is set forth vnto vs, what is the lawfull vse of Gods *Rom. 12.*
 giftes. By those that distribute, of whom he speaketh heere. He vnder-
 standeth not them that giue of their owne, but Deacons, which are o-
 uer the publike goods of the Church to be dispensed. But by *those that*
haue mercie; the Widowes and other Ministers, that were sette to the o-
 uersight of tending the sick. For they are 2. diuers functions to lay forth
 things necessary to the poore, and to employ their labor in the handling
 of them. Peter Martyr saith on these wordes, *He that hath mercie, in cheere-*
fulnesse: This seemeth to be the office of Widowes, & of old men, which
 were nourished in the Church, to the vse, that they might take the care
 of strangers, and of sicke persons. Gualter, calling them Almoners, saith
 the same: I thinke that the Apostle speaketh of them, that were peculi-
 arlie designed, to exercise the offices of Christian mercie: such were the
 Widowes & the olde men, which were nourished in the Church, chiefly
 to the end, that they might enterteine needy strangers, that they might
 serue the sicke, and be present to anie, that had more neede of mercie &
 of others help, than other had. Which place at this day they obtaine, that
 are set ouer Hospitalls, and that serue in them.

Oleuian also saith on these wordes: *Hee that hath mercie:* It was an
 other office in the Church distinct from them that administred the Dea-
 conshippe of the poore, which were appoynted to serue the poore, the
 aged and the sicke, such as for the most parte were the Widdowes 1.
 Tim. 5.

Deacons.

The Author
of the fruit-
ful Ser. vp-
on Rom. 12
pag. 34.

All this, as they herein dissent from the aunient Fathers exposition of these wordes, and from diuers of our late no lesse excellent Writers: so these our learned Brethren herein dissent from them, which make these takers of mercie, to be an other distinct office from the Deacons, and not to be the same office that the Deacons is, being distinguished onelie in the parts thereof, *Yea*, that Brother of ours, which made, (as he tearmeth it) the fruitfull Sermon, vpon this verie text, dooth thus distinguish the: Officers occupied about their other necessary duties, deuided into Deacons, rulers, attenders on the poore. And pag. 34. These members are either Doctors to teach, Pastors to exhort, Elders to rule, Deacons to distribute, attenders vpon the poore people and the sicke: or els, the People and Saints which are taught, exhorted, ruled, and receaue almes and releefe. These are all, no more, no fewer. These are verie resolute speeches: and yet, as clarelie as the Author of that Sermon would carrie alway the matter, hee can not resolutelie set downe, what office these shewers of mercie had: but onelie, that either they were attenders vpon the poore people, and the sicke; or els, the People and Saints which are taught, exhorted, ruled, and receaue almes and releefe.

The eccl. discipline of
wome Deacons
need
sarie & per-
petuall by
our Brethr.

What certaine office, or officers, are heere distinguished: when all the people and Saints which are taught, &c. are comprehended? So that while there is such varietie in the iudgements, both of the olde and newe Writers hereupon, & all or the most of them, that our Brethren esteeme most, are in this poynt so cleane contrarie to this our Brethrens learned Discourse: we may the better be bozne withal, if we admit not this their diuision of the Deacons office, into these parts. For then, must we not onelie haue men, but women also to be ordinarie and necessarie eccl. officers, that is to say, Deaconesses, or Deacons. Which terme in Greeke though Saint Paule vse of a woman, Rom. 16. 1, saying: I commend vnto you Phoebe our Sister, *ὑποδιάκονος*, which is a Minister of the Church of Cenchres: yet doth he so litle meane that she was a Deacon in that signification, wherein the word Deacon is appropriated to an ecclesiasticall office in the Church: that the Geneva translation dare not English it a Deacon, no nor yet a Minister, but a Seruant, such as the Widowes were, that Saint Paule speaketh of 1. Tim. 5. ver. 9. & 10. But these he calleth Widowes not Deacons. And he giueth such general rules to Deacons, as are not competible to Women, and are flatte forbidden to those Widowes. *Let the Deacons (saith he) be the husbands of one wife, and such as can rule their children well, and their owne householdes.* 1. Tim. 3. 12. But of the Widowes he saith: *But refuse the yonger widdowes, for when they haue begun to waxe wanton against Christ, they will marrie.* 1. Tim. 5. 11. To auoyde which thing, he sayd before, ver. 9. *Let not a Widdowe be taken into the number, vnder 60. yeere olde.* But the Deacons haue no prescription of their age.

age. Yea, if a young man (as Timothie was) might be an Elder of the word; much more might a Deacon be a young man. The poore and impotent therefore, may be attended vpon wel inough by other men, as by Almoners, and Masters of Hospitalls, and other Widowes, and officers, as it is yet in Hospitalls and Almes-houses, although those officers be no ecclesiasticall officers, and much lesse Deacons, in the proper acceptation of the name. But if now this office of Deacon, as here they say, was deuided into diuers partes, as necessitie shewed diuers occasions: then, the poore, sicke & impotent, beeing other wise charitablie provided for: why may not, (as necessitie of occasion likewise serueth) the Deacons bee imployed vnto other partes, as the verie firste Deacons were imployed?

And as vncerteine as we see the exposition is, what giste, or office, or what action, or part of giste or office, is certeinlie meant by these that helpe *What is meant by hel* *pers 1. Cor. 12. 28.* *Arctius in 1. Cor. 12.* *aid merite*, in the 12. of the Romanes: so is the other testimonie, here likelisse by our Wethren cited, 1. Cor. 12. ver. 28. as Arctius noteth on the word *asthetes*, Helpers: Some interpret it of them that sayled with him, and the losse is onelie of the shippe. But other interpret it of the Church, such as is of Deacons, Widowes and Seniors, which either lay out the almes to the poore, or take the care of strangers, & attend on the sick, and the like officers, that take the charge of Hospitals. And as vncerteinlie saith Bullinger: Hee said Helpers and Deacons, to wit, he vnderstood the stewards of the poore, or els all those that helpe *Bulling. in 1. Cor. 12.* in ecclesiasticall busineses.

These offices being instituted by the spirite of God, for the necessarie *The lear* *ned dis-* *course.* *Pa 104* *et 105* vse of the Church, which vse still continueth, ought also to be reteined among vs. For we see, for want of these offices, what great inconueniencies are among vs, concerning the poore. For although there be verie good politike lawes made for the prouision of the poore, yet small reliefe commeth thereby to the poore indeede: at least wise manie abuse the reliefe which they receaue, which commeth of this, that there bee not in euerie Church or Congregation, such Deacons as ti. holie Ghost hath appointed, which shoulde take a speciall care, and employ a great diligence, for the prouision of the poore: not onelie some to gather & distribute, but also to see it well imployed on the poore, and to imploy the poore, that liue of the almes of the Church, to the reliefe of their fellowe poore, which are more impotent than they, as it was vsed in the Primitiue Church. And aboue all things to beware of them that walke disorderlie, and labour not, if they be able. Of which kinde of people, when there is so great multitude in this land, that they doo euen ouerflowe the Countries, and haue bene knownen to bee practisers of great matters against the State: it is maruell, that neither by Politike, nor by Ecclesiasti-

lawes for
the poore.

Ecclesiasticall lawe, they are brought into order, and set to labour, or els (as S. Paule prescribeth) so that they should not eate, vntill they bee willing to labor. 2. Thess. 3. 10.

Bridges.

Howe some
part of the
Deacons of-
fice ceaseth.

I denie not the reteining still among vs the office of Deacons, nor denie that the office was instituted by the spirite of God, for the necessarie vse of the Church; either restraining the vse to that present state of the Church then, or vnderstanding necessarie, for expedient and conuenient. But I denie, that that necessarie vse which then was the occasion thereof, dooth in all his parts still continue. Which if it doo not, (as we haue seene the prooffe,) or continue but in part: then may this office, if not cease, yet continue but in parte. And that vse which was necessarie then, ceasing after ward, and so not necessarie: some part of the office may cease also.

The incon-
ueniences
concerning
the poore.

As for the inconueniences among vs concerning the poore, they arise not of this, that the Deacons are not imployed to the care of them: but on other occasions, which woulde still fall out, howsoeuer the Deacons were imployed, except there be other helpes for it, than the Deacons are able to supplie.

The good
Politike
Lawes for
the prouision
of the poore.

They confesse, there be verie good Politike Lawes made for the prouision of the poore. If these Politike lawes be verie good: then is there no such necessarie vse, to imploy the Deacons therunto. Neither do these verie good Politike lawes, commit the disposing of the poores prouision vnto the Deacons. And how then can they be verie good lawes, if it were necessarie by Gods lawe, that the Deacons should alwayes dispose the prouisions for the poore? They must therefore either eate this worde, and say, the Lawes are not verie good: or els, that this prouision for the poore, dooth not so necessarielie appertaine vnto the Deacons.

Whie the
laws for the
poores pro-
uision being
good, the
poore are
smallie re-
leued by
them.

Yet (say they) small releefe commeth thereby to the poore indeede, at least wise manie abuse the releefe which they receaue. And I am of the same opinion. But againe, whereof commeth this? Which (say they) commeth of this, that there be not in euerie Church or Congregation, such Deacons as the holic Ghost hath appoynted, which should take a speciall care, & imploy a great diligence for the prouision of the poore. It is verie true, that where such Deacons are, as the holic Ghost hath appoynted, and that they be imployed to this care: they would for their parts, vse great diligence, and doo all that they can to remedie these inconueniences. Neuerthelesse, sith it hath pleased the holic Ghost also, to giue vs Christian Princes, vnder whom we neede no such ioyning of our goods in communitie, as then they did, but euerie one enioye his owne in propriety: and, by whose authoritie, verie good lawes and prouisions for the poore, (as is here confessed) be already, or may be made, and officers appoynted in that behalfe: as the inconueniences arise and are espied,

asped, they may still by the same authoritie bee reformed, as well, or better than now by the Deacons, in this alteration of the occasion, to the making of the. For so that the poore be well provided for, if the Deacons be imploied to the attendance on more principal things: what hurt is this?

And if the good Lawes, be well executed, the Deacons attendance shall not need: if they be not well executed, the Deacons attendance can not helpe. Let the good provision haue good execution, and the Deacons may be better employed: els lay not the fault on the employing the Deacons, but on the not executing of the good Lawes. Other wise, though the Deacons were imploied onelie to the attendance on the poore: yet might these great inconueniences, and greater arise, and increase among vs. Neither were al the Deacons very good, among those that were first chosen at Iernsalē. Yea, though the Deacons to be chosen, were euery one of the neuer so good: yet must these inconueniences be holpen, not onely by the officers that should distribute the almes, but as much by the persons that should giue the almes, especiallie by them that are in authoritie to make good lawes and provisions for the matter.

If the good laws be well executed, the Deacons attendance shall not need. And if they be not executed, the Deacons attendance wil not help it.

And let this be provided, that with the verie good Politike Lawes, which either be made, or may be made, the people also may be made willing, readie and liberall to contribute; and then, for appointing of fit officers, to be Collectors and Distributers of the contributions, it will not be so great a matter.

But where they say, It was vsed in the Primitiue Church, to imploy not onelie the almes on the poore: but also imploy the poore, that line of the almes of the Church, to the reliefe of their fellow poore, which are more impotent than they: these speeches woulde haue bene made more plaine, and some pprooffe alledged.

The verie maintenance of these deacons, would take vp a great part of the poors reliefe.

In the meane season, were it not better to haue these officers, that should take such a speciall care, & imploy so great diligence for the provision of the poore, to be such, as should not be chargeable to the Church themselves: than such, as must make the collecting and distributing, to be their tohole and onelie function, and so must also their selues, (as good reason is) for their labour and reward, be altogether maintained on the charges or almes of the Church: whereby the lesse remaineth, to be imploied on the poores reliefe.

But they (not so much regarding this) giue a straight charge vnto these their Deacons, aboue all thinges to beware of them that walke disorderlie, and labour not if they able: and withall, they complaine of so great multitudes of such kinde of people in this lande, that they do euen ouer-flowe the Countreyes, and haue bene knowen to be practisers of great matters against the State.

Multitudes of walkers disorderlie.

If they meane, such as are rogues, vagabondes, and idle beggers: we

against the
State.

The Deacons
taking heed
would little
helpe except
they might
punish.

How our
Br. can for
shame speak
against the
that practise
great mat-
ters against
the State.

Greater da-
nger by these
deuises of
more practi-
sers in State
matters and
not labou-
ers in their
callings.

wee grant the multitude is too great, and yet they haue bene, and are metelic well waded out. But, for the Deacons to beware that they be slowe not the Churches almes on them; would be a soerie helpe vnto the matter, except the Deacons might also haue the Lawe in their handes to punish them. But the gouerning Elders permit not this vnto the Deacons, but retaine it to themselves, as a matter pertaining to gouernment and discipline.

Well, yet whosoever shall be the punishers: great reason it is, that such idle beggers, & loytering roges should be repressed, especiallie such as shall be found to bee practisers against the State, either of great or little matters. But doe these our learned discoursing Brethren finde fault with the poore roges, for practising great matters against the State? How can they condemne them of this crime, and their selues blush not? Is not the gouernment of Ecclesiasticall matters, matter of State, and great matter too? And are not they Practisers and Discourfers against the Bishops and Prelates, against the Ecclesiasticall lawes established, against the Common booke, yea, against the supreme gouernment of her Maiestie in the authorizing of these things? And can they for verie shame open their mouthes against the poore sinners, those loytering beggers, their selues being practisers of so great matters, and so direct against the State? Doe they thinke they may practise these great matters, better than the other; because the other are poorer, and they are greater and richer? I thinke the more daunger to the State, the greater and the richer that they be?

And I thinke, if these Elderships and Deaconries in euerie Congregation were set vp: for one loyterer that we are now pestered withall, or for one poore man that we now haue, or for one practiser against the State: we might feare the breeding of greater multitudes in this lande. For State matters we may gesse by these Discourfers; as for the loytering poore, that forsake the labour of their vocations, while they haue busied themselves ouer-much in these State matters, a great manie already haue felt the experience, of whom my selfe knowe diuers, that poore zealous soules, haue brought a shilling not to nine pence (as they say) but to no pence, and would be full glad now, in place of gouerning Seniors, to be made Deacons, that they might become Collectors, and distribute some share to themselves of the Church goods, hauing spent their owne in idleness, if not on other as ill vnto christinne.

It is maruell (they say) that neither by Politike nor Ecclesiasticall law they are brought into order, and set to labor. And is it not as much maruell, that they should thinke to bring them into order by a newe deuise, without all Politike & Ecclesiasticall Law? Yea, it is as much marvell, that neither by Politike nor by Ecclesiasticall Lawe, these learned Discourfers, neither bying themselves, nor are brought into order, to re-
fraine

fraine these their most dangerous practises against the State, and against ^{such per-} all Politike and Ecclesiasticall lawe and order: ^{sons to or-} Herelle (as Saint Paule ^{der.} prescribeth) that those lofterers ^{Our Br. mar} should not cate, ^{uell that} untill they be willing to la- ^{such persons} der. ^{can by no} ber, 2. Thess. 3. ^{Lawe bee} So should not these Discourfers, for all their vaunt of lear- ^{brought in} ning, be suffered to write and speake in this vnderlic order, what they ^{to order.} list to prescribe, untill they could bring better pzones for their deuises, or ^{The lear} be brought to liue in better order, vnder the politike and eccl. lawes, ac- ^{ned disc.} cording as the lawe of God prescribeth.

But nowe to returne to the election of Deacons. Concerning the forme of choosng of Deacons, we may read at large. Act. 6. That they were chosen by consent of the whole Church, and had the approbati- ^{Pa. 105} on of the Apostles. And because we may not thinke there was anie co- ^{106.} fusion in that blessed companie, we must needes confesse, that which ¹⁰⁷ hath bene heeretofore declared, that there were euen in that Assembly, and first Church at Ierusalem, certeine Elders appoynted, which in the name and by the consent of the rest, had the disposition of such mat- ^{Act. 11.30.} ters: as appeareth by manie places of the Actes of the Apostles, where the Elders are named with the Apostles: as Actes, 15. 4. 12. &c.

But especiallie concerning this matter, of the distribution vnto the poore, we read, that when the Church of Antiochia, was so well dispo- ^{Act. 11.30.} sed, as to make a Collection to bee sent vnto the poore Brethren, that dwelt in Iurie, they sent vnto the Elders, by the hands of Barnabas and Saule, Act. 11. 30. By which it appeareth, that the Elders had the dispo- ^{Act. 11.30.} sition and appoynting of such, as should distribute it vnto the Congre- ^{Act. 11.30.} gation, which were the Deacons. For it is agreeable to reason, that he that should doo anie seruice in the name of all, shoulde bee chosen and approoued by the consent of all. For the regiment of the Church, as it ought to be farthest off from all tyrannie: so ought it to bee as farre from confusion and disorder. Tyrannie is auoyded, when no one man (contrarie to the ordinance of Christe) shall presume to doo anie thing in the Church, without the aduise and consent of others, that be god- ^{Act. 11.30.} lie and wise, and authorized by the consent of the Church: confusion is preuented, by the graue counsell and orderlie assemblie of Elders, vn- ^{Act. 11.30.} to whom the Church hath committed her authoritie.

Concerning the forme of choosng Deacons, we finde no rule, and but this one example, at the first institution of them, Act. 6. I grant, that those 7. first Deacons, (on the occasion cited in the text) were chosen, not ^{Bridges.} onely by the motion of the Apostles, but by the looking out and choosng, ^{The forme} not by the consent onelie of the whole multitude. Howbeit, that none ^{of choosng} should after ward be chosen, except in that forme, to wit, for the Bishops ^{Deacons.} or pastorall Elders succeding the Apostles, to propound the matter to the ^{The forme} whole multitude, and then the whole multitude to looke out among ^{that our Br.} them ^{prescribe} ^{differet frs} ^{the forme} ^{that was} ^{first vfed} ^{Act. 6.}

Deacons.

The reason
to suppose
the election
was made
by a Con-
fession of El-
ders.

themselves fit persons, and so to choose them to be Deacons: neither the text hath any such prescription of that forme, nor it seemeth that our Brethren would haue them to be so chosen, but onelie by the Pastors & Consistors of their governing Elders. And what reason moueth them hereunto? Forsooth, because we may not thinke, there was anie confusion in that blessed companie.

Is not this rather a reason to the contrarie, that because the companie was so blessed, and that there was no confusion among them: therefore that companie euen of the whole multitude (as the text plainlie saith) might the better looke about them, and so choose them?

Wee may
with as
good reason
varie from
our B. form
as our Br. va-
rie from the
plaine scrip-
ture.

So that there is no necessitie, that we must needs confesse that (which here they say) hath bene before declared, but hath neuer yet by them bene proued, that there were euen in that assemblie, and first Church at Ierusalem, certaine Elders appoynted, which in the name and by the consent of the rest, had the disposition of such matters. Although we deny not, but that there were euen in that assemblie certaine Elders among them. Yet for this matter, the text is so plaine, that they also must needs confesse (except needlesse they will wrispe the text) that the whole multitude themselves, (not certaine Elders in the name and by the consent of the rest, did choose those 7. first Deacons. With therefore, this election of Deacons to be made by such Seniors as our Brethren vige, is not according to this first example, and they alledge none other for this matter: we are so much the easilier acquitted, that if it be lawfull for them to varie from this onelie example of the whole multitudes election: then may we also varie from the election of such governing and not reaching Elders, of which we haue no example at all in the Scripture, for Deacons elections.

The exam-
ples that
our Br. al-
ledge are
nothing for
them.

As for the example that here they alledge, Act. 15. besides that we haue proued out of Caluine, that it is all for Elders meddling with the worde: it is nothing for the election of Deacons. Neither yet that example of the collection for the poore at Ierusalem made in Antiochia. and sent vnto the Elders, by the hands of Barnabas and Saule. Act. 11. ver. 20. Both Barnabas and Saule were Elders of the Church, and (as we haue shewed out of Caluine) so were the Elders at Ierusalem also. Those (saith hee) are called Elders, in whose hands the government of the Church was, among whome, the Apostles were chiefe. Which Elders, that they dealt with the controuersies of doctrine, & therein were examples vnto all good Pastors, we haue seene at large, on this verie example that our Brethren here alledge, Act. 15. And this, collection for the poore, Act. 11. is so little tied to the Deacons necessarie distribution, euen where these 7 Deacons were first appoynted: that the Elders also might distribute it, to whome it was sent. For, it appeareth not hereby (of anie necessitie) that the

the Elders were to rebe liner it to the Deacons to be distributed vnto the Congregation. **Yea**, it appeareth so litle, that Beza is faine here to drine the name of Elders, to Deacons. So that if here the Elders and the Deacons are all one, then doe not our Brethren trulie say, that the Elders had the disposition and appointing of such, as should distribute it vnto the Congregation, which were the Deacons.

As concerning the reason that they alledge; For, it is agreeable to reason, that he that should doo anie seruice in the name of all, shoulde be chosen and approoued by the consent of all: I holde well with it, that it is agreeable to reason, but not alwayes. and in enerie publike office, necessarie, especiallie that he should not be chosen otherwise, but by the consent of all, in whose name he should doo anie seruice. For although the Deacon, in collecting and distributing, or attending on the poore, or on the spiniter, or spiniterie of the Word and Sacraments, doo not seruice in the name of all, and so is to be acquitted of this reason: yet, imagine he do his seruice in the name of all, comprehending by all, not the Seniors onelie, but ioyntlie or severallie enerie one: if it be agreeable to reason, that he that should doo anie seruice in the name of all, shoulde be chosen & approoued by the consent of all: and why then should he be chosen and approoued by the consent of a fewe Seniors, whereas he should be chosen by the consent of all? If they say, by all, they meane not enery one, but the greater or better part, and that the greater or better part must giue their consent vnto the Seniors: although this be agreeable to reason, that where election is to be made, the partis eligible may be elected by the greater and better part, though it bee so farre from the consent of all, that within one, the one halfe dissent from his election, and yet it may be called the consent of all, because the greater and better part do ioyne the other: neuertheles, why may not all, or the greatest part, so, the avoiding of factions in elections, commit their consents vnto some one approoued man among them, as well as vnto some few men among the, to make these officers in their names, as we see the like is done in manie other offices in the Common-wealth. But as an exception against this, they say: For, the regiment of the Church, as it ought to be farthest from all tyrannie, so it ought to be as farre from confusion and disorder.

This againe I grant them. But do they make this to be tyrannie, if a nie one man being a lawfull publike officer & Gouvernor, doo anie thing himselfe by vertue of his office, wherein he ioyne the other in the name of all, in ioynt authoritie of that action with him? If they count this tyrannie, they will make all the Apostles tyrants. But they say it is tyrannie, when one man contrarie to the ordinance of Christe, shal presume to doo anie thing in the Church, without the aduise of others that be godly & wise, & authorized by the consent of the Church. If he

The weak-
nes of our
Br. a reason
from doing
seruice in
the name of
all.

The consent
of the great-
er part.

Our Breth-
wrong and
dangerous
definitio of
tyrannie.

doo it contrarie to the ordinance of Christe, they say somewhat to the purpose.

But where p^roue they this ordinance of Christe, that a Bishop or a Pastor, that a Prince or a Magistrate (for these wordes of theirs stretch generallie, to the dooing of anie thing in the Church by anie one man, though it be not Church matters, nor be an Ecclesiasticall person, yet if he do it not onelie without the aduise, but though with the aduise, yet without the consent, or though with the consent, yet without the authorizing of the Church, that then it is tyrannie:) they haue not yet shewed anie such ordinance of Christe.

As for the wordes of Christe that they haue alledged, Math. 18. implie no such ordinance, (as we haue seene) and should be much wrested from the matters that he there speaketh of, to all things that should be done in the Church. This therefore is too lauishly cast forth, and would not onelie ouerthrow in Ecclesiasticall matters all elections and constitutions: but the verie preaching and administration of the Sacraments, besides the power and authoritie of all Christian Princes, in dooing manie other ciuill actions, done in the Church, though not Church matters, that if anie one man shall presume to doo anie thing in the Church, if they were not authorized by the people, or did the same without the aduise, yea, not authorized by the consent of the Church (vnderstanding by the Church, an assemblie of Seniors in the peoples name) they were all but tyrants, and all their dooings were mere tyrannie. Were not all Christian Princes, by these rash wordes, brought to as hard streights, as the poore Bishops?

The ouer-throw not onely of the B but of the Princes state

Preuention of confusion.

As for confusion on the other side, is preuented (they say) by the graue counsell and orderlie assemblies of Elders, vnto whome the Church hath committed her authoritie. And may it not be preuented as well, & perhaps much better in some estates, parts, and cases of the Church, if the Church (which withall she may as easilie doo) committed her authoritie in these things, to some one graue and godlie person, as to some few or manie persons: as when a whole Realme chooseth one to doo manie actions for them, is this tyrannie? And may not dissension and confusion arise among an assemblie of Elders also? Yea, may not confusion arise in the Church about the committing of this authoritie vnto this assemblie, and about the choosing of them? yea, and tyrannie also when they are chosen. For tyrannie is not alwaies the misgouernment of one: but now and then of moe, and of an assemblie also. As the 30 Tyrants in Athens, and the 10 at Rome, declared the experience. And the Regiment called *oligarchia* even the gouernment of a fewe, though in name distinguished from Tyrannie, yet in effect may be all one, if not farre the worse the more Tyrants there be: but the peoples confusion worst of all.

And

And verelie, we may as wel feare a tyrannie in these Seniors governing and not teaching, or a confusion among them, & a readie way to great confusion and division betwene themselves, or betwene them and the people, or among the people for them: than we neede feare anie tyrannie in a godlie and wise, either Prince or Bishop, or anie confusion or disorder in the people, that are obedient to their wise and godlie Government.

By this it may easilie appeare, what great defaulte there is in our Church, where those that are said to be ordeined Deacons, neuer purpose in their life to execute anie part of a Deacons office: neither are chosen for that ende: but onlie that within a short time after, they may be made Priests or Ministers, nothing in the worlde differing from the superstition of Poperie: where the office of Deacons, was conferred onelie as a steppe vnto Priesthood. As though it were necessarie, that euerie one which is ordeined an Elder, should first be a Deacon, and yet when he is made a Deacon, he is but an Idoll, yea scarce an Idoll of a Deacon, hauing no resemblance at all vnto a Deacon indeede, but that he is a man. This prophaning of Gods institution, God will not alwayes suffer vnpunished, especiallie when it is not maintained of ignorance or infirmitie, but defended agaynst knowledge, and vpon wilfulnesse.

Our Brethren complaining of the great default in our Church for Deacons, should not their selues commit so great a fault, as to burden the all in generall, with so apparant an vntruth; that those that are saide to be ordeined Deacons, neuer purpose in their life to execute anie part of a Deacons office. neither are chosen for that ende. For, although there be not now such vse of this office, concerning the distribution of goods to the poore, and attendance on the tables, as was then in vse: yet, seeing that Stephen can not be said to haue gone beyond the bounds of his office in preaching the word, being but a Deacon, (for, other publike Ecclesiasticall function, we read of none that he had, either before or after:) if he then that is now made a Deacon, haue the purpose (as manie haue) by the grace of God, to become after ward a Preacher or Minister of the word, and in the meane time, purpose withall for a while, to giue his attendance on the Ministers, that they may the better imploy themselves in the Ministerie of the word, and their selues learne to become the readier to be made Pastors: can it be trulie said of these, that they neuer purposed in their life to execute anie part of a Deacons office, neither are chosen for that ende?

But they say, this differeth nothing in the worlde from the superstition of Poperie, where the office of Deacons was conferred onelie as a steppe vnto Priesthood.

*The lear-
ned disc.*

*Pa. 107
& 108*

Bridges

*The purpose
of the Dea-
con to bee
trained vp
to the Mini-
sterie of the
word is no
praphaning
of the office*

That this was not Poperie (vnderstanding Priesthood, not as the ad-
uerfaries vnderftande it, for a Sacrificing Ministerie) although wee haue
faine fufficient pzoofe out of Gualter, Aretius, the Magdeburgenfes, and
Hyperius out of Ambrose, that teaching and miniftring the Worde and
Sacraments, (as the parties were able, and occafion ferved) was a parte
also of the Deacons office : notwithftanding, let vs here fee further, what
Kemnitius faith thereon.

*Kemnitius 2.
par. exa 14.
Iridens. Cō-
cil. de facer-
din. fuper
Can. 2.*

And becaufe (saith he) the Apostles did afterwarde, take out of the
Deacons, into the Ministerie of teaching, thofe that were tried, as Ste-
phen & Philip : it is gathered, that this is the vse also of thefe degrees
or orders, that they fhoulde bee prepared and tried before in the leffer,
that afterwarde the more weightie offices of the Ministerie, might the
fafelier and with more profite bee commended vnto them. And this is
that which Paule faith, 1. Tim. 3. *Let them be first tried, and fo minifter.* And
again, *They that in the Deaconfhip haue miniftred well, fhall get vnto thefelues
a good degree.*

Thus notablie saith Kemnitius euen in confuting the Poperie y^e was
vfed in the abufe of this office. This therefore can not be called Poperie,
nor ought to be miliked, to make it one ende, and that an excellent ende
and purpose of making Deacons, to bee a fteppe vnto the Priesthoode
or Elderfhip in the Word and Sacraments. And fo (vnderstanding necef-
fary, for conuenient or expedient) it may be well auouched, that it is ne-
cessary, that euerie one which is ordeined a Priest or pastorall Elder,
fhould first be a Deacon.

*Our Br. cal-
ling of Dea-
cons Idols.*

The wordes of our Brethren following. And yet when he is made a
Deacon, hee is but an Idoll, yea fcarce an Idoll of a Deacon, hauing no
refemblance at all vnto a Deacon indeed, but that he is a man : are but
wordes of paffion, which the apparance of the truth, yea, the contradi-
ction in the wordes themfelues, doo fufficientlie confute. For, if he be made a
Deacon, then he is a Deacon, or elfe he is not made a Deacon. And how
is he become an Idoll ? Is there anie Idolatrie committed vnto him ? No,
whereof is he an Idoll ? They fay, he is fcarce an Idoll of a Deacon. Do
they meane, by fcarce an Idoll, that he is not an Idoll ? For, *quod vix fit,
non fit.* No, that he is fomething an Idoll of a Deacon ? But howe is he
anie part an Idoll of a Deacon, if he haue not indeede fo much as anie re-
femblance at all vnto a Deacon, but that hee is a man ? What, and are
all men Idols too ?

*Gods infi-
tution of
Deacons
not prophane-
d.*

But as though there were herein a great prophaning of Gods Infi-
tution : they tell vs, how God will not fuffer it vn timerly, efpecially
when it is not mainteined of ignorance or infirmity, but defended a-
gainft knowledge, and vpon wilfulneffe. They fhould haue firft pzo-
ued, that we prophane Gods institution of the Deacons office, & then bro-
therlie

therlie admonish vs of these threates. God be praised, considering the ^{stirring} state and times of the Church now, our vse of this office is not prophane, ^{not prophane} but holie. If anie prophane it, it is a personall, not a reall prophanation. So did Iudas prophane the Apostleship, and Nicholas the Deacons-
 ship. We bring it no worse, than to the ende and purpose, to make it a triall and preparatiue, or as they terme it, a steppe vnto the Priesthood, or Eldership of the Word: for anie thing that they alledge to the contrary, wee neede so litle feare their threates of Gods punishment in this behalfe, that we rather hope in God, to continue it with his fauour & blessing.

Nevertheless, if any error can be shewed and proued; for my part, I may erre of ignorance and infirmitie, but by Gods grace, I will defend none against knowledge & vpon wilfulness, so it be clarelie proued out of the worde of God, not of men, be they neuer so famous. For if they bring men, as Caluine, Beza, Danæus, &c. Whome I confesse, in all thankfulness, to be in manie and great thinges, most singular instruments of Gods glorie, in this our age: yet (as we haue seene) wee may well oppose them to their owne selues, or as easilie reject them, as admit them, alledging not the scripture it selfe, but their onelie interpretation of it, except they firmelie proue their interpretation. Now on these slender premisses, our W^{orshipful}. berie w^{orshipful}. conclude, saying:

Therefore, the Collectors are more like to Deacons a great deale, *The learned disc.* than those that the Bishops make Deacons. For, first they haue after a *Pa. 108* sort, election of the Church, whereas the other haue but the approbation of one man. And secondlie, they gather and distribute the common *109.* almes vnto the poore, which the other neuer thinke of. But yet we may *110.* not allowe them for lawfull Deacons indeede, because they are not al-
 wayes indued with such qualities, as the Apostle requireth 1. Tim. 2. *1. Tim. 2.* For they ought to be men of good estimation in the Church, full of the holie Ghost, and of wisdom that should be chosen. Act. 6. For, as it is an office of good credite, so ought the person to be of good reputation. Therefore saith Saint Paule, that *those Deacons that Minister well, doe* *1. Tim. 3. 13.* *get vnto themselves a good degree, and great libertie in the faith, which is in Christ Iesus.*

Insomuch, that Saint Paule himselfe dooth salute in speciall wordes the Deacons, next to the Bishops or ouerseers in the Church of Philippi. We read also what worthie men were chosen to be the first Deacons: as Stephen the first Martyr, and Philip which afterward was an Euange- *Philip. 1. 1.* list, when the Church was disperfed through the persecution rayfed about Stephen. So that euerie ignorant contemptible person, is not to be allowed vnto this office: but as godly, wise, and worshipfull, as may conveniently be found in the congregation, may not thinke themselves

too good to minister vnto Christe, in his members, and in the name of the Church.

Act. 6.

The electiō also of our Collectors, is too profane for so holy an office. We may read in the Historie of the Actes, Act. 6. with what grauitie, reuerence, and religiousnesse, the Apostles ordeyned Deacons, with prayer and imposition of handes. For these and such like causes, although the ordinarie Collectors haue some resemblance, with the Deaconship of the Church: yet we can not in all poynts allow them for Deacons: whose office trulic consisteth onelie in ministratiō to the poore, as wee haue shewed, in that they be Deacons.

Bridges.

The likening the collectors to the Doctors

If the Collectors bee more like to Deacons, and that a great deale, than those that the Bishoppes make Deacons: then haue our Brethren lesse cause to find fault, that not onelie they want Deacons, but they want those also, that are anie thing like, but haue no resemblance at all vnto them. And yet, let them take heede of that they said right now, of Gods punishing the prohaning of his Institution, resembling it thus to a prophane office. I speake in comparisō of Deacons, though we haue no other partes thereof, but these befoze mencioned. And if that parte of the Deacons office, so great and good considerations, according as the state of things are now vnder Christian Princes, & mens disposition in giuing almes, be comitted to those whom vsually we terme Collectors & Church wardens: what offence is this? So that, the poore may be the better provided for: and the Ministerie, and those that shoulde be tried and prepared thereunto, be lesse troubled and hindred with such collections and distributions: and if we reteine the name of Deacons, for those that exercise themselves in the one part, of this attendaunce, triall, and preparatiō, to the Ministerie of the Worde and Sacraments, and vse not the name of Deacon in these Collectors, or the like Officers: is this suche a matter?

Daneus in Christ. 1. sag. part. lib. 2. cap. 11.

Daneus in his Christian Introduction, wryting of Deacons, telleth how those that were first called Deacons: were afterwarde called Proctors of the poore. So Rom. lib. 8. cap. 12. and Stewards. Chalcedon. Concil. cap. 25. and 26. But afterwarde there were diuers sorts of these, according to the diuers manner of things, and of the poore, to whome they were deputed. Some therefore were called *Nofotrophi*, the nourishers of the sicke: other, *Orphanotrophi*, the nourishers of the fatherlesse: other, *Gerontotrophi*, the nourishers of the aged: other were called, *Oeconomis*, Stewards or Bayliffes, as appeareth, *Ex titulo de sacrosancto Ecclesijs, & de Episcopis & Clericis lib. 1. codicis Iustiniani.*

The office of Deacons altered by the holie auncient Church.

If therefore, the holie Churches, Bishoppes, and Clerkes, did in those dayes, conuert these Deacons into those offices, and leauing the name of Deacons, gaue them these peculiar names, according to their peculiar charges

charges and offices: what great matter is it now, if these matters for ^{an of Dea-}collecting and distributing the almes for the poore, and the attendants ^{cons.} also on the poore, which (as Danæus saith) were called *Parabolani*, which were chosen to cure the diseased body of the poore weak ones, be appointed in stead of the Deacons, to such and to the like officers?

As for the election of the Deacons, whether it be done by all, many, few, or one, it is not of the substance of the office. Notwithstanding, though our Brethren thinke herein, these Collectors to be more like the first Deacons, yet they allow them not for lawfull Deacons in deede. No more do we, although some part of the office and business that was then, the Deacons be now by the foresaid Canons of the holy Churches, the Bishops, and the Clergy, and by the Imperiall sanctions, and also by the lawes and lawefull customes of this our Realme, committed to such persons and officers as we call Collectors, or by other names. But what reason alleage our Brethren, for their disallowing of them? because (say they) they are not alwayes indued with such qualities as the Apostle requireth, 1. Tim. 3. This reason is not sufficient from the qualities of the gifts and habites of the mind, to the qualities of the offices, and functions of the persons. For though the Apostle require, and they their selues ought to be indued with all such qualities of the minde, as are requisite to the qualitie of the office: yet, if any be an hypocrite, and deceiue them that chose him, rather on hope or apparence, then on knowledge, as the Apostles, and all the Christians were deceiued in Nicholas (as it is constantly reported) yet was he (being not so indued) as much a Deacon and officer in the nature of the office, as was Stephen, and Philip, and the rest, that were so indued. Yea, Iudas was a very Apostle, whome Christ knew to be a Diuell, and yet he chose and made him an Apostle: and if such horrible vices be no p[re]iudice of the offence of these offices, till they be as actually depriued, as they were first interest[er]d: much lesse may we say, that a man is not a lawfull officer, if he be not alwayes indued with such qualities, as the Apostle requireth: for, the Apostle requireth those qualities, not so much in respect of the essence of the office, as the duty of the officer.

The electi-
on of the
Deacons.
Collectors
not allow-
ed for
Deacons.

Our Bre-
threns rea-
son of dis-
allowing the
the Collec-
tors to pro-
vide for the
poore.

The difference between the essence of the office and duty of the officer. The gifts of the Deacons.

They say, the Deacons ought to be men of good estimation in the Church, full of the holy Ghost, and of wisdom, that should be chosen. **Actes 6.** for as it is an office of good credite, so ought the person to be of good reputation.

To this I agree, vnderstanding these wordes, Full of the holy Ghost, according to the measure of the holy Ghosts gifts, answerable to our time. As for the wisdome and knowledge that both Peter and Paule require in them, was not onely about the dispensation of worldly goodes, but much more about the mysterie of the faith, that as neede and occasion served,

cons quali-
ties.

The defa-
ming of the
Collectors
for the
poore.

1. Cor. 6.

How a con-
temptible
person may
be a Col-
lector for
the poore.

serued, they might dispense the same. But our Brethren alleage this against the Collectors for the poore, as though they were vnwise and contemptible persons, eyther of none, or of no good estimation, and therefore no Deacons. Though we allow not such persons to be Deacons, nor so much to be Collectors for the poore, yet can we no more allow of these contemptible speeches to be thus generally bestowed on the office of the poore Collectors, if they were not of good credite in the Church, the Church would not, or should not credite them to receive the Collections, neither can we allow of their argument. If ye haue iudgements saith Saint Paule in matters perteyning to this life, appoynt them that are contemptible persons in the Church, and if contemptible persons may be appoynted iudges in matters perteyning to this life, when our Brethren limit the Deacons office only to the Collection and distribution of the goodes and almes for the poore, and attendance on the sicke and impotent persons, which are all matters perteyning to this life, why may not a poore contemptible man, if of honest conuerlation, though of small reputation or estimation in respect of worshipfull calling or wealth, for S. Paule meaneth not by contemptible, a man for unworthinesse deserving to be contemned, be as well a Deacon, that is, a minister or seruant to collect and distribute these things, as to be a iudge of them?

1. Tim. 3. 13.

Phil. 1. 1.

And here our Brethren alleage that very sentence, 1. Tim. 3. 13. which we haue seene out of so many Protestant interpreters, how it serueth to proue that the office of Deacons was not only for collection and distribution of almes, or attendance on the poore, but also a triall and preparatiue to the higher calling of the Pastorship, as God willing, we shall yet further see anone.

The other testimony here cited, Phil. 1. vers. 1. insomuch that S. Paule himselfe doth salute in speciall words the Deacons, next to the Bishops or ouerseers in the Church of Philippi, is nothing against vs, but much against themselves. Haue not they alleaged this testimony, pag. 24. for Pastorall Elders? and how chance then that they place their gouerning Elders, next these Pastorall Elders, that they call Bishops, and not rather the Deacons before them, confessing themselves, that S. Paule doth salute them in speciall words next to the Bishops? had they rather follow the order of Danzus in placing the Deacons, then the order of Beza? if they had, how chance they preferre in their Tetrarchie, the Gouernors before them, and place not the Deacons also next the Bishops? what? and will they now recant, and with Beza make their gouernors Bishops? what constancie, and what order is in these things?

The examples also of Stephen and Philip, are both against them, whome we confesse to be worthy men, and that none but worthy men are

are worthy to be chosen Deacons, if it fall out otherwise, it is in that of Euangelists, defect, wherein, if very Apostles themselves were deceyued (as it is sayd of Nicholas the conuert, and afterward a peruert) much more may other be deceyued, being nothing comparable to the Apostles, and hypocrites being more cunning now, then Nicholas then was, to nicholl and consin euen the most watchfull persons.

But (as we haue shewed) Stephen the first Martyr was a preacher of the word, and Philip ministred the sacrament of Baptisme. But they except against Philip, that he was afterward an Euangelist. And why do they not except if as well for Stephen, as for Philip? I am sure, if they could alleage but the like testimony for Stephen, as here they snatch at for Philip, we should be sure to heare of it. But they can not proue that euer Stephen was an Euangelist, vnderstanding the word, for a distinct function or office. But if Stephen might preach, and of consequence, minister the Sacraments, why might not all the residue of the Deacons preach as latofully as Stephen, though we should except Philip as an Euangelist? and yet it was no more debarre in him, then in Stephen, or in the other. For if Stephen might preach, being no Euangelist, but only a Deacon, why might not Philip too, were he Euangelist, or not. So that to make an exception, by reason of his being an Euangelist, were but a sophisticall euasion.

Stephen and Philip preachers and ministers of the Sacraments. Exception of Stephens Euangelistship.

And yet, if we shall examine the matter better, I thinke it will be ouer-hard for them to iustifie these wordes: Philip, which afterward was an Euangelist, when the Church was disperfed, through the persecution rayfed about Stephen. Can they proue that he was an Euangelist then? In deede it appeareth, Actes 21. verse 8. that he was an Euangelist, and entring (sayth Luke) into the house of Philip the Euangelist, which was one of the seauen, we abode with hym, but thys was many yeres after that tyme, when the Church was disperfed through the persecution rayfed about Stephen: but thys Philips preaching and baptizing, was immediately after that persecution, for so saith Luke, Actes 8. verse 1. &c.

Whether Philip were an Euangelist when he first preached and baptized.

And at that day, there was a great persecution rayfed against the Church, Actes 8. which was at Ierusalem, therefore they were all scattered abroad throughout all the Regions of Iudaa and Samaria, except the Apostles, and religious men dressed Stephen together, and they mourned sore for him: but Saule made hawke of the Church, and entring into houses, and drawing thence men and women, he cast them into prison; and they being disperfed, went about preaching the word of God, and when Philip came into the City of Samaria, hee preached Christ vnto them. Whereby it is manifest, that vpon that Persecution, Philip was one of them that being so disperfed, presently fell to Preaching.

And

Euangelist.

Caluine on

Act. 8.

And hereupon sayth Caluine, verse 5. Luke said, that they all preached the word of God, now he maketh mention of Philip alone, both by cause his preaching was more fruitfull & effectual, than the preaching of the rest, &c. ~~With~~ the rest were, (that Luke saith, were all scattered abroad, and being dispersed, went about preaching, except the Apostles :) Luke telleth not, but the name all, comprehendeth (no doubt) besides other that were Elders of the word, the other Deacons also that were Philips fellowes.

Caluine on
Act. 8.Philip pro-
moted
from a
Deacon to
be an E-
uangelist.

As for Philips Euangelistship, the text, Acts 21. 8. doth not inferre any necessitie, that he was Deacon and Euangelist both together at one time, which being admitted, notwithstanding is not materiall, except to confute our Brethren further, that these offices are not so distinct, but that they may be both at once in one man, without confusion. Howbeit, understanding it as Caluine noteth thereon: by this we may easily gather (saith he) that that Deaconship was an office which continued but for a time, by cause otherwise it had not bene lawfull for Philip to forsake Ierusalem, and to go to Cesarea: and in this place he is sent before vs, not as a voluntarie forsaker of his office, but as one to whome a greater and more excellent charge was committed. The Euangelists in my iudgement, were in the midst betweene Apostles and Doctors, for it was a function next to the Apostles, to preach the Gospell in all places, and not to haue any certaine place of abode, onely the degree of honor was inferior. For when Paule describeth the order of the Church, he doth so put them after the Apostles, that he sheweth that they haue more roomth giuen them where they may teach, than the pastors, who are tied to certaine places: therefore Philip did for a certaine time exercise the office of a Deacon at Ierusalem, whome the Church thought afterward to be a meete man, to whome the treasure of the Gospell should be committed.

By which testimonie of Caluine it should appeare, that Philip was not Euangelist while he was Deacon, but that his Deaconship ceased, when he was promoted to be an Euangelist, after his effectual preaching was tried, in that extraordinary occasion of his dispersion, being but yet new made a Deacon, and so (as S. Paule saith, in the testimony that our Brethren before cited, of those Deacons that minister well) he gave himselfe a good degree, and great libertie in the faith which is in Christ Iesus.

The quali-
ties of Dea-
cons.

The consequence that they gather hereupon, for the former part thereof, saying: so that euery ignorant contemptible person, is not to be allowed vnto this office, is for the truth of the matter, a good part of a good conclusion, but no whit for any part of the matter in question. For, we defend not that euery, or any ignorant contemptible person (understanding contemptible, as they here do, farre opposite to men of good estimation,

mation, good credite, and good reputation, in vertue of life, or that want worshipful. all, or any of these qualities, ought to be allowed vnto this office. As for the other part of this consequence, but as godly, wise, and worshipfull, as may conueniently be found in the congregation, may not thinke themselves too good, to minister vnto Christ in his members, and in the name of the Church. This is too farre concluded: not, but that they should be godly, and wise, but, that it is neyther necessarie nor expedient, that as worshipfull as may conueniently be found, should be made Deacons: neyther Saint Peter, Actes 6. nor Saint Paule, 1. Tim. 3. among all the qualities of Deacons that they mention, reckon vp worshipfull.

I demie not, but that there are many worshipfull, and (as we tearme them) right worshipfull to, both wise and godly, yet were it not fit they should be made Deacons. For, although they say, as godly, wise, and worshipfull, as may conueniently be found, yet there is no conueniencie in it, to seke out persons of such worship for this Ecclesiasticall office. And what meane they hereby, to haue as worshipfull persons, as conueniently may be found, to be made their Deacons? would they promote our Gentlemen, Esquiers, and Knights (for these we call worshipfull) vnto this office? But as worshipfull men as they would haue to be made Deacons, they must be vnder those presbyters priests, or Elders, that they call gouernors. And what persons should these gouerning priests, or Elders be, that are no teachers, but onely gouernors? what should they be, as godly, wise, and honorable, as may conueniently be found, when those that must be made the Deacons vnder them, must be so worshipfull. But our Bzethzen sayd not so much of these gouerning Elders: but pag. 84. where they described what persons they ought to be, they said: First, that the Elders be elected and chosen by consent of the whole congregation, men of godlynes, and wisdom, in whome the whole Church reposeseth, &c. Here for these gouernors qualities, is but godlines and wisdom mentioned. But they will heere haue the Deacons to be both godly, wise, and worshipfull, and in deede, in most congregations, there are some worshipfull: so that, for worshipfull, in most congregations, we neede not want Deacons. But of honorable there is not such store among vs, and yet say they in the same pag. 84. There ought to be in enery Church a Consistorie or Seniorie of Elders or gouernors, which ought to haue the hearing, examining, and determining of all matters, pertaining to discipline and government of that congregation. So that those Seniors in the congregation, being perhaps neither honorable nor worshipfull, yet must they be the gouernors, and the worshipful being made the Deacons, must be gouerned vnder them. But in conclusion, be they worshipfull, or be they honorable,

It is not necessary that the Deacons should be as worshipfull men, as may conueniently be found. Gentlemen, Knights, & Esquiers, made Deacons. What manner persons the gouernors should be aboue these Deacons.

The promotion of these worshipfull Deacons.

Deacons,

Deacons, gouernors and all, must be vnder the Pastors, and the Pastors must be all equall with the Bishops, and euery one of them a Bishop too, and this should be the promotion of the worshipfull Deacons to be made their gouerning Seniors, and thinke themselves well promoted too. And why not? should they thinke themselves to be too good, to minister vnto Christ in his members, and in the name of the Church? No in deede, there ought not any to thinke themselves too good, to minister vnto Christ, were it in a meane officer: were it but (as Dauid said) to be a doorekeeper in the house of the Lord. Notwith, considering, that God hath vouchsafed to call them either to a higher, or to an other ciuill Ministerie vnder Christ, or to such vocations, as that withall they can not, or it is not so fitt they should intend, to the attendance of such contributions and distributions of money, their calling and worshipfull estate is not to be embased hereunto. Albeit peraduenture some would the gladlyer dispense a while with their worship, to be come with all their hearts such Deacons, as to haue the collecting, distributing, and dispensing of the Church goods in their fingerling. Of which worshipfull Deacons, I am affrayd, that there be already, some somewhere too many, and somewhat too busie in these deuises.

The Col-
lectors of-
fice to pro-
phane.

The election also of our Collectors, they say, is too prophane for so holy an office. And why then do they so prophanely liken it therunto? only because in this part thereof, concerning collecting and distributing money, there is some likenes: not considering the difference in the other parts, but making them no parts at all of this office, as to be trials and preparatiues vnto the Pastorship, which S. Paule requireth, euen in the te-

1. Tim. 3. 13.

stimony that they cite, 1. Tim. 3. 13. *is id est maior dignitas, for they that haue ministered (or Deaconed it) well, get vnto themselves a good degree: which (as we haue seene) is also vnderstood for the degree of the pastorall Elder, though Caluine expound it, only for greater honor. As for the grauitie, reuerence, and religiousnesse, wherewith the Deacons were ordeyned of the Apostles, was god and godly. Vnto also the prayer, and imposition of hands at the ordeyning of them, with grauity, reuerence, and religiousnesse, which religiousnesse and imposition of hands, argueth more, (and more holy) vnto of this office, tending to religion it selfe, than the only collecting or distributing of worldly goods reacheth vnto. And therefore, we conclude thus farre, with these our Brethren, that for these and such like causes, although the ordinary Collectors haue some resemblance, with the Deaconship of the Church, yet we can not in all poynts allow them for Deacons. Thus farre we agree, saue that in this resemblance, they presume too farre, to enter comparison with our Deacons. But in that which followeth, we flatly dissent, when as they say, whose office truly consisteth only in the ministration vnto the poore, as we haue*

Our man-
ner of or-
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Deacons.

The Dea-
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consisteth
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stration to
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have shewed, in that they be Deacons. This indeede they haue sayde (in effect) before, but shewed it they haue not by any one necessary prooff, to wit of a Deacons office. Simonis, or example thereof, and thereon, I put me againe to the indifferent readers verduict. Neither must they thinke here to carry away the matter thus by auouching it (so) the more perswasive credits of the reader) with this asseueration truly: so, it is not truly sayd of them, but veris vntuly (be it spoken with their reuerence) that the Deacons office consisteth only in ministration vnto the poore, in that they be Deacons, so; besides the manifest examples not only of Philip, in whome they finde a shift, that he preached not, in that he was a Deacon, but in that he was an Euangelist, which shift serueth them not in Stephen, and besides all the most cleare testimonies before cited: yet because our Bishops stand more perhaps on the testimonies of Beza, let vs see also what Beza saith hereto, who vpon 1. Tim. 3. verse 8. & 9. sayth thus: Deacons, these are they that haue the care of the poore, of whome we haue spoken, Philip. 1. and oftentimes in other places, *holding the mysterie of the faith*, that is, the Euangelicall doctrine, which truly is indeede called *mysterium*, a mystery (or secret) bycause flesh and bloud reuealeth it not. For some of the Deacons partes were also in teaching, so often as it was necessarie, as appeareth out of Stephen and Philip. If this be true, that Beza heere, (with the like asseueration, truly, that our Bishops vse) doth thus expressly auouch, that there consisted, or were, *nonnulla etiam partes diaconorum in docendo*, some parts also of the Deacons in teaching: and that such teaching, as these examples of Stephen and Philip do inferre, which is playne preaching: then is it not truly heere said by these our learned discoursing Bishops, that the Deacons office consisteth only in the ministration vnto the poore. Nayther doth it any whit auaille, to come in with this cautele, saying, in that they be Deacons, as though they might do it in some other respect, but not in respect, that they were Deacons, so; Beza cutteth off that quirk also, and flatly saith, that some of the Deacons partes consisted or were in teaching. And although Caluine vpon this place, ver. 9. say, that they haue not the office of teaching (which words are not, vnderstanding it so) the ordinary office of teaching, as is the Pastors) neuerthelesse (saith he) it were too absurd, that they should stayne a publike person in the Church, and be rude in the Christian faith, especially whē as there hapneth oftentimes a necessity of giuing warning, & of comforting: *nisi paucibus suis deesse velint*, except they will sayle to do theyr partes, so that, by Caluine also, although they be not ordinary teachers by their office of Deaconship, yet it pertaineth to the parts of their office, to giue the selus also to the study of teaching, & knowledge of the mystery of the faith in doctrine, & of publike admonishing & comfortung, which are principal points & partes in euery preacher, that as often

This not truly spoke.

Beza in 1. Tim. 3. 8.

Some of the Deacons partes consisted in teaching.

Bezars testimony consisteth these discourers of vntuall.

Caluine on 1. Tim. 3. ver. 9.

If the Deacons should not be trained vp to preach so often as need should require, they should not doo their parts.

of Deacons. often as there is neede, and that (he saith) hapneth oftentimes, so oftentimes may the Deacons teach or preach: yea, if they should not, or could not do it, they should faile of their parts: and how then, is not this a part also of the Deacons office?

*Aretius in
1.Tim.3.9.
The Dea-
cons office
vnder the
Bishop.*

Aretius likewise writing on this place, saith: He giueth precepts of Deacons, in whome he requireth those vertues which he attributeth to a Bishop, and therein certaine vertues specially. Moreouer, I vnderstand Deacons after the Bishop, that is, a chief inferior minister of the Church, which is put to the Bishop in teaching and administring the Sacraments, in writing also, and in caring for other things, as to visit the sicke, to attend on the almes for the poore, &c.

*Aretius in
1.Tim.3.11.*

Heere, if he should meane a Pastor, then he maketh a Pastor not to be equall, but to be inferior to a Bishop, if he meane not a Pastor, but simply (as he saith) a Deacon: then he attributeth threes other parts, and that principall parts, teaching, ministring the Sacraments, and writing to the office of a Deacon: besides, visiting the sicke, and attendance on the almes for the poore. And on the 12. verse, he saith: In the first place, he speaketh of another kind of Deacons, that is to wit, which administred the Church goodes: these were first ordeyned of the Apostles, Actes 6. Heereupon it seemeth, that euery where in other Churches it was obserued, that certaine Deacons, chosen out of the Elders, should attend on the Ministers, vnto whome, the treasure of the Church was committed: these had the care of the poore, of the straungers, of the widowes, of the fatherlesse, of the sicke, and distributed vnto them according to the proportion of the goodes, and the counsell of the Elders. Heereupon, Ambrose thinketh, that in euery City there ought to be one Bishop, two Deacons of the first kinde, which withall should sometimes teach, and 7. of the second order, which should procure or haue the care of the Church goodes. We haue Ministers, and two also of the first kind of Deacons, but of the second kind none, bycause that part is made ciuill, & administred of the policike magistrate, thus saith Aretius.

*Deacons of
two kinds,
the former
kinde we
haue, the o-
ther is
meere ciuill.*

*Bullingerus
1.Tim.3.13.
Ambrose.
Two kinds
of Deacons.*

Bullinger also vpon the same place, 1. Tim. 3. 13. writeth thus: Deacons, which also Ambrose thinketh are the Ministers of the Bishops, and as it were a member and spring of the Bishops: these verely are found in the Scripture to be two kyndes or functions: for some beeing gouernors of the Churches treasure, beare the care of the poore, as is to see Actes, Chap. 6. of whome also this place in all points may be expounded. But other, studie learning, honest disciplines, and the holy Scripture, and therefore are continually exercised in holy thinges. So that sometimes beeing preferred to the Ecclesiasticall Offices of the Church of God, they do verie much profite: for, of these, some are chosen the Bishoppes, or the Priestes, Ministers of the

of the Churches. It was also receiued in the time of the Prophetes, to nourish vp yong men vnto the holy mysteries. The historie of Samuel is knowne. It is deliuered also that there were schooles both in Ierico which Helizaeus gouerned, and also in Ramoth Galaad. The Schollers of these Schooles were called both Nazarei, and the Sonnes of the Prophets. Euery where in the Prophetes there come to hand, notable shewes of these thinges. And verily, we shoulde not well prouide for Religion and studie of Godlines, without discipline and such kind of Schooles. Foorthwith therefore, from the infancy of the Christian faith, the Apostles being the Masters and the authors, excellent wittes began to be nourished, and men to be brought vp, of whome there was hope that being planted of our suncestors, they would in time with doctrine and life adorne the Church vnto a ripe fruite.

To the same effect, though somewhat differing, and more at large, writeth Hyperius, alleaging likewise St. Ambrose for these two kindes of Deacons: as we haue already seene. But (be it spoken in all our reuerence of so notable men) if they somewhat (me thinkes) mistake St. Ambrose in this matter, whose wordes are these. Hee that commaundeth Deacons to be chosen with so great care, whome it is apparant to bee the Ministers of the sacred Preestes: what woulde he haue the Bishops to be? but (as he saith himselfe) vnreprouable, not hauing publike trafike, filthie or vile gaines. For he knoweth, that men do therefore trafike, that they might get gaines. But he saith, that these gaines are filthy, if vnder the Godly profession, they studie for gaines. For when he maketh shewe of him-selfe to be pure, he is founde out to be filthy.

But after a Bishop, he setteth vnder him the ordination of a Deacon. Wherefore *nisi quia episcopi & Presbyteri vna ordinati sunt, vterque enim sacerdos*. But because, the ordination of the Bishop, and of the Presbyter, (Preeste or Elder) is one, for eyther of them is a sacerdotall (or sacred) Preeste. But the Bishop is the first, that euery Bishop might be a Presbyter (Preeste or Elder) but not euery presbyter (Preeste or Elder) a Bishop. For he is the Bishop, which is the first (or cheefe) among the Presbyters, (Preestes or Elders. To conclude, hee signifieth that Timothy was ordeyned a Presbyter, (Preeste or Elder): But because hee had no other before him, he was a Bishop. Whereupon he sheweth also, in what manner he shoulde ordeyne a Bishop for it was not right or lawfull, that the inferior might ordeyne the greater. For no man giueth that that he hath not receyued, &c. And anone after, he saith: Let the Deacons bee the husbandes of one wife, gouerning well their children and their owne houses. For they that haue ministred well, get vnto them selues a good degree, and great confidence in the sayth which is in Christe Iesu.

*Ad Mainm
segiem.
Hyperius in
1. Tim. 3.*

*Ambrosius in
1. Tim. 3.*

*The B. and
the Elder of
one order,
but the B.
superior in
dignitie.*

the Deacons
office.

The deacons
behaviour
that they
might bee
chosen into
the ministe-
rie.

Ambr. er-
ror in ma-
riage.

Ambr. de-
claracion of
the Elders
and Deacons
offices.

Those things that he spake of lesse, in the ordeining of the deacon-ship, hee hath nowe set them vnder, and also sheweth that they ought their selues to bee the Husbendes of one Wife, to the ende that they may bee chosen to the Ministerie of God, that haue not gone beyonde the constitution of God. For God decreed one Wife vnto a man with which wife hee shoulde be blessed. For none is blessed with the second. Who if they gouerne their children well and their houses, that is, their seruantes and domesticalles, they may be made worthy of the sacred preesthood.

I set not downe these wordes of Saint Ambrose, that I allowe of his opinion against the second mariage, or prohibition from the vse of the first, in those that are Deacons. But I allenge him, to shewe howe hee is here misse-vnderstoode, to make two kindes of Deacons: Whereas in very deede heere hee properly rather acknowledgeth but one kinde of Deacon, which hee calleth the Minister or attendant on the Preeste or Elder. Yes sayth in-deede: But nowe there ought to bee seuen Deacons, and some fewe Presbyters (Preestes or Elders,) that throughout the Churches there may bee twayne, and but one Bishop in a City. And that, he maketh heere but two distinct kindes of Ecclesiasticall ordeynings: the one of the Presbyters, (Preestes or Elders): the other of the Deacons.

As for the Bishops, hee maketh them to bee of the same ordeyning, that are the Presbyters, Preestes or Elders, but the difference to bee in the dignitie of them. What the Bishop is the first or cheefe aboue all the rest, and but one Bishop in a Citie: whereas the Elders are moe, and all in dignitie inferiour to the Bishop. And these Elders not to bee Gouvernours not medling with teaching, but sacred or sacerdotall Elders, both teaching and ministring the Sacramentes. As for the Deacons, hee maketh them all, and alwayes so attendant on the Ministerie of the Bishops and Sacerdotal Elders, and so continually giuen to Prayers: that he woulde haue, though to be married, yet altogether to abstaine from their wiues. Which though it were a greates overshooting in so holy a father, and direct contrary to the State of matrimonie, and to the lawe of God, and to the examples of all the holie auncient Preestes, Prophets and Apostles, and of the Bishops and Pastoral Elders (as wee haue seene): yet it clearly sheweth, howe these Deacons were employed, not onely in the ministracion vnto the poore: but also in the attendance on the Bishop and on the Pastoral Elders in the deuine seruice, and vpon necessitie or occasion, to exercise the same their selues also.

In so much that Hyperius calleth the Pastoral Elders, and all vnder the

the Bishops by the name of Deacons, though hee distinguished Deacons *the Deacons*
into two kinds. *office.*

All which Testimonies, both of this ancient Father, and other so
notable late writers, duly considered: it appeareth, that this heere is
not truely sayde of our Brethren, that, truely the Deacons office con-
sisteth onely in ministracion vnto the poore, in that they be Deacons.

And this is all, that their Learned Discourse discourseth on these

Deacons. From whence they note proceeds to ano-
ther Learned Discourse, concer-
ning Synodes.

Cccc 2

[illegible]

The argument of the 14 Booke.

After all the foure Tretrarches haue all their seuerall & ioynt offices and authorities assigned vnto them: our Brethren heere enter the treatise of their Synods and assemblies. First of the arising and repressing controuersies, and of calling the ayde of Synodes there-vnto. Of the promise of Christes presence Math. 18. Of the Pastors authoritie with the Synode. Of the authoritie of calling and directing Councils: and of the authoritie in determining controuersies. Of the example in the assembly of the Apostles and Elders, Acts. 15. And what the multitude did in that assemblie. Of what persons a Synode consisteth: of the order in that assemblie obserued. Of the preheminence of one aboue the residue, and whether this preheminence be of order only, and not of authoritie. Whether James his preheminence continued not but for the time onely of the Synode. Of the Presidentes of Councils, and of the Prolocutors authoritie. Of the seuerall and ioynt-authoritie of Bishops and Arch-bishops. Of the supremacie of Christian Princes ouer Counsellors. Of Bezaes graunt for this supremacie of the Prince, and for the superioritie of Arch-bishops & Metropolitanes, and with what conditions. Of the authoritie of Prouinciall councilles, and that the matters lawfully decided in them, are not to bee reuoked or controlled by inferior persons. The rules of determining ceremonies. The auoyding offences. The Pastors knowledge of comelinesse, order, and edification. How farre the laity may herein informe the Pastors. The Pastors dealing heerein toward the Elders that are not teachers. Our Br dealing herein, especially against christian Princes. The christian Princes authoritie in ceremoniall constitutions. Howe the Prince is vnder and ouer the Pastors in

these matters. How our Brethren reiect the Pince from ha-
uing authoritie in making any Eccl. Constitutions with
the Synodes, because Synodes were holden before there were
any Christian Emperors, and of the force of that argument. Of
the Christian Princes before Christes comming, and since his
comming, but before Constantine the great, of the prefiguring
their authoritie til they came. Of the slaunder for absolute au-
thoritie. Of Bezaes answers to this reason that there were
no christian Princes. And of the authoritie that Beza allow-
eth to Princes ouer Synodes. The vnitie of ceremoniall consti-
tutions. Of our Brethrens reasons against vniformity in cere-
monies, as feeding and clothing yong and olde alike, and as
compelling men of ripe age to sucke the dugges, to were biggins,
to carrie rattles, and other childish bables. Of Caluines rules
for vniformitie in ceremoniall constitutions. Of our brethrens
reason against it, that the land is not yet wholly conuerted to
Christe. Our brethrens assemblies for new orders to be appoin-
ted, and howe they shoulde afterward be kept. Of the difference
betweene necessary and not necessarie matters. Of the signe of
the crosse at baptisme. Of baptising in the Font. Of kneeling at
the communion. And of wearing the Surplesse. Whether the
recusant ministers be displaced onely, or cheefely for these ce-
remonies. Of those ministers commendation by our brethren.
For their moste diligent preaching, their moste feruent pray-
ing, and their moste reuerend Ministracion of the Sacra-
mentes. Lastly of the pure caremonies that the counsell should
ordeine expedient for the time and persons, and the punishing
of the breakers of them.

WE haue declared before that there is a double authority of the pastor, the one ioyned with the Elders of the Church, whereof he is pastor: the other with the synode or holy assemblie whereof hee is a member. Of the former, we haue intreated hetherto. Now it followeth that wee speake of the later.

*The lear-
ned disc.
pa. 111.*



When our Brethren beganne to enter into their Learned Discourse of these last Officers in their Tetrarchie, to witte, the Deacons: they sayde page 100. Wee must therefore returne to the authoritie of the pastor, which hee hath ioyned with the Elders of the Church, whereof hee is pastor. And bears nowe (after their Treatise of Deacons,) telling vs of the double authority of

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the pastor, the one ioyned with the Elders of the Church whereof he is pastor: the other, with the synode or holy assemblie, whereof he is a member: of the former wee haue intreated hitherto, nowe it followeth that wee speake of the later: except their Deacons be pastors, or at least haue some part of their office and authoritie ioyned with the pastorall Elders of the Church: I woulde faine learne howe these sayings hang together, but to passe ouer this, let vs come nowe to the later authoritie of the pastors, that with the synode (they say) followeth.

*Our Br.
their seuer,
giuen other
parti to the
Deacons,
than the
administra-
tion to the
poore.*

There ariseth oftentimes in the Church diuers controuersies, which cannot bee otherwise expressed, pertaining to the state of the whole Church, then by a generall assemblie of the pastors of that Church, which is called a synode, or Generall counsell.

*The lear-
ned disc.
Pa. 111*

That diuerse controuersies oftentimes, and to oftentimes, arise in the Church: with heartie grieues therent, and with present experience, we cannot but confesse it and lament it. And if licence be permitted thus, to preach and print what euerie one please, in Discourssing vpon the Ecclesiasticall Government: when will controuersies cease, if not, increase daile more and more? but what meane they by this? can not these controuersies bee repressed, nor yet expressed otherwise, than by a general assemblie of the pastors of that church, which is called a synode or generall counsaile? Can they not be so much as expressed without a synode, nor without a Generall counsaile? Howe could they haue arisen into controuersy if they had not bene before expressed? Yea, the light and truth of them, by other meanes also then by a synode, and that a generall Counsaile, maye both be expressed, and the controuer-

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*The arising
of contro-
uersies and
repressing
of them.*

of them repressed too, as many haue bin oftentimes, by the Learned Discourfers writings of the Fathers.

And what means they againe, by these wordes: There ariseth oftentimes in the Church diuerse controuersies, which cannot be otherwise expressed, pertaining to the state of the whole Church, than by a generall assembly of all the Pastors of that Church, which is called a Synode or generall Councell?

Our Br. intricate speeches.

If those controuersies pertain to the state of the whole Church, why say they, that they can not bee otherwise expressed than by a generall assemblie of all the Pastors of that Church? Are all the Pastors of that Church, where the controuersies pertaining to the whole Church doe arise, the whole Church? or doe they meane, that a generall assemblie of all the pastors of that Church, which Church is called a Synode or Councell, is the whole Church? and are they also the Pastors of the Synode; or rather Pastors of their particular and seuerall Churches: as they sayde better, before, but members onely of the Synode or holy assembly? and so do they say, this is a Synode or generall Councell? Every generall Councell may be called a Synode: but every Synode cannot be called a generall Councell. These things, (me thinks, best spoken vnder their correction) might haue bene, if not more Learnedly Discoursed: yet more clearly expressed, that wee might haue better understood their meaning, and so wee might giue them (if neede bee) further answer.

The learned disc.

pa. 111.

¶ 112

Bridges.

The seuerall Churches driuen to pray for ayd of the Synode.

Disagreements of Synods.

Also there bee diuerse cases, wherein seuerall Churches are driuen to pray the ayde of the Synode, where matters can not bee determined among them-selues. For this cause the holy Ghoste hath ordeyned these holy assembles, with promise that they beeing gathered together, in the name of Christe, hee him-selue will bee among them.

In case this our Brethrens platfome were in place: wee shoulde then haue more than good store of these diuerse cases, in every seuerall Church, and might soone bee brought into such a doubtfull and pitifull case, that wee shoulde bee driuen to pray the ayde not of the Synode so much, as of any body, if any but God allonely, in so diuers cases coulde relieue vs. But now we put case, that in diuers cases, the seuerall Churches are driuen to pray the ayde of the Synode, where matters can not be determined among them-selues: will the seuerall Churches be all of them content, with whatsoever that Synode shall determine, of whome they pray ayde?

And what if the Synode can not agree among them-selues: and some determine this way, and some that way? or one Synode determine the cleane contrarie to another? when shall the cases bee fully determined among them? and hath it not bene so? I speake not against Synodes

or

or Counsellors, generall or Prouinciall, of which there is, and hath bene *presence.*
in the Church, for determining of diuers cases and controuersies, very
needfull, and very excellent vse and remedie. *The suspic-
ious euils
of our Br.
Synodes.* Howe seuer Gregorie
Nazianzene sayde, that hee neuer sawe good effect in any. But I speake
onely of the state of them, as our Bishops would haue them ordered,
and for that, when euery seuerall Church had set vp this Ecclesiasticall
Gouernment and tetrarchie, that that they haue here in this Learned
Discourse prescribed, when wee should haue diuers cases, & diuers con-
trouersies, diuers wayes still arising: It is not their Synodes that could
determine, appease or stoppe them, if they made them not more diuers
and contentious then before, or raised not diuers controuersies and ca-
ses more among them.

The holy Ghoste (I graunt,) ordeyned holy assemblies. And the
promise, that they beeing gathered together in the name of Christe, *The pro-
mise of
Christ, Mat.
18. Hee de-
scendeth to
particular
assemblies.*
hee him-selfe will bee among them: stretcheth also vnto the holy
assemblies of Godly Synodes and Councelles. But did not our Bishops
here apply this sentence of our Sauour Christ, Mat. 18. Pag. 81.
vnto the seuerall assemblies & consistories of the Gouerning Elders?

Yea, that place descendeth downe euen to two or three, and that al-
so wheresoever. And yet may two or three, yea their consistorie in their
seuerall Churches or assemblies, by this their owne confession, haue
diuers cases among them, that (I perceiue) all they may bee so cum-
bred withall, that they may bee driven to pray the ayde of the Synode,
and may not a Synode, yea, a generall counsell disagree, or agree,
and not conclude in diuerse cases: and graunt they bee gathered to-
gether in the name of Christe, and that hee is among them too: Howe-
beit, according to such measure of his grace and knowledge, that perhaps
they may not haue all cases reuealed vnto them, or not agree vpon them.
And yet are Synodes and Counsellors a verie excellent good meanes, if
they be gathered together in his name indeede, and that it please God
to open also those cases vnto them. But now we to let vs vnderstande fur-
ther, of whome this Synode shall consist, and who shall determine these
cases and gouerne the same: they proceede and say.

With the Synode, the Pastor hath authoritie to determine, concer-
ning the regiment of the Church. Wherefore wee haue to inquire, of *The lear-
ned disc.
pa. 112.
& 113.*
what persons a Synode doth consist: for which intent we finde in the
historic of Actes. 15. 6. That when a greate controuersie arose con-
cerning the ceremonies of the Lawe, whether they were to bee vsed,
by those Christians that were conuerted of the Gentiles: the A-
postles and Elders came together to consider of this matter: and that
the people was not excluded, appeareth by the twelfth verse, the whole
multitude, beeing perswaded by the argumentes alleaged by Peter,
held

in Synodes. helde their peace and quietlie heard Paule and Barnabas, declare what signes and wonders, God had wrought by them amongst the Gentiles. And leaste yee should vnderstande the multitude in that place, for the multitude of the Apostles, it followeth in the 22. verse. Then it pleased the Apostles and Elders, with the whole Church to choose certain men &c.

By which scripture we learne, that the Synode consisteth principally of pastors, Elders, Teachers, and men of Wisedome, Iudgement, and grauitie, as it were of necessarie regents. For, although the whole multitude came together, yet the Apostles & Elders came together to inquire, and consider of the matter in controuersy, the multitude heard, and for their better instruction and modestie, submitted their consent, vnto the determination of the Apostles and Elders. All mens reasons were heard. For there was greate disputation, but the authoritie of Gods worde preuayled, good order was obserued. So, after the matter was throughly discussed, by the godlie argumentes, alleaged by Peter and Barnabas and Paule, the controuersie was concluded, by the sentence of Iames, to whome that prerogatiue was graunted, not of singular authoritie, but for orders sake.

Bridges

The Pastors
authoritie
with the
Synode.

The Superi-
or authority
of calling
Councelles.

The auncient
Emperors
authoritie
heerein.

There are three points touched by our Brethren. First, for the Pastors authoritie. Secondlie, of what persons the Synode consistes, and thirdly, who hath the prerogatiue therein aboute all the residue. And first, for authority of the Pastor, they say: with the Synode, the Pastor hath authoritie to determine, concerning regiment of the Church. They begin heere (mee thinkes, vnder correction) verie preposterously, with the authority to determine in the Synode. Whereas more orderlie, they might haue begun, with the beginning of the Synode, and who hath authoritie to summon or call the same. By authoritie of which summons, they ought to assemble and meete together at time and place assigned, and to direct them an order to proceede by. For, if the seuerall Churches and Bishops thereof, be (as our Brethren say) all alike equal in the authoritie of these thinges: then hath no one among them any authoritie to prescribe these thinges to any other, and much lesse to many other, or to all the seuerall Churches and Bishops in a kingdome. The godly and auncient Emperors and Kinges, had the cheefe partes of this authoritie in their Dominions, ouer all Bishops and Churches, in the olde time. All the foure generall Councelles were summoned, and assigned both time and place, yea and the reuerende manner of their proceedinge boyde of friuolous contentions, by the godly Emperours, Constantinus, Theodosius, Martianus, &c. Besides diuers prouinciall counsellies.

All which, is here not expressed, but suppressed by our Brethren, And

I marvelle what they meane hereby. Is it to put the Christian Prince out of this authoritie, and to take and part it among these tetrarkes, or to giue it to some one or fewe among them. besides the Prince, the Prince hauing so sayre presidents to the two for it, in the foresayd examples, yea, in the paterne of the olde Testament, by Moses, Iosue, Samuel, David, Solomon, Iosaphat, Iosias, &c.

But of this we shall (God willing) anone see further, what they giue or leaue to the Prince, when we shall come thereto.

And since that heere, we must skip ouer all the beginning and pro-
cesse of the synode or councell, and come to the determining or ending
of it, and the controuersies in it: Let vs see, vpon whome our Brethren
will now bestowe this authoritie. The Pastor (say they) hath authority
to determine. Whome meane they heere by the pastor, any one pastor
alone? so that they say the pastor, not the pastors, or haue the pastors
onellie this authoritie? No (say they) but with the synode. And hath the
synode then, the authoritie of determining with the pastor? they sayde
before, that in their severall consistories, the Elders or Gouernours had
both the hearing, examining and determining of all matters pertaining
to discipline and gouernment of the congregation, pag. 84. and the
matter heere in hande is also of the authoritie to determine concer-
ning regiment of the Church.

To whom the autho-
ritie to de-
termine
doth be-
long.

But what if the doubtfull and diuerse cases bee of doctrine, and not
onellie of the Regiment of the church? shall the Elders or Gouernours
that are no Teachers nor pastors determine then those cases (as they say
heere) with the synode the pastor hath authoritie to determine: whome
meane they by this word synode, which heere they doe thus distinguish
from the pastor, though in this authority they ioyne the one with the o-
ther?

Wherefore (say they) we haue to inquire, of what persons a synode
doth consist.

This indeede is the second point here touched, and it is necessarie to
be considered. For if the synode shoulde consist of such persons as bee
pastors: then they can not say, the pastor hath authoritie with the sy-
node, the pastors them-selues being the synode, so that were as much
as to say, a man hath ioint authoritie with him-selue.

And did not they their selues confesse before, even on the other side of
the leafe, that a generall assemblie of all the pastors, is called a synode
or generall councell? is it called so? and is not so? and if it bee so,
How is not the assemblie of the pastors themselves the synode it selfe?

But of whome nowe (if not of the pastors,) doe they make a synode
to consist?

For which intent (say they) wee finde in the history Acts. 15. That when
a con-

ning in
Synodes.

a controuerſie aroſe concerning the ceremonies of the Lawe, whether they were to bee vſed, by thoſe Chriſtians that were conuerted of the Gentiles: the apoſtles and the Elders came together to conſider of this matter.

The aſſem-
blie of the
Elders.

Actes. 15.

Although this comming together of the Apoſtles and Elders, were not ſuch an aſſembly as vsuallie wee call a Synode or Councell, and as our Brethren alſo vſe the ſame terme, ſo; the aſſembly or comming together of the Elders of diuerſe ſeueral Churches: but is ſpoken of the comming together of the Elders of the church of Ieruſalem: yet I accept of this example, and it is very fitte ſo; the office of the perſons, of whom not onely the aſſemblies of ſeueral churches, among themſelues, but alſo of Synodes and Counſelles doth conſiſt. Wherein beſides the Apoſtles, is mentioned the comming together of the Elders.

Matter of
doctrin &
of diſcipline

And although in this example, there bee a greate diuerſitie of the caſe, betwene matter in controuerſy concerning the regiment of the church and concerning the vſe of the Lawe, which is no ſmal point of Doctrin: yet ſith they bring this controuerſie ariſing ſo; Doctrin, to be an example, ſo; the like determining of the church regiment: I am content alſo to admit it.

The Elders
Act. 15
were Paſto-
rall.

The Apoſtles (ſay they) and Elders came together to conſider of this matter.

True it is. But theſe Elders (as wee haue ſeene by Caluines owne collection on the ſame) were paſtorall Elders: and therefore the conſidering of this matter did properly belong vnto them. But, had the people any ioint authoritie with them in the conſideration thereof?

What the
multitude
did at the
aſſembly.

And that the people (ſay they) was not excluded, appeareth by the twelſe verſe, the whole multitude, being perſwaded by the arguments alleaged by Peter, helde their peace and quietly heard Paule and Barnabas declare what ſignes and wonders God had wrought by them amongſt the Gentiles.

There appeareth as yet nothing to the preſent purpoſe: either to proue of what perſons the Synode conſiſteth, or that the ſynode & the Paſtor haue ioint authoritie in determining of the controuerſie.

Who are
ment by
the multi-
tude,

And leaſt (ſay they) yee ſhoulde vnderſtande the multitude in that place, for the multitude of the Apoſtles, it followeth in the 22. verſe. Then it pleaſed the Apoſtles and Elders, with the whole Church to chooſe certain men &c.

This cauſeth, that we ſhoulde not vnderſtand the multitude in that place, for the multitude of the Apoſtles: is not materiall. For, although by the name of the multitude in many places may well bee vnderſtoode the people, and not the Apoſtles: yet in that place, why may not both the Elders and the Apoſtles be comprehended,

pen,

Then, Peter also, that spake before, and James that spake after, and all that were there in presence, except onely Paule and Barnabas that declared those signes and wonders. When as the text saith after Peters oration: Then all the multitude kept silence, and heard Barnabas and Paule declare what signes and wonders God had wrought by them among the Gentiles. What is here, but hearing and keeping silence while the other speak: upon which wordes sayth Beza: But vnderstand by the name of the multitude, not the whole Church, which as yet was not wholie ioyned to them: but the whole assemblie of the Apostles and of the Elders, as appeareth aboue out of the sixt verse. Whom he distinguisheth from the Church, verse 4. and annone after verse. 22. So flatts contrary heerein, these our Brethren are to Beza. Hee sayth, that by the name of the multitude in that place, the Apostles are comprehended, and not the whole Church or people: and he commaundeth the reader so to vnderstand the word Multitude, for the Apostles and Elders: and they say, leaste yee shoulde vnderstand the multitude in that place, for the multitude of the Apostles it followeth in the 22. verse, &c. Which very verse, also Beza citeth to his vnderstanding, and so, they imple two or three playne contradictions all at once, against Bezacs assertion and his reasons.

But since Bezacs authoritie can preuaile no further, let it go as our Brethren here will haue it, and let vs vnderstand the word Multitude, in that place, not for the Apostles, but for the people.

What of this? haue the people soynt authoritie with the Pastors in determining of controuerxies? they say, it followeth in the 22. verse. Then it pleased the Apostles & Elders, with the whol Church, to chosse certain men, &c.

What is this to the purpose, for the authority of determining the controuersy? Can they gather hereupon, that because afterwards, the whole Church liked well of the determination, and agreed that those Letters shoulde be sent, wherein the matter before determined was comprehended, and that to this writing, and sending, & choosung of the messengers, they also gaue their assent: that therefore they had soynt authority or any interest in determining of the controuerxies? If our Brethren think they haue, because not onely the Letter is written in all their names, verse 23. The Apostles, the Elders, and Brethren, vnto the Brethren that are at Antiochia, &c. But also that the decree it selfe runneth soyntly in all their names, verse, 28. It seemeth good to the holy Ghoste and to vs, that we shoulde not lay any more burthen vpon you, besides these necessary thinges: To this Beza answereth in 23. verse: On these wordes, and Brethren: saying: The vulgar translation omitteth the copulative coniunction, and that naughely. For the Apostles and Elders are here manifestly distinguished, from the rest of the assemblie; when as now standing the Epistle is written in the common sentence and name of all, that is to wit, the whol mat-

The multitudes dealing. Acts.

15.

Acts. 15. 12.

Beza in Act. 15. 12.

Our Br. are contrarie to Beza.

The people dealt not in the determining of the controuersy.

Beza in Act. 15. 23.

ter

titulus ter is holden for ratified in the common assembly of the whol church;
subscriptio after that ~~conclusion~~ the decree or determination of Apostles and Elders
 was passed before.

Calu. in Aet. Caluine likewise vpon these 22. & 23. verses, sayth: The modesty al-
 15.22 & 23. so of the common people is gathered by this, because, after they had
 referred the matter to the iudgement of the Apostles and the rest of the
 Doctors and Teachers: they do nowe also subscribe to their decree. ~~out~~
 Here Caluine sayth, the Apostles and the rest of the Doctors or Teach-
 ers, speaking of them whome the text calleth the Elders. So that, heere
 the Elders are not gouernors which are no teachers, but teaching go-
 uernors, which haue the Iudging, decreeing, and determining of this case
 in controuersie, in which authoritie the people did not intermeble, but
 onely did modestly subscribe thereunto. And on the other side (saith
 Caluine) the Apostles did shewe some token of their equity, in that
 they set downe nothing concerning the common cause of all the god-
 ly, without admitting the people. For assuredly this tyranny did spring
 from the pride of the Pastors, that those thinges which appertaine to
 the whole Church, are subiect (the people being excluded) to the will
 (I will not say, to the lust) of a fewe.

No such El-
 ders gover-
 nors &
 not Tea-
 chers as our
 Br. conceiue
 Actes. 15.

Heere he worthily reprobeth the pride and tyrannie of the Popish
 Pastors in utterly debarring of the people, and yet imposing on them
 what decrees they pleased. Which thing (God be prayes) it is euident;
 that we do not, but so farre as this example warranteth, doe in like man-
 ner admit the people to vnderstande: our proceeding and decrees in the
 Synode or Councell; whome also it becommeth not to disobey, (except
 they finde the decrees to be against the worde of God) but to submitte
 them-selues in all modesty vnto the authority of the decrees, that the
 Pastors (so) so againe he calleth the Elders, whome before he called Do-
 ctors or teachers) shall haue determined about any controuersies, so
 farre as concerneth the common cause of all the Godly. But what is
 our Brethren gather heereupon?

The peoples
 consent and
 obedience
 to the Pa-
 stors de-
 crees.

By which Scripture (say they) wee learne, that the synode consisteth
 principallie of Pastors, Elders, teachers, and men of wisdom, indge-
 ment and grauitie, as it were of necessity regents.

Of whome
 our Br.
 make the
 Synode to
 consist
 Foure kind
 of persons,
 Pastors, El-
 ders, Tea-
 chers, men
 of wisdom.
 &c.

They are now come to the point, whereof they sayde before, that
 they had to inquire, of what persons a synode doth consist. And
 heere they make it to consist of foure kindes of persons, Pastors,
 Elders, Teachers, and men of Wisdom, Iudgement and gra-
 uitie.

By Pastors, we haue seene already what they meane; and also by Tea-
 chers. But what meane they heere by these Elders? what are placed after
 Pastors

Pastors and before teachers? Whether the Elders not teaching, whom they called *Gouernors*, are placed in the thirde place of the Tetrarchie; Whom they that, they tell not. But if they meane them by the name of Elders, meane here whereas Caluine by Elders vnderstandeth Pastors and teachers: then by Elders. are they very pregnant Schollers, that by this Scripture can learne that, which this scripture (euen by Caluines teaching) doth not teach them.

Regents.

Deacons mentioned in the Synode.

But where are our Deacons here become? what are they shrunke in the wetting? or are they excluded out of the Synode, which before made up the full tetrarchie? or are they included in this last indefinite sort, men of wisdom, Iudgement and grauitie? But these are not named as any officers at all, but generally they are called men: and therefore, more likely, that by this name of men, they meane the people or the whole multitude, which (they sayde before,) was not excluded.

But though these men haue no speciall office: yet are they here adorned with three excellent qualities, Wisdom, Iudgement, and grauity, wherein commonly the common people of the whole multitude doth not excell, except some rare and odd persons among them, namely, in the diuerse cases and controuersies of doctrine: or be it but in these controuersies of Ecclesiasticall Regiment, and such like. Yea, woulde to God the Pastors, Elders and Teachers, not onely such as are for the most part, but also (besides that I wishe vnto my selfe) would God that euen such as these our Brethren, that haue compiled this Learned discourse of Ecclesiasticall Gouerment, were so well furnished in these three pointes, as they, and we all should be. For (I hope) when they say thus in general, and euen of wisdom, Iudgement and grauitie, that they do not so meane the people, that they leperate these three vertues, from the Pastors and teachers.

Who are meant by the men of Wisdom, Iudgement, and grauity.

But howe now shall the Synode consist of all these foure sortes of persons, whether they exclude Deacons or include them: for sooth say they, the Synode shall consist of these, as it were of necessary regentes.

Necessary Regents in the Synode.

What, and shall all these foure sortes be Regents? and necessary regents, the whole multitude, people and all? And that in the authoritie of determining the diuerse cases of the Churches regiment, and the diuerse controuersies of religion? For, such matters were handled in the assembly holden at Ierusalem. Actes 15. But both Caluine and Beza haue debarred them of this: yea, our Brethren (when it cometh to the pinch,) eate this worde againe, and conclude cleane contrary, saying:

For although the whole multitude came together, yet the apostles & Elders

of the Synode. Elders came together, to inquire and consider of the matter in controuersie.

Wherefore the Pastors, wherefore the whole multitude came together. A ha, (Brethren) go to then, they came not together all, but heere are two kindes: ends of their comming together.

The apostles and Elders came together to inquire, and consider of the matter in controuersie.

What, and no further?

Yes, and to giue the determination of the same.

Pea forsooth, this is indeed a Councel-like and authentick comming together, whereupon a Synode doth consist. But wherefore then came the multitude together?

The multitude heard, and for their better instruction and modestie, submitted their consent vnto the determination of the Apostles and Elders.

And was this then all that the multitude had to doe heerein? what is this to the authority of determining? nay it reacheth not heere so far by this their limitation, as to the authoritie of inquiring or considering of the controuersies. But, since it is sayde before, that, with the Synode, the Pastor hath authoritie to determine concerning regiment of the Church: and the people or multitude haue nothing to doe heerein, being not Pastors, Elders nor teachers: it plainly followeth, that the people or multitude are none of those persons, of whome a Synode doth consist. Which is the thing that our Brethren here woulde proue, and yet in discussing the matter, cleane confute it selfe.

How our Br. confute themselves.

But they say, all mens reasons are heard.

The hearing of all mens reasons.

And good reason too, (say I) that all their reasons shoulde be hearde, that spake and reasoned. But who were they? any that came, not to determine, nor yet to consider, nor so much as to inquire of the matter; but onely to heare to submit their consent? is their necessarie regencie come downe to this submission?

Tell say they, there was great disputation.

The disputation. Caluine.

And who (say I) disputed? Caluine, on these wordes: and when there was great disputation, answered: though there were choyse made of graue men, and such as were teachers of the Church, yet could they not by and by agree.

Gods word preuayled. Good order obserued. The controuersie concluded by Iames his sentence.

But (say they) the authority of Gods worde preuayled.

And we graunt, so it ought alwayes to do.

Good order (say they) was obserued.

So woulde it not (I feare) if the orders that our Brethren woulde haue, were in practise.

So (say they) after the matter was thoroughly discussed, by the Godly arguments, alleaged by Peter, and Barnabas and Paule, the controuersie

The au-
thoritie of
determin-
ing.

was concluded, by the sentence of James. And were any of these dis-
cussers of the matter, such Elders as withall were not teachers? but
how was this done, that they conclude here, the controuersie was con-
cluded by the sentence of James?

They said before, with the Synode the Pastor hath authoritie to de-
termine. For, although it be good reason, that the Pastor should not de-
termine without the Synode, yet, by their proving hereof by this ex-
ample, James is made the Pastor in this Counsell, and so by their stone
consequence, that a Pastor and a Byshop are all one. James is also made
the Bishop, and the controuersie being concluded, after all their dis-
cussing, by his sentence, the sentence being the finall, resolute, and iu-
diciall, determination, he hath authoritie therein aboue them all, and
then of consequence, though the Synode ioyne with him in the consent of
the matter, yet ioyne it not with him in the authoritie of determin-
ing, or iudiciall denouncing the finall determination of it. But to stoppe
this, they say, to whome that prerogatiue was graunted, not of singu-
lar authoritie, but for order sake. *Ergo*, he had herein a prerogatiue, and
if a prerogatiue, then it was aboue all the residue, and if aboue all the re-
sidue, then was it singular in him.

How the
Synode
ioyneth
with the
Byshop or
chiefe Pa-
stor in the
determin-
ing.
The bishops
preroga-
tiue and
singular au-
thoritie in
determin-
ing.

But not (say they) of singular authoritie.

If of any authoritie at all (as they confessed before, the Pastor hath
authoritie) then of singular authoritie, else, no prerogatiue.

Pea, but (say they) that prerogatiue was graunted to him.

And I graunt that also, for had it not bene graunted him, it had not
bene authoritie, but usurpation, and therefore the graunt confirms the
authoritie.

How the
Byshop
hath his
preroga-
tiue.

Pea, but (say they) it was graunted but for orders sake.

How the
prerogatiue
was graun-
ted.

All the better (say I) that it is for orders sake, and even therefore,
and go no further, for all the Pastors to be equal in authoritie, is to
bring all Synodes and Counsellors, and all cases and controuersies a-
rising in them, or to be determined by them, both in matter of Doctrine,
and in the regiment of the Church, into all disorder and confusion,
which our Brethren beginning now a little better to perceiue, and to
feele yet somewhat at least heereunto, they are diuinen at length to con-
fesse and say: And this place doth admonish vs to intreate somewhat of
the preeminence of one Elder or Pastor aboue the rest. We confesse,
that in euery assemblie or companie, some one of necessitie must haue
this prerogatiue, to order and dispose the same with reason, or else
great confusion is like to follow. But this gouernment is onely of or-
der, and not of authoritie, as to propound matters to be decided, to
gather the reasons and consent of the rest, and so to conclude, &c.
as we see in this place James did, of whome also we reade, that he had

The good
order and
disorder of
Synodes.

The lear-
ned disc.

pa. 113.

114.

115.

The pre-
minence
of one.
Act. 1. 18.
Gal. 2. 9. 12.

1154 14. Booke. A Defense of the government established

this preeminence, Actes 21. 18. &c. and we may gather the same, Galath. 2. 9. 12. not that Iames had greater authority in his Apostleship, than Peter, or Paule, or Iohn, or any other of the Apostles, but bycause hee was chosen of the rest to haue prerogatiue of order, which some one must haue in euery assemblie, and such was the prerogatiue at the fyrst, which was graunted sometime to the Byshop of Rome, and sometime to some other Byshops, to be President or Prolocutor in the generall Counsellies, beeing chosen thereto for the tyme, by consent of the rest, as the Prolocutor is chosen in our Conuocations, that are called with Parliaments. Therefore, as it were an absurd thing for our Prolocutor in our Conuocation, to take vpon him to be a controller of the whole Synode, and to challenge that office to him and to his heyres for euer: so vnreasonable is the authoritie that the Pope claymeth ouer generall Counsellies. One therefore is to be chosen by consent, to be as it were the Prolocutor or moderator of order, but not authoritie in euerie assemblie, whose prerogatiue must so be tempered, that in all things tyrannie be auoyded, which we see by experience easily creepeth in vpon prowde natures, to whome, if you graunt an inch, they will be readie to take an ell, according to the prouerbe.

Bridges
Our Bre-
threns con-
fession of
one Pastors
preemi-
nence aboue
the rest.

Concerning the preeminence of one Elder or Pastor aboue the rest, we haue sufficiently seene already at large the p^{ro}ofe thereof, against the p^{ro}oues that our Brethren haue before alleaged, for Pastors to haue no superioritie ouer theyr fellow Pastors, but be all of equall dignitie and authoritie, Bag. 23. &c.

Yet here now at length in theyr treatise of the Synode, they say this place, meaning Actes 15. doth admonish them to intreate somewhat of one Elder or Pastor aboue the rest. Thanks bee to God, that they will yet acknowledge, be it but this place, onely, to admonish them of it. And yet, if they search the Scripture somewhat further, they shall fynde moe places than this, to admonish them of this preeminence, if they will take admonishment by them, as, not onely that (which they selues haue here noted) in Peter and Iohn, besydes Iames, Galath. 2. but also in the authoritie aboue other Pastors, that Saint Paule giueth to Timothy and to Titus, and Saint Iohn to the Angells of the seauen Asian Churches. But to leaue these and other places, being before touched: since now they are content to take admonition onely of this place, Actes 15. to intreate (as they tearme it) somewhat of the preeminence of one Elder or Pastor aboue the rest: let vs heare what this somewhat amounteth vnto.

We confesse (say they) that in euerie assemblie or companie, some one

one of necessitie must haue thys prerogatiue, to order and dispose the same with reason, or else great confusion is lyke to follow.

This is a good confession and a prettie somewhat to begin withall: first, that among all the other assembled, a prerogatiue aboue the rest, belongeth not to some many, or to some few, but allonely to some one.

Secondly, that this prerogatiue of some one aboue the rest, is not to be in some assemblies, as in the assemblies of Synodes and Counsels onely, but in euery assemblie or companie.

Thirdly, that it is not voluntarie in euery assemblie or companie, neyther yet of decencie or conueniencie onely, but it must be so, and that of playne necessitie.

Fourthly, that this preeminence and prerogatiue of some one in euery assemblie or companie, stretcheth not onely to declare, to moue, to perswade, to examine, to discuss and to determine, but also to order and dispose the assemblie or companie, that is, not only to set them in their places, but to direct and appoynt vnto them, how to demean themselves in all their actions.

Pea, but (say they) to order and dispose the same with reason.

God forbid else (say I) for it were vnreasonable to ouerrule in any thing against reason, which were with more reason to be called disordering and dissoluing, then ordering and disposing, if without reason.

Well then (say they) all this must nedes be confessed, or else great confusion is like to follow.

And is this then our Brethrens free confession? though in very good reason, (if they will confesse the truth) they must of necessitie confesse no lesse, though they will confesse no more: and how then did they say before (speaking of the name of Byshops) that it is neuer vsed in the Scriptures, for such Byshops, as clayme and exercise dominion ouer whole regions, and all the Pastors of the same, but onely for those that be Pastors of euery seuerall Congregation, hauing no superioritie ouer theyr fellow Pastors, but bee all of equall dignitie and authoritie? pag. 22. 23. for (to remitte the defence of theyr superioritie ouer whole regions, to the p^{ro}oues before alleaged) how haue not our Brethren abused so many places in the Scripture, as they cite hereto in this theyr Learned Discourse, from the foresayde 23. page, till the 29. concluding thus: these testimonies of Scripture directlie condemne the authoritie of one Pastor aboue another? likewise, page. 80. that the Ministers are equall among themselves. May they not bee assembled and ioyned in a companie among themselves? and is there

Reason, the limitation of the disposing. Confusion if it be not thus.

How contrary this confession is to our Brethrens former assertions.

minence
restrained.

The conse-
quence of
our Bre-
threns con-
fession.

Our Bre-
thren be-
ginning to
reuoke
their for-
mer con-
fession.

What they
meane by
preemi-
nence of
order.

How there
is no pre-
minence of
order in the
pastorall
ministerie.
The supe-
rioritie of
iurisdiction
in the au-
thoritie of
dignitie.

there no assemblyes or companyes of Pastors, but onely Synodes or
Counsellers? Is there not some dayly standing and continuall assemblies
and companyes of Pastors, as in Colledges, and in Cathedrall and col-
legiate Churches: or are these no longer to be called a company, then
they company in one place together? And how then is there not a day-
ly, standing, and continuing dignity and superiority of this preeminence
and prerogative, in some one Pastor ouer all the rest of his fellow Pa-
stors, and so, not all of equall dignitie and authoritie? yea, his continu-
ing this prerogative (as our Brethren here confesse) must needs be, or
else take away this standing and continuing prerogative or preeminence
of some one, from among those companyes of the Pastors, such as are,
(besides the Brouosts, Wardens, Presidents, and maisters of Colledges)
the Byshops in their Cathedrall Churches, and the Deanes in their Chap-
ters: and quite disorder, yea, cleane dissolve all those companyes, where-
by great confusion is like to follow (as they say) or rather, to vse their
former wordes, it must needs follow of necessitie: and who are the au-
thors of this so great confusion?

Now, when they haue made this free confession, for a good begin-
ning, and that we should looke for their like proceeding, and so might
hope that we should some come, (for effect of matter, though we differed
in tearmes) to some more effectuall agreement in these controuersies:
they suddenly start backe after their former manner, and as though they
were afrayde, that they had already confessed somewhat too much, they
begin (with restraints and limitations) to pinch, and in effect to deny
that, which they haue before confessed. But this preeminence (say they)
is onely of order, and not of authoritie.

What meane they here by this, that it is of order, and onely of or-
der? for, we would not haue it, though they would offer it, to be a pre-
minence of disorder. They sayd before, that it was to order and dispose
the same, to witte, the assemblie or companie. Is this, onely to set them
in their seates, rowes and fourmes, one before or aboue, another behinde
or beneath, and themselves highest: or do they meane, by this preemi-
nence of order, that he hath a dignitie aboue all other in the companie?
for, I thinke not, that they meane here, the common distinction, of the
power of order, and power of iurisdiction, which were to giue them
more than we strine for, or then we graunt to any Byshop or Arch-
byshop, who are distinguished by no preeminence of order, but are all
of one and the same order of the presbyterie, priesthood or pastorall
Eldership, euen with the poorest and simplest Pastor in the Church. Not-
withstand, in the authoritie of dignitie, euen in the same order of the Pastor-
ship, they haue not equall iurisdiction. And therefore; except that
warily we vnderstande these wordes, our Brethren in seeking this
starting

starting-hole, to shunne the Bishops lawfull preeminence of authoritie, *nence of order.*
do vnawares giue more indeede, in giuing some one aboue the rest a
preeminence of order, than if they sayd in playne words, that they gaue
hym a preeminence of authoritie: and so, straying a gnatte, swallow
a camell. And yet, how hath not this some one aboue the rest, preemi-
nence of authoritie: if his preeminence be authorized? yea, what law-
full preeminence can it be, if it be not of authoritie, and of good autho-
ritie too?

How our
Brethren
denying the
lesse, con-
fesse the
greater.

But now, to specifie these their doubtfull speeches, they adde these in-
stances: as to propound matters to be decided, to gather the reasons
and consent of the rest, and so to conclude, and is this all? or is the
ordering and disposing of the assemblie before mentioned, eyther to be
added vnto these, or conteyned in these? but take these, or any other,
wherein this some one Pastor hath preeminence aboue the rest, do not
these argue a greater authoritie to do these things, then any other in the
company haue? if we should consider but these three things, as first, to
propound matters to be decided, if it pertaineth, and that of neces-
sitie, to the prerogatiue of some one, and so, it be not lawfull to euerie
one, although he be one of the Synode, assemblie or companie: how
then can any other orderly besides him, or without his leaue or assigne-
ment thereunto, propound any cases or controuersies, eyther of the
doubts of doctrine, or regiment of the Church, to be decided? is not this
a very great authoritie? neyther is it a means authoritie, to gather the
reasons and consent of the rest, which some Emperors themselues haue
done in generall Counsels. Albeit, Bezaes words in his *Confess. cap. 5.*
artic. 29. seeme to giue more, not onely in gathering the company to-
gether, so that he must haue authority before the Synod begin, but also
in that he saith, *Collegas mittat in suffragia*, he should send his colleagues,
to the giuing or taking of the voyces, and not himselfe to do it, as the
scrutatores do.

But specially this third point, that his preeminence reacheth also to
conclude, which comprehendeth the determining, iudging, and ending of
the matter. And all this authority, or as they call it, preeminence and
prerogatiue, they confirme by this present example: as we see (say they)
in this place Iames did. And not onely in this place but they confirme
it further, saying: of whome also wee reade, that he had thys pre-
eminence, Actes 21. 18. &c. and we may gather the same Galath. 2.

The ex-
ample of
Iames.

9. 12.

All this is verie true (as we haue seene before) and withall, it clere-
ly proueth, that Iames hauing still this preeminence, at all the times
mentioned in all these places, his preeminence endured not onely the
time of a Synode, and so ceased, but was permanent in hym, whether

Our Bre-
thens proof
of a conti-
nuing pre-
eminence.

continuing they had any Synode, or had none. For, what mention of any Synode at
preeminence Ierusalem is there at that time, when as Saint Paule saith, Gal. 2. ver. 9.
Calvinus in James with Cephas and Iohn gaue him their hands? which (as Caluine
Gal. 2. vpon the 1. verse of the same Chapter, Gal. 2. sayth) was at Pauls se-

cond comming to Ierusalem, mentioned Actes 11. verse 30. rather than
 at the assemblie. Actes 15. Scarcely can any man auouch for certieintie
 (sayth he) whether he vnderstandeth that voyage whereof Luke maketh
 mention, Actes 15. 2. yea rather, the context of the hystorie leadeth vs
 vnto the contrarie part: for, it is there recorded, that Paule came to
 Ierusalem foure times: of his first comming, we haue already spoken,
 (he meaneth Gal. 1. verse 18. & 19. where Caluine also sayd of hym,
Qui Ecclesia Hierosolymitana praeferit, which gouerned the Church at Ie-
Calvinus in rusalem.) His second comming was, when as he with Barnabas caried
Gal. 1. the almes collected in the Greeke and Asian Churches, according as is
 conteyned in the ende of the twelfth Chapter (where Luke speaketh of
 Barnabas and Pauls returne from Ierusalem to Antiochia) whereof,
 that I should vnderstand this present place, many reasons mooue me,
 for otherwise, it would of necessity be, that eyther the one or the other,
 (he meaneth Luke or Paule) should alleage a falshood, &c. So that, at
 neyther of these two times, there was any Synode holden at Ierusalem,
 and yet at both those times, Iames continued in this preeminence, who
 still so continuing till this assembly, Actes 15. and after also, till the time
 here mentioned, Actes 21. verse 18. where sayth Saint Luke (speaking
 of Pauls comming to Ierusalem the fourth time,) And on the morrow, Paule
 went with vs vnto Iames, and all the Elders were present. Here was an as-
 semblie also, or companie of Elders, albeit, not any Synodall assemblie,
 but he speaketh of the Elders onely of the Church of Ierusalem, whereas,
 a Synode (as Danæus defineth it, *lib. 3. christ. Isag. cap. 35.*) is a lawfull and
 holie assemblie of christian men, comming together from out of di-
 uers churches and regions, &c.

No Synod
 holden at
 Ierusalem,
 when Iames
 norwith-
 standing
 continued
 his preemi-
 nence.
 The defini-
 tion of a
 Synode.
Danæus in
Christ. Isag-
og. part. 3.
lib. 3. cap. 35.

Whereby it is manifest, that this assemblie, or companie of these
 Elders at Ierusalem, thus still continuing, and Saint Iames all the while,
 being the Ruler and Ecclesiasticall Governoꝝ of that Church: this is but
 a mere fancie of our Brethren, wherewith they beguile themselves and
 others, that Iames had, and some one likewise must of necessitie haue this
 preeminence, during only the time of a Synode: and the Synode dissol-
 ued, the preeminence ceaseth: whereas, cleane contrarie, they should
 rather reason thus: the assemblie or companie of the Pastors in Ierusa-
 lem, did still continue: but there must be some one of necessity that must
 haue the prerogatiue or preeminence aboue the rest in euery assemblie
 or companie of Pastors: therefore, there was some one at Ierusalem,
 whose preeminence and prerogatiue aboue the rest, did still continue,
 which

The argu-
 ment follo-
 wing on
 these ex-
 amples.

which being well considered, both cleane ouerthrow all that our Brethren haue said befoze, and do say heere, for the equalitie, and against the superiority, among the Pastors. *ing pre-eminence.*

When they haue now confessed this preeminence of some one Pastor, and this example of Iames for proofe of the same, they make exception yet againe, and say: Not that Iames had greater authoritie in his Apostleship, then Peter, or Paule, or Iohn, or any other of the Apostles: and we also do readily yeld hereto, in this respect of their office or function of the Apostleship. But bycause (say they) he was chosen of the rest, to haue prerogative of order, which some one must haue in euery assemblie.

The superiority of one among the Apostles, was not in respect of the Apostleship.

And this we accept also: but this prerogative of order, could not, but be a superior dignitie in the same order: and also, there was an ordinary assemblie, or companie of pastorall Elders abiding at Ierusalem, as (besides the places that we haue seene already) appeareth further, Actes 1. verse 14. Actes 2. verse 46. Actes 4. verse 23. & 32. Actes 5. vers. 12. & 13. Actes 6. verse 2. Actes 8. verse 14. Actes 9. verse 26. 27. and 28. Actes 11. verse 12. 18. and 22. Actes 12. verse 17. As for the 13. and 14. Chapters following, Luke sheweth, that the like standing assemblie of Elders, whome he calleth Prophets and Teachers, was also at Antiochia, Actes 13. verse 1. and Actes 14. verse 27. and 28. and so he descendeth to the 15. Chapter, expresseing the assemblie at Ierusalem, which our Brethren call a Synode, neyther do we disallow their so calling of it.

The prerogative of order, containeth a superiority of dignitie. The ordinary assembly in Ierusalem.

The like standing assemblie at Antiochia.

Now then, if this prerogative of some one aboue the rest, must be in euery assemblie: and euery congregation is an assemblie, besides a Synode, and some Congregations may be of more Pastors than one, as our Brethren would haue the most to be at least of two, and many are already of many, as Cathedrall Churches and Colledges. And our Brethren alleage for the example of many Pastors in one Church, Saint Pauls calling for the Elders of Ephesus to Miletum, which (they say) were the Pastors of Ephesus, pag. 23. and thereto, pag. 24. they alleage also Saint Pauls salutation, Philip. 1. verse 1. how then followeth it not, that eyther we must dissolue and disperse all these standing assemblies and companies of more Pastors than one, in one Church or Congregation, except onely in Synodes, or else that we must of necessity admit (by admitting that one must haue the preeminence and prerogative of order aboue the rest, in euery assembly of Pastors) a standing and continuing inequality of dignitie in the Pastors?

The ordinary assembly or companie of many Pastors in some churches.

The consequence of our Brethrens graunt

And such (say they) was the prerogative at the first, which was graunted sometime to the Byshop of Rome, & sometime to other Byshops, to be presidēt or prolocutor in the general Counsels, being chosen therunto for the time, by cōsent of the rest, as the Prolocutor is chosen in our

dents and
Prolocu-
tors.

The Presi-
dents of the
Counseils,

The Prolo-
cutor cal-
leth not the
Counsell.

The feuerall
superiorities of By-
shops and
Archby-
shops.

The super-
ioritie to
call the as-
semblies,
was before
the assem-
blies were
made.

The supre-
macy of the
Christian
Princes o-
uer Coun-
selles.

Conuocations, that are called with Parliaments.

This also (be it spoken with their reuerence) is not altogether true, concerning Synodall assemblyes, or generall or prouinciall Counsels. For although there be an other standing and continuing preeminence of order (vnderstanding order for dignitie and authoritie) of some one Pastor in a Church, Citie, Diocese, or Prouince, aboue other Pastors, which preeminence is Episcopall, or Archiepiscopall, as we haue before at large most clarely proued, and which is in deede our farre greater controuersie: yet notwithstanding, to speake now onely of Synodes and Counsels, where Byshops and Pastors of dyuers Churches are assembled to determine controuersies, he that was President of the Counsell, was not such an one, as was chosen thereunto for the tyme, by consent of the rest, as the Prolocutor is chosen in our Conuocations, that are called with Parliaments, sith our Prolocutor, or chiefe speaker in our name, (so for the word importeth) both he and all the residue, are called together by an higher Ecclesiasticall Ordinarie, as by our Byshops in their Dioceses, and they by our Archbishop in his prouince: and he is appoynted so to summon and call vs all together, at time and place assigned by our Soueraigne, who beeyng thus assembled, then in deede we chose our Prolocutor, as the Latie chose theyr speaker, to moderate our actions in our Synodall assemblyes, and to do (as is aforesayd) in the Counsell, &c. Whowbeit, thys debarreth not, but that any one man in the Synode or Counsell, as he hath an other peculiar charge, so he may haue an other peculiar prerogative and preeminence, in his feuerall Church, City, Diocese, or prouince, by vertue whereof, the Byshop may assemble a Synode of the feuerall Pastors in his Diocese, and an Archbishop, of the feuerall Byshops and Pastors in his prouince, as it was before the Emperors (hauing many Christian Prouinces vnder them) became the open professors of Christianitie. For, how were the Synodes and Counsels then called, but by some one among them, that had a continuing and standing preeminence aboue the rest, before the calling of those Synodes and Counsels, and much moze before the assembling of them.

But now, when as there was one Soueraigne Prince or Emperor Christian, ouer all, or the most of these Christian Prouinces, the which was publikey professed first in so high an estate, by Constantine the great, by whome, Counsels began to be moze generall: then the Prince hauing a generall charge, and highest soueraigntie ouer all his Prouinces, both summoneth the Generall, and somerimes the Prouinciall, to designing the time and place of their assembly, and appoynteth them such a President, as he thought mete, if we may call the President and the Prolocutor, all one.

Upon

Upon which point I will not stande, although, I thinke herein also, ^{ces supre-}
might be a great difference. Euen as we see in the Parliament, the Spea- ^{matie.}
ker in the Lower-house, and the Lord Chancelour in the Higher, neither ^{Difference}
of them may so properlie, as may the Prince, be called the President. Al- ^{of President}
though (I graunt) we may well call them Presidents vnder the Prince, ^{& Prolocu-}
And so, in the first generall Nicene Councill, Constantinus sate himself, ^{tor.}
though not as taking vpon him anie Ecclesiasticall authoritie, in the deba- ^{Howe the}
ting or determining; yet as chiefe Ruler, Moderato, and President, to o- ^{Emperors}
uer-se and gouerne their actions, to ratifie and establish their Decrees. ^{sate in the}
And thus (I graunt) this prerogative was graunted somtimes to the ^{Councils.}
Bishops to be President, or (if our Brethren will haue it to be all one) to ^{The Empe-}
be Prolocutor in the generall Councils: but this was graunted not by ^{rors graunt}
the Councill, but by the Emperor, which he graunted of his owne pre- ^{of the Presi-}
rogative and preheminance, whether the rest of the Bishops & Pastors ^{dentship in}
consented yea or no, thereunto: or choose some one among themselves ^{the Coucils.}
and in their names, whom they might more properlie call their Prolo-
cutor.

And so, the prose hereof, both for generall Councils & Synodes pro- ^{Beza in conf.}
uinciall, to satisfie our Brethren: Beza in his Confession cap 5. art. 12. ^{Christ. cap. 5.}
saith; All things ought to be done well and orderlie in the Church of ^{art. 12.}
God, and therefore Councils ought also to be called lawfullie. But it is ^{The chiefe}
evident, that it is the chiefe office of the Magistrate, to preserue the ^{office of the}
tranquillitie of the Church. If therefore, there bee anie Christian Mo- ^{Christian}
narch, this burden lieth on him, so often as present necessitie dooth re- ^{Magistrate.}
quire, euen as also in the auncient Church, it was done without anie
controuersie, vntill the ambitious Patriarkes, and chieflie the Patriarke
of Rome and Constantinople, disturbed all the Policie. But if (as wee
now see it) there be manie Princes ^{that haue gouernment within}
themselves, or of their owne, it is their office to ioine themselves together,
with their chiefeft indeuour vnto this matter, beeing so godlie and so
holie.

And againe in the 15. Article: As in the olde time, the vniuersall Sy- ^{Beza ibid.}
nods were gathered together, by the commandement of the Emperor ^{art. 15.}
alone, before the Bishop of Rome cast downe the yerie Crowne of the
Empire vnder his feete: so likewise no man doubteth, but that either the ^{The auncient}
Emperors themselves, or els they whom it pleased them to choose, had ^{authoritie}
the gouernment of demanding & collecting the Suffragies (or voves), ^{of the Em-}
as it may appeare out of the Actes of the olde Synodes. For what doth ^{peror ouer}
so much become the fosterers of the Church, as to interpose their au- ^{the Coucil.}
thoritie, that God may be worshipped in peace and tranquillitie.

Whereby we see, that Beza graunteth not this, where godlie Christi- ^{Bezaes grā}
an Princes are, vnto the Synode or Councill, to choose by their consent ^{to Chr. Prin-}
a Presi- ^{ces more}
grant. ^{than our Be-}

superiority a President, to haue the preheminence of ordering & disposing of the same : but saith it pertaineth either to the Prince himselfe, or to such as it shall please him to choose and set ouer them.

*Bezaes grāt to Metropo-
litanes ouer
Prouinciall
& nationall
counsels.* And as he saith thus for general Councils, so in the 22. Article he saith also, for Nationall or Prouinciall. What in the olde time was ordeined concerning the gathering together Prouinciall Synodes of (or by) the Metropolitans, dooth abundantlie appeare out of the olde Canons. Neither yet are we those, which if the ruines of the Church were repaired, would thinke either this, or anie other not vnlike order to bee refused. But heere we require two things in principall, that is to say, that no tyrannie bee againe brought into the Church, as though the holie Ghost were tied to anie certein Seate or Person ; and then that al things be referred to adifying, the olde Canons beeing reuoked (or called againe) vnto this ende.

*Bezaes allowance of
Archbishops: and
the conditions
thereof
to be reuoked or
retained.* These wordes of Beza are worth the weighing, which not onelie shew that the prouinciall Synodes were in the olde time called together by the Metropolitans or Archbishops : which implieth, that then there were such Metropolitans or Archbishops, in the Church, in that olde time thereof ; and that by the olde Churches Canons, they had Canonically authoritie hereunto : and so, there was both a standing and continuing preheminence of authoritie in some one Bishop about the pastors in a Diocesse, and also of some one Arch-bishop about the Bishops in a prouince, (which is all cleane contrarie to these our Learned Brethrens premisses :) but also, and that which is moze to be marked of our Brethren, than all this commeth vnto: that Beza himselfe (vpon certaine conditions) both alloweth of al this, and of the bzinging the same againe into the Church, and then much moze of retaining it. Yea, his conditions being graunted, he speaketh not only in his owne name, but in all ours. (and I hope in all our Brethrens too) that we are not the men, that would or should so much as thinke, those old orders and Canons, for the Metropolitans or Arch-bishops authoritie, to call prouinciall Synodes to be refused. In which wordes he both plainly allowe their authoritie to be in it selfe good and lawfull. Which if it were not, but simply, vnlawfull, all the conditions in the worlde could not make it lawfull : there is no agreement betwixt light and darkenes, Christ and Beliall, no conuention, no conditioning nor indenting, and therefore, in admitting the Metropolitans authoritie vpon condition, it is as much (before the conditions be propounded,) as to graunt, that in the owne nature thereof, (and but vpon the contrarie to those conditions) it is not vnlawfull.

*Archb. law-
full by Be-
zaes confes-
sion.* Let vs see therefore what are Bezaes conditions.

*Bezaes con-
ditions of
allowing
Archb.* If the ruines of the Church (sayth hee) may bee repayred (or renewed.)

This (being rightly understood) is a very faire condition, and we gladly accept thereof. Hoping that all the substantiall parts of the ruines, either are repayred among vs, or might haue bene long ere this (with the good pleasure of God) if our Brethren themselves had not more hindered the repaying of the ruines thereof, than our aduersaries that decayed it, were able to doe. Yea, let our Brethren ioyne with vs on this condition, and then we trust in God, it shall the sooner and easlier be performed.

Howbeit, because the condition is yet so vncertaine, that a good & lawfull thing should not be refused vpon such generall wordes, as the repaying the ruines of the Church: for so, they might still pretende, that one thing or another were in decay, and thereupon still refuse to retaine this old order, which were a meere mockerie: no; one good & lawfull thing is to be refused, for the decay of an other, except the same also be decayed, and so be refused till it be repayred: Beza therefore (seeing the invaliditie of this, as yet too generall a condition) draweth nearer to the speciall pointes, that he requireth in this condition, for the admittance of this olde order and Canons, for the authoritie of Metropolitans.

But here (sayth he) we require chiefly two things, that is to wit, that no tyrannie be againe brought into the Church, &c.

This condition with all our heartes wee againe like of, and detest all tyrannie both in Metropolitans, and in all other: but as Beza in this condition, both againe acquite the Metropolitans dignitie in it selfe, to be no tyrannie, for else, to say he thinketh it not to bee refused, so that no tyrannie be brought in, if he thinke the dignitie it selfe to be tyrannie, is but againe another mockerie and elusion: and then, thinking that of it selfe it is no tyrannie; it is againe no sufficient stoppage against the interest of a right, for the inroching of a wrong. Some will abuse the Pastors, Presbyters, or priestes office. yea, it hath bene most blasphemously abused by the Papistes. And the Princes office also by turning it into tyrannie. And yet we must not thereupon, except simply against the princes and the priestes offices and lawfull authorities. And although the Metropolitans dignitie and office were but an order of men: yet since Beza approues it in it selfe, for a lawfull dignitie and office in the Church: yea, we haue the practise of it approued, euen from and in the Apostles times: therefore the ground of the argument is all one in all lawfull vocations, authorities, powers and dignities, *omnis potestas est a Deo*. And therefore, remooue or debarre the tyrannie a Gods name, but doe not vnder pretence of tyrannie, remooue or debarre the office.

But yet Beza very well therein, least he should againe seeme to giue vs the slip, with exception of the generall name in the worde tyrannie: both particularize this tyrannie vnto vs.

to the Archb.

1 Condition of reparing the Churches ruines.

How this condition is no sufficient debarre against the office of Archb.

2 Condition that no tyrannie be brought in to the Church.

The accepting Archb. with this condition proueth that the office is not tyrannicall.

The tyrannicall abuse of the Pastors office.

The ground of the Metropolitans is of God.

litanes al-
lowed:

The tyrannie
in Metropo-
litanes that
Beza excep-
teth against.
The tying
of the holie
Ghost to a
or person.

Bezaes 3. co-
dition of all
things refer-
red to edifi-
cation.

This againe
proueth
that Metro-
politanes &
edification
may be ioy-
ned.

Our Br. are
not the men
that Beza
saith, he and
his are in ac-
knowledg-
ing Metro-
politanes.

Danens in
Christ. I sag 3.
par. lib. 3.

The calling
of Prouinci-
al Councils
pertained
to Metropo-
litane B.
The cause
why the Fr.
reformed
Churches
kept not the
olde order.

As though (saith he) the holie Ghost were tied to any certeine Senate or person.

Indee this was a foule and most dangerous tyrannie, not onelie op-
pressing the bodie, but intangling the conscience, and an iniurie to the ho-
lie Ghost. Under which pretence the Pope abused all Princes and Chur-
ches. But the Bishoppes and Metropolitans authoritie in our Church
(God be praised) neither claineth, nor vseth, nor admitteth, anie such ty-
rannie, nor anie other tyrannie, that anie can proue to be indeed tyrannie.
As for this foule and erroneous tyrannie, we vtterlie with Beza and our
Brethren, renounce and accurse it. And therefore, for anie thing in this
exception, we may retein our Metropolitans with good conscience.

But there is yet another condition behinde: And then (saith Beza) that
all things be referred to edifying.

If he meane all things that can by reason of this dignitie, he saith wel.
For it is not meete to burden this dignitie and the officers therein, with
other things, and much lesse with all things, and therefore to refuse them,
if all things bee not referred to edifying. But then as befoze, we may
hereby also see, that this office or dignitie it selfe, is no hinderance to e-
dification. So that, if there be anie hinderance to edification, it com-
meth rather of this fault, that all thinges be not referred thereunto.

But what is this to the office or dignitie it selfe of the Metropolitane?
For, if it can by no meanes be referred to edification, then how can Beza
say, he is not the man that dooth refuse it, so it be referred to edifica-
tion? Is not this plaine, that he meaneth, there is a good vse of it, which
may verie well be referred to edification? And so wee accept it, and
not other wise. And if our Brethren will be the men, that Beza here saith
he and his are; let them then acknowledge with him at length, that they
are not the men that (on these conditions) do thinke the olde Canons,
for gathering Synodes together by Metropolitans, is an order to be re-
fused. If now they dare say thus with Beza, for their parts; we for ours,
will ioyne with them, in these conditions.

And to continue them the more, in this opinion of Beza; let them turne
also to that, which Danens likewise hath on the same matter, in the third
part, and 3. booke of his Christian Introduction, the 38. chapter. Where-
in (after he hath spoken of the calling of generall Councils, principal-
lie appertaining vnto Princes, descending to Prouinciall, he saith.

But if a Prouinciall Councill onelie bee to be called together: in the
olde time that matter and care pertained onelie vnto Bishops, that were
Metropolitans, & not vnto the Magistrates themselves, although they
were godlie. At this day, because in the reformed Churches, there are
no Metropolitans, especiallie in the French Churches: that cure per-
teineth to all the Ministers of the Worde of God, in euerie of the Pro-
uinces,

vinces, who by letters ought to admonish and stirre up one another, except that by the consent of the brethren, that care of calling together a synode, be specially committed to any man of the Church of that region or province. Here he againe telleth, what was the ancient authoritie of Metropolitane or Archbishops.

*ring this
authoritie.*

And although he do set downe another order among the Pastors (to wit, not to be allowed neither, but by the goodly Magistrate, if there be any such among them:) yet the reason that he alloweth this unto the Pastors among them selves, is not that he disalloweth the authoritie herein of a Metropolitane Bishop ouer them: but that (he saith) there are none such in the reformed Churches (meaning in their countries) and therefore he restrayneth his wordes, especially to France where they are all popish Bishops and as yet aduersaries to the Gospell. And in such case, he refuseth also euen the chiefe Magistrate, being (as he saith) vnfaithfull, a wolfe and persecutor of the Church, that his commandement is not to be expected, no no; yet their purpose made knowne vnto him, of a generall Counsell to be holden among them, least he seek to destroy them. So that, he refuseth neither the Princes, no; the Metropolitane Bishops authoritie, if the persons be faithfull. Yea, in Steele and so; want of the, he saith, that this preheminance of one may be committed to some other person.

*How Dan-
us alloweth
or disallow-
eth herein
either the ci-
uill Magi-
strate or Me-
ropolitane.*

The conclusion that our Brethren inferre: Therefore as it were an absurd thing for our prolocutor in our conuocation, to take vpon him to be a controller of the whole Synode, and to challenge that office to him and to his heires for euer: so vnreasonable is the authoritie that the Pope claimeth ouer generall Counsellors: All this conclusion was freely confesse, and also in part the other conclusion that followeth.

*Our Breth-
conclusions.*

One therefore is to be chosen by consent, to be as it were the prolocutor or Moderator of order, but not of authoritie in euerie assemblie, whose prerogatiue must so be tempered, that in all thinges tyrannie be auoyded.

This preheminance and prerogatiue which they call of order, can not be but of authoritie: is the preheminance and prerogatiue of the prolocutor in the conuocation, or of the speaker or L. Chauncellor in the parliament, of no authoritie? This therefore is but mere dalliance of nice tearmes, to say he hath preheminance and prerogatiue of order not of authoritie. For what authoritie so euer it be, or how farre so euer it stretcheth, or is abridged; yet, such as it is, authoritie it is.

*The prehe-
minence &
prerogatiue
of order is
also of au-
thoritie.*

As for the tempering of this prerogatiue, that in all thinges tyrannie be auoyded: we like well of it. And it is the thing that Beza before accepted.

*The tempe-
ring of this
authoritie.*

But what meane they hereby? Should it by and by be tyrannie, if it be

be

by authoritie? Is there no difference betwix our Brethren in this prebeminence, betwix authoritie and tyrannie? Yea rather if it be of authoritie: it is not of tyrannie. Which (say they, meaning tyrannie) wee see by experience easilie creepeth in vpon proude natures, to whome if you graunt an ynche, they will bee readie to take an ell, according to the proverbe.

The incroching of our breth-
ren in
these things

This proverbe indeede is so true, that wee smartly abie the experience thereof. At the first, our Brethren strived for apparell, and when some favourable forbearance of them, was for quietnesse sake, winked at herein; did they stay there? No. But from thence they haue proceeded so farre; as that now not onely the authoritie of the Bishoppes; but the whole Communion booke must be turned out. Not onely the creation of Consistorie Gouernors in euerie congregation, must be brought in; but the Princes supremacie must nowe giue place vnto them. Yea, of an inch that they desired before; what a number of elles doe they nowe challenge and shall wee conclude (as they doe) that this is the tyrannie which easilie creepeth in, vpon proude natures? No, I will not conclude so peremptorie for charitie and reuerence sake, against our Brethren, but I conclude thus farre, that this their incroching from one matter to another, and to so important and dangerous matters, is not good, nor indeede sufferable. And it is more than high time, that it were (by all godly and Christian meanes) repressed.

The danger of this incroching.

The learned discourse.

pa. 115.

¶ 116.

But let vs returne to the authoritie of the Synode, which consisteth in deciding and determining such matters as can not otherwise in particular Churches bee concluded, eyther because they concerne the common state of all Churches, or because they lacke sufficient authoritie in some one Church. First therefore the lawefull Synode hath to consider, if anie controuersie of doctrine doo arise, that it be determined by the woorde of GOD: For in the controuersie of byndinge the Gentiles, to the obseruation of the ceremoniall lawe, was a matter of saythe and doctrine.

Bridges.

The Synods authority in deciding
controuersies

For the authoritie of the Synode, (vnderstanding the same to bee a synodall assemblie of pastorall Elders) we graunt, it consisteth especially in deciding and determining such Ecclesiasticall matters, as can not otherwise in particular Churches, be concluded. And (among other) we allowe also of these reasons, eyther because they concerne the common state of all Churches; or of all Churches of that Diocesse, Province or Realme: or because they lacke sufficient authoritie, and perhaps sufficient knoweledge in some one Church to decide and determine them. And thereupon wee also conclude, that when the Synode hath

hath in such goodly manner, as is aforesaid, decided, determined, and concluded such matters: that then it is not lawfull for any particular Church of that Diocese, Province or Realme; and much lesse, to any particular Ministers or Pastors, and least of al, to any of the people and lay men: to call those matters so decided, determined, and concluded, a fresh in question.

Of which thing if our Brethren shall well bestinke them; it will (I hope) blinde them from the renewing of many of those selfe same controuersies, that in our lawfull Synodes (hauing had sufficient authoritie thereunto) haue bene already after the aforesaid goodly manner, decided, determined and concluded. And if any of these controuersies haue not yet so expressely bene proceeded vpon, they may at all times (by Gods grace) be so decided and determined, to the tryall whereof, wee are alwaies as ready as our Brethren, if they would then hold themselves sufficiently contented, with the sufficient authoritie of the lawfull Synodes deciding, determining, and concluding of them.

And hereupon, we ioyne againe with them, in condition of this their owne conclusion. That, first therefore, the lawfull Synode hath to consider, if any controuersie of doctrine doe arise, that it be determined by the worde of God.

To this most willingly wee subscribe. But where they adde. For, in the controuersie of binding the Gentiles to the obseruation of the ceremoniell lawe, was a matter of faith and doctrine: as we also graunt this, that in that controuersie was a matter of faith and doctrine: and a doctrine is also to be learned in all the ceremonies: so much all, we may not graunt, that all the obseruations of the ceremoniell lawe, were properly matters of faith and doctrine: except we should confound ceremonies and faith; shadowes and substance, things transitorie and permanent altogether.

Secondly, it hath to determine of the vse of the ceremonie, not of will without reason or grounde of scripture, but vpon necessarie causes of auoyding offence and similitude of superstition, of bearing with the weake, of order, and comelinesse, and edification. So did the synode of the Apostles and Elders, command for a time abstinence from meate offered to Idols, otherwise lawfull in it selfe, for offences sake, and for auoyding of all pollution of Idolatrie, Act. 6. 20. 29. And forbearing the weakenesse of the Iewes in abstinence, from eating of bloude and of strangled, which was forbidden by God before Moses time, to teach that childlike age of Gods people to abstaine from crueltie, as in Gen. 9. 4. such ceremoniell constitutions are but temporall, and so long are to bee retayned, as the cause continueth, for which they were made. So that if the weakenesse cease,

by inferiours
Matters law
fullie deci-
ded in coun-
cils provin-
ciall, nor to
be reuoked
by inferiour
persons.

The deter-
mination by
Gods word.

The obser-
uations of
the ceremo-
niell lawe,
were not
properlie
matters of
faith & do-
ctrine.

The lear-
ned disc.

pa. 116.

& 117,

or be turned to obstinacie, they are no longer to be retained. For this seconde point of the Synodes authoritie, we likewise graunt Bridges. as much, that it hath to determine of the vse of ceremonies, not of will without reason or grounde of scripture. Neither haue done, or doe our The Synodes authority in determining ceremonies. Synodes determine any vse of ceremonies, to be vsed among vs, of will without reason, or without grounde of scripture: but eyther they haue good ground of scripture, or good reason, or both for them.

Necessarie causes. But (say they) it must also be, upon necessarie causes of auoyding of fence and similitude of superstition.

Taking of- fence and mistaking superstition. So farre as the causes shall be founde in due to be necessarie causes, they say well, I confesse. But here againe, we may not debarre the authoritie of Synodes determination of the vse of ceremonies, for the auoyding of euery particular persons taking offence, or mistaking the similitude of superstition.

Bearing with the weake. They adde also, of bearing with the weake. And this likewise (I graunt, that no small consideration is to be had in the Synodes determination, of bearing with the weake.) Howbeit, we must vnderstande wherein, and in what manner they be weake, and how farre forth they are to be borne withall.

For other wise, they may still pretende weakenesse, to couer wilfulnesse. May not the Synode determine, that it is lawfull to catechize much as an egg on Friday, because some will take offence and pretende weakenesse?

But it is a good hearing, that our Brethren are become so carefull, to haue offences auoyded, and the weake borne withall. Would God they would not giue so great offence as herein they doe, both to the weake and strong, with their vnnecessarie strutting for ceremoniall matters, against those things which our lawfull synodes, with the approbation of the Prince and of the whole Realme, haue already determined and concluded. Wherein our Brethren do not only offend the synode, the realme, the Prince, in reiecting their lawfull authorities herein: but euen for the weake (the speciall consideration of whom they here pretende) they haue beene through these contentions the greatest occasion, that many which were before but weake amongst vs, haue now not doubted any more of our ceremonies, but of our faith and doctrine. Yea, where many were more than halfe worne and metely well come on: they are now cleane lost, and utterly revolted from vs, when they see that we will not stande to the determination nor of our owne Churches synodes, nor to the authoritie and decrees of our owne Prince. Is this our Brethrens consideration of auoyding offences, and of bearing with the infirmities of the weake.

Order comelines and edification. As for consideration of order, and comelinesse, and edification: it is neither orderly, nor comely (in my opinion) for any private & particular ministers

ministers, to controll and preiudicate the determination, of a whole ^{authoritie,} godly Synode (such as I hope ours are) that hath already determined and concluded, what is order, comelines & edification in these things.

Paphnutius in-deede did gainsay in Priestes mariages, and prevailed against all, or the moste part, of the famous Nicene Councell. But that was done in the Councell, and in the debating of the matter, before any decree determined and concluded, And also, though they had neuer so fully determined and concluded it, with all the authoritie that they had, since it was flat against the worde of God, and an error in Doctrine: he might and ought, to haue spoken against it. In which case, not onely we, but the Wapistes them-selues, as Gerson, Panormitane, and others do graunt that we must more beleue one man neuer so simple, yea, a lay man, more than the Pope, or than a generall' councell, where hee brings the manifest Scripture against them. If our W. can do so, against vs, and not to the Scripture: wee yeelde presently.

Paphnutius his gain saying the whol counsell.

But in those ceremoniall matters, that are neither of fayth and Doctrine, nor are this way or that way commaunded in the Scripture, but left to the Church of Christe to vse, with these three cautions of order, and comelinesse, and edification: when a godly Synode hath already debated, determined and concluded, what vse of them tendeth best to these three ends, and wherein the state of that Church may be best ordered, adozned and edified: it is not then and in those matters, sitting with the duetie of anie such lay or ecclesiasticall persons, to controll that conclusion of the Synode. If our W. ethen sayde so late before on the other side of the lease, that it were an absurd thing for our prolocutor in our conuocation, to take vpon him to be a controller of the whol Synode: How much more is it an absurde thing, out of the Synode, and after the Synode, for a meaner person than our Prolocutor, to take vpon him not only to be a controller, but a defacer and oppugner of the whole Synode, and a canceller of all their authoritie and determination?

Particular persons or congregations not to control here in the Synods decrees

How much better shall it be for our W. to call to their remembrance their own conclusion, where before they speake also of ceremonies, page 76. saying there: But to conclude, it is the duety of euerie true pastor, to obserue those thinges, that are concluded by the lawfull authority of the Church, concerning ceremoniall matters for order and comelinesse sake and for edification, and not to controll publike order by his priuate iudgement, except vpon great and waighty causes. Although in-deede, while they be but such ceremoniall matters, and they are concluded (as they say) by the lawfull authority of the Church (and if lawfull, then haue they not gone beyond their bounds) there can no causes bee so great and waighty, that shoulde make any true pastor to set vp him-self, against this lawfull authoritie of the Church. For if hee doe, hee doth it

Our Br. former conclusion. Pag. 76 against the selues.

The Churches lawfull authoritie not to be impugned.

vnlawfully and not like a true Pastor.

Our Br.
owne exam-
ple. Acts. 15.
against
themselves.

When the assembly or Synode of the Apostles and Elders at Ierusalem (which our Bethzen here alleage for an example) did commaunde for a time abstinencie from meate offered to Idols, (otherwise lawful in it selfe) for offences sake, and for auoyding of all pollution and Idolatrie, (which the Euangelist noteth, Actes 6. Luke 15. ver. 20. 29. Had it then beene lawfull for any particular Minister or Ministers, to haue reiected the authoritie of this decree, or to haue kept it and broken it at his or their pleasure? and if this bee an example to followe, though not to compare in like authoritie, with this moste holy assembly and decree of the holy ghoste, but as all good Synodes may take example from hence: How then is it now lawfull for any private ministers, to reiect the authoritie of a lawfull Synode, and the ceremonies, rites and orders therein decreed, & by the Princes and the realmes authoritie already established?

The Synods
commande-
ment for a
time.

They say, the Apostles and Elders commaundement was but for a time. But coulde their authoritie haue reached to the forbidding that meate for any time, which was otherwise lawfull in it selfe, during all the time of the Christian libertie? and can the authoritie of no Synode nowe, restrayne our Bz. for any time to forbear that, which otherwise is lawfull in it selfe, but that they will needes vse still their libertie in ceremoniall matters: or will they be the prescribers of the time for their continuance?

The auoi-
ding offen-
ces and pol-
lutions.
The strong
ers forbea-
rance for
the weakers
offence.
1. Cor. 10.

But they say that decree was made, for offences sake, and for auoyding of all pollution of Idolatrie.

So it was, I graunt. But that pollution of Idolatrie was not in the meate it selfe, nor the offence so much in the strong as in the weake. And yet the strong obeyed this decree, onely to auoyde the weakes offence. And to this end, that the strong in sayth should not abuse their libertie, by offending the consciences of the weake. Saint Paule hath a notable treatise at large thereof, 1. Cor. 10.

Admitte therefore, that any of those ceremonies being in them-selues otherwise lawfull, because they haue beene offensiuellie abused, and Idolatrously polluted: yet, the abuse and pollution beeing expressely abolished, and onely a good purpose and vse of them decreed: the same are as much (besides, for the goodnesse of the purpose and vse) for the verie authoritie of the decree, to be for the time as farre forth receyued, as the other meates beeing otherwise lawfull in them-selues, yet being for good purposes and vses of them, by the authoritie of the decree for the time forbidden, were then and for that time to be refused.

But that was done also, say they, for the forbearing the weaknes of the Iewes in abstinencie, from eating bloud and strangled, which was forbidde by God before Moses time, to teach that childish age of gods people

people to abstaine from crueltie. As in Genes. 9. 4.

Although the time befoze the comming of Christe, bee called of the Apostle, Gal. 4. ver. 3. a childish age, when wee were Children (saith he) wee were in bondage vnder the rudimentes of the worlde: yet, when the fulnesse of time was come, and Christe reuealed, receiued, and the Gospell established: in calling still that primitive age, a childish age, we must take good heede that the Papistes and other Heretikes take not aduantage by these speeches, that say, the Church of Christe in the Apostles times, was but as weake as a Childe or babie, and afterwarde grewe to ripe perfection.

Gal. 4. 3.

Our Br. cal-

ling of the

Apostles

times, the

Churches

childish age

And albeit (I graunt) these tempozarie degrees were made cheefely in respect of some such persons among them, that were but weake, and as it were of childish age, in the knowledge of Christe and the Christian libertie: notwithstanding, euen for these weake childrens sake, the strongest and all (for the time that those decrees were in force) were bound to obey them.

And that priuate person which publikely had broken or controlled these degrees of the Church in these caeremoniall matters, (which onely for this expedience were decreed, though the matters otherwise in them-selues were such, as might lawfully haue bene broken or controlled,) had greatly offended: euen so, whatsoeuer these caeremoniall matters (that we and our Bz. doe nowe strue for,) are otherwise in their own nature free and indifferent, and so might bee receyued or refused or haue otherwise in the vse of them bene abused: yet being nowe by the Church of God, decreed to be well vsed, and that, with expresse cautions against all the former abuses of them, and that with full freedom of conscience, wherein the Christian libertie most consisteth: what priuate person soeuer shoulde attempt, publikely to bzeake or controll them, shoulde offer manifest iniurie to Gods Church. If we be the Church of God (as I hope we be) that thus haue decreed them.

They say, such caeremoniall Constitutions are but temporall.

Neither do we goe about to make them perpetuall.

And yet heerein, wee must note also a difference, from those Constitutions that were no longer in force, then for a certaine time, as the abstaining from bloud and strangled: and those that may perpetuallly be kept, if there be perpetuall causes of them.

Difference

of temporal

constituti-

ons.

And this their selues confesse, that they are so long to be retained, as the cause continueth for which they were made.

And they say true herein. But, since the cause of the making of our caeremoniall constitutions doth continue: howe are they not then to bee still retained, untill the cause shall cease, or that by the same authoritie, whereby they were ordeyned, they be also altered or remooued?

first know-
edge.

But (say they) so that if weakenesse cease, or be turned to obstinacie, they are no longer to be reteyned.

The weak-
nes ceasing
or turned to
obstinacie.

If the weakenesse (say I) cease generallie, or generally bee turned to obstinacie: that were in-deede another matter. But if weakenesse cease in some and remayne in other, or in some but not generally, or in the moste part, nor generally be turned to obstinacie, but in some: then, the cause of the Lawe (respecting not particulars) both not cease, and therefore, the caeremoniall constitutions decreed by the lawfull Synode, are still (as before) to be reteined.

The lear-
ned disc.
pa. 117.

Also for order and comelisse, and best ædification, the Synode hath to determine, what shall be obserued in particular charges: as of time, place, and forme of preaching and praying, and administring of the Sacramentes. For who shoulde bee able to knowe what order, comelisse and ædification requireth according to Gods worde, but they that bee teachers and preachers of the same vnto all others? For it is absurde, that they shoulde bee taught by such in these smaller thinges, as ought to learne the trueth of them in all matters.

Bridges

The Prouin-
ciall Coun-
cels autho-
ritie to de-
termine.

Understanding the Synode in his proper sense, for the orderlie and lawfull assemblie, not of this or that particular Citie, Shire or Diocesse, but of the whole Prouince, Realme, or state: and withall, not preiudicating the supreme autoritie of the Christian Magistrate: I grant, that the Synode hath to determine for order, comeliness, and best ædification, what shall bee obserued both in particuler thinges, and through out the whole state. As, not onely of the time, place, and forme, of preaching and praying, and administring of the Sacrament: but also of Discipline, and of Ecclesiasticall Regiment, to the ends aforesaid.

The know-
ledge of the
teachers and
Preachers in
order, com-
eliness and
ædification.

As for the reason here alleaged, For who shoulde be able to know, what order, comeliness, and ædification requireth according to Gods Worde, but they that bee teachers and preachers of the same vnto all others: I allowe the same no further, than by comparison, that they which are the Teachers and Preachers of the same vnto all others, haue better cause to knowe in generall, what order, comeliness, and ædification requireth, (according to the Worde of God;) than any other haue.

The know-
ledge of ma-
ny that are
not publike
teachers &
Preachers.

But to say simple, as here our Brethren doe, who shoulde bee able, so much as to knowe it, but they that bee Teachers and preachers, &c. is a greatesse (me thinketh, vnder their correction) too presumptuous a question.

May not a man bee able (by Gods grace) to knowe thus much, as, what order, comeliness and ædification requireth, according to Gods Worde, except hee bee his selfe a Teacher and Preacher of the same vnto all others? Yes verily, and to knowe much more, even in the greatest con-

controuerfies of Doctrine, as (God bee praifed) there are many godly ^{for know-} learned, both men and women among vs, that are not unfurnished with ledge.

Yea, what were the teachers and Preachers at first them felues. Did they take vpon them to teache and preache the same vnto all others, befoze they had the knowledge hereof? or did they teache and preach immediatly vpon their getting knowledge? or was the knowledge suddenly by inspiration giuen them, with their entring into this function, as S. Paules words to Timothie may be vnderstood. Dispise not the gift that is in thee, which was giuen thee by prophesy with the laying on of hands of the Elderſhip. 1. Tim. 4. And yet Timothy was able to know theſe things befoze, inſomuch that S. Paule ſayth to him, 2. Tim. 3. 15. And that thou haſte knowne the holy Scriptures of a childe.

And ſome men can excellentlie declare their knowledge alſo of theſe things befoze. The Synode, preaching with more eloquence and knowledge too, than many of theſe our Learned Diſcourſes; and yet bee no Preachers of the ſame vnto all others.

But what is their reaſon, that they imagine, none is able to knowe theſe things, but teachers and Preachers of the ſame vnto all all others?

For (ſay they) it is abſurde, that they ſhoulde bee taught by ſuch in theſe ſmall things, as ought to learne the truth of them in all matters.

The reaſon that makes our Br. think 'none can knowe theſe things but teachers & preachers. The Paſtors may bee to ſeek in ſome ſmall things.

So an humble minded man and glad to learne, this is no abſurditie. A godly and learned Preacher may eſther bee as ignorant, or not ſo ſkilfull, expert, or prouident in ſome things, (yea, now and then in ſome of theſe ſmall things) as ſome other may be, that are no Preachers. And if controuerfies of them be moued in the Synode, conſiſting of Paſtors; it is a ſigne, that all the Preachers haue not ſuch knowledge of them, but that they alſo may be to ſeek and learne. Yea, the ſmaller things they be, the Preachers may perhaps haue leſſe imploied themſelues, in the ſtudy or ſearch of ſuch ſmal things, or not remember themſelues ſo well, as an other leſſe learned, which is no preacher, may. And a lowly ſpirit will not diſdaine to learne great matters of his inferior in learning, though he be no Preacher. Moſes learned of Iethro, how to diſpoſe his iudgements more orderlie, both in ſmall matters and in great.

Neither is there indeede (if the Preacher ſet aſide al haughtie counteys, of his owne ſingular doings and deuifes) any abſurditie at all or ſhame herein, but that it may beſeeme him wel enough, and he were better then he is, ſometimes to take notice and to bee taught of ſome godly, wiſe, learned and experient men, that are no Preachers, yea, and of ſome women too now and then, not only in ſome ſuch ſmall things, but alſo in matters of great importance: as Iudith taught the Elders and Paſtors of Bethulia. Although (I graunt) they againe ought to learn of the Preachers

The Pa- 1174 14. Booke. A Defense of the government established
the trueth (of Gods word) in all matters.

rs know-
ledge.

How the
Lytie may
teach the
Cleargie.

Neither in these diuers kindes of teaching is any absurditie, so long
as their manner of teaching is not opposite, nor that these lay persons do
take vpon them, as an ordinarie office, nor do it of arrogancie, and con-
troulment, nor do it as publike teachers & preachers vnto the publike
preachers and teachers of them, nor do it to deface and blemish the estima-
tion or authoritie of their teachers and preachers, nor doe it in all things,
but in these thinges, which beere their selues confesse, are but small
thinges: being done in this order, they ought to take no scoime to be reue-
uerently remembred, or to be taught of them: were it neuer so true: that
they which are no teachers and preachers, ought to learn the trueth of
them that are teachers and preachers, in all matters: which notwithstanding
thus againe generallie to anonch, is a great ouer overshoot. For there
are many, and those good matters besides religion and Eccle. matters, and
there is also a truth of them, and yet men are not bound to learn the truth
of them, onely at the mouth of the preacher: no, nor the preacher is bound
to know them; or can, or if he could, ought to teach them And therefore,
this againe, is too largely spoken for all matters, and seemeth to proceede
of too great a reach, and too high a liking of them selues, and too much in-
croching vpon others. But what now is their conclusion herevpon?

The lear-
ned disc.

pa. 117.

118

This authoritie therefore cannot bee graunted vnto anie ciuill Chri-
stian Magistrate, that without consent of the Learned Pastors and El-
ders: yea against their consent (of whome, as in some respect hee is a
feeling member) hee may lawfully make caremoniall Constitutions,
whereby the Church must bee gouerned in meere Ecclesiasticall mat-
ters.

Bridges

All the drift
of our Br.
conclusion
is heere a-
gainst the
Christian
Princes au-
thoritie.
Our Br.
words dire-
ctly ouer-
throw their
owne go-
uernors.

Is there no meane, but the drift of this conclusion must needes bee di-
rected against the Ciuill Christian Magistrate? howe chauce our Elders
then did not looke a litle neerer among them selues: and then they
shoulde haue saide howe they had thoroughly payde, and cleane ouer-
throwne their Governours, that are not teaching Elders, whome they
make to bee a greate part of the Synode, in examining and determi-
ning Ecclesiasticall causes and Ecclesiasticall regiment, and that the pa-
stors can doe nothing without them. But when this question com-
meth blusfing in: Who shoulde bee able to knowe what order, come-
linesse, and edification requireth, according to Gods worde, but they
that bee teachers and Preachers of the same vnto all others? Dare
these Seniors now peepe out their heades, and say like Governours
indeede: who shoulde? we shoulde. You: what are you? we: wot ye well,
we are the Governours of all the Ecclesiasticall Discipline and regi-
met. Tush, tush, are ye teachers & preachers of the same vnto al others?
No indeede, that wee be not, wee can not preach nor teach: but wee can
rule

rule the matter, wth you that be teachers and Preachers.

excluded.

So, no, go seeke your rule and Government in other matters. If yee bee no Teachers and preachers, ye meddle not heere. So, wit yee well as gaine, yee are not able, and much lesse worthie, so much as to know, what order, comelinesse, & edification requireth according to Gods worde, and so, least of all, to examine, decide and determine the same. What, ought not you, (though yee bee Seniors and gouernours) to learne of vs that are your teachers and preachers? wee tell you plainly and roundly at a worde, It is absurde, that they that are (teachers and preachers) shoulde be taught by such, in these small thinges (and it were much moze absurde in greater thinges) as ought to heare and learne the truth of them in all matters. Lo, howe these biggs and loftie wordes haue vtterlie blanked, and giuen checke mate, to these our gouerning Elders that are not teachers and preachers.

But wthust, wee pray you, no moze of this, for we meant not this, against our gouerning Elders, though they be neither Preachers nor teachers, but wee direct it altogether against the Ciuill Christian Magistrate.

Yea forsooth (my learned Brethren) make virtues, now ye see we your selues indeede. Perke at the ciuill Christian Magistrate, and euer (so far as ye may do it wth safetie) spare not, but still come in wth one byous sting or another at the prince. For, this is plausible to the people, as though ye were no accepters of persons, in daring to speake almost any thing, against the ciuill Christian Magistrate.

Our Br. dealing against the ciuill Christian Magistrate.

And both your teaching and preaching tend to this, that for feare the ciuill Christian Magistrate shoulde teach you, (though hee preach not to you) another lesson, you woulde haue it thought absurde that they shoulde teach you, that shoulde be taught by you (as heere you say) in all matters: yea, that they are not able to know what order, comelinesse and edification requireth according to Gods worde, except they them-selues were teachers and preachers?

I looked all this while, when yet now at the length, our B². would begin, to enter (in this their Learned Discourse) into the proper treatise of the Ciuill Christian Magistrate. Which treatise before, page 8. 9. & 10. they put backe and woulde not speake of, till they had fully made all this their Learned Discourse of Ecclesiasticall gouernment, for their whole tetrarchie, first, of Doctors, then of pastors, after that of Gouernors, meaning Seniors, and lastlie of Deacons. And now when they haue thus at large, (as they them-selues tell vs) Leaped the Discoursed on all these their foure tetrarchies: they begin a new treatise here of Synods, but wth the ciuill Christian Magistrate they yet deale not, except in certaine obdeglances. Howbeit now, there is good hope, that they will remember them,

and begin a little to bestow some part of their Learned Discourse on that
authoritie, which they will leaue to them. And a good beginning (as they
say) maketh a good ending. But, do they begin with this after this fashion:
Well then, in the name of God, let vs yet go on with them in considering,
what here they now begin to graunt vnto them.

How our
Br. here be-
gin to draw
to the trea-
tise of the
Princes au-
thoritie.

This authoritie therefore (say they) can not bee graunted vnto any
ciuill Christian Magistrate, that without consent of the learned pastors
and Elders, yea against their consent (of whome, as in some respect, hee
is a feeling member) hee may lawfully make ceremoniall constitutions,
whereby the Church may bee gouerned, in meere Ecclesiasticall mat-
ters.

What is heere toward the setting forth of the Ciuill Christian Ma-
gistrates authoritie in Ecclesiasticall matters? so much as it is, this is ra-
ther against it, then any thing for it. We haue long expected, what yet at
last or at least, (after euerie of the Tetrarches, had his seuerall and ioynt
authoritie portioned out vnto him) they would leaue in remayner to
the authoritie, of the ciuill Christian Magistrate. And they begin now to
tel vs on the negative part, what cannot bee granted to him: not on the
affirmatiue, what can or should be graunted. And wherefore doe they
begin with this negative?

Her Maiesty
slandered
by these
suspicious
negatives.

When God declared the 10. commandements of the two Tables,
Exod. 20. He deliuered both the first precept, and the most of the rest, ne-
gatiuely, because (as all the interpreters note) wee are so faultie in the
contrarie. Doe our Bz. begin their treatise of the Prince with this nega-
tiue, for any such cause, both the Ciuill Christian Magistrate, whome God
hath placed ouer vs, (which is principall ouer all the Churches of the
realmes of England and Ireland, is now, God bee blessed for it, and long
may be, our most gracious Soueraigne Queene Elizabeth) taken vpon
her, without the consent of the Learned Pastors and Elders, yea against
their consent, to make any ceremoniall constitutions, whereby the
Church must be gouerned in meere Ecclesiasticall matters? Let our
Bzethzen take heede, that they doe not in their Learned Discourse call
forth befoze her subiectes and all the world, any such slanders on her
Maiestie, which they are neuer able to proue. Can they shew but one such
ceremoniall constitution?

The Princes
authoritie
in ceremo-
niall Con-
stitutions.

And yet, what the ciuill Christian Magistrate can doe, (and that not
De facto but *De iure*, can rightlie doe) is another question. Dare they
stande to this, that the Ciuill Christian Magistrate can make no ceremo-
niall constitution, neither for time, place, nor forme of preaching nor
praying, nor administring the sacraments, nor for order, comelinesse,
nor edification, without the consent of the Learned Pastors and El-
ders: yea, if they would not consent, against their consent also? If they
should

shoulde be bryed with this question: I thinke it woulde say so: unto our Learned W². for all their Learning, *consent.*

Did Moses make all his Ceremoniall Constitutions with their consent that were Pastors & Elders? And what consent can they shewe of the pastors and Elders, for all the ceremoniall constitutions that David made, or Solomon after him: I thinke they doe not dissent, but that the making or efficacy of them relied upon the confirmation of any their consent given thereto by their suffrages: or voices: howe can they prooue it?

And likewise since the coming of Christe, howe will they prooue that all the good imperiall Constitutions and sanctions, of the auncient godly Emperours in Ecclesiasticall matters, and about the state of the Church, had the expresse consent of the Bishops and pastoral Elders, in the very enacting and making of them: but howe neuer all they were made, let them name if they can but one, that hath bene made in her Maiesties time, eyther against or without the consent of the Learned pastors and Elders of our Church.

I denie not, but that they haue bene made, both without and against the consent of some Pastors and Elders, and those Learned too, for, wee graunt Learning to the aduersaries, though their Learning bee blinded with erronious affection. And they pleaded on the selfe same negative string against the Prince, which our W² here doe, that this authoritie can not be granted to any ciuill Christian Magistrate, without and against their consentes, being then (such as they were, for fault of better) the Pastors & Elders of the church, and that had the greatest stroke also (as they tooke vpon them) in these matters. And yet for all their reclaiming to the contrarie, the ciuill Christian magistrate (God be prayesd) did it, and did well too, mauer all the dissents, and against the consentes of them all. *Against what pastors consent or Constitutions haue bin made.*

But our W² eschewen meane not heere, the Popish Pastors and Elders, but the protestants. And can they prooue that her Maiestie made any ceremoniall Constitutions, whereby the Church must bee gouerned in meere Ecclesiasticall matters, without and against the consent of the protestant Pastors and Elders of the Church? but yet all this will not reach home, to serue their turne. And why: because, by these pastors and Elders, they cheefely meane indeede themselves, whome in the first front of this their Learned Discourse, they call the saythfull Ministers: and here the Learned pastors and Elders. For, as for those Elders that are gouernours, and yet not Teachers and preachers: wee haue hearde how in their last words, they haue handled them, for hauing any authoritie in the Synode. *Whom our Br. mean by learned Pastors and Elders.*

But where were these our W². then, when her Maiestie with the consent of the protestant pastors and Elders then lining, did make at her first coming

consent.

The consti-
tutions de-
pend not on
the consent
of the Pa-
stors to
come.

comming to the supreme government of this our Church, these ceremoni-
niall Constitutions: for perhaps the moſt of them that are moſt busi-
nowe, were then but in the ſhell (as they ſay) or but yong hatches. And
muſt all theſe Conſtitutions, that theſe Paſtors (which are ſince come, in
the places of ſome of the Paſtors then,) doe not nowe conſent vnto, bee
all of them vnlaſtfull conſtitutions and muſt the verie Princes autho-
ritie alſo be called nowe in queſtion, and ſo flat denied, that it cannot bee
granted; becauſe it was without or againſt theſe Paſtors and Elders
conſenting that nowe are, and that then were not Paſtors and Elders?
were theſe Conſtitutions no longer good, than thoſe Paſtors liued that
conſented to the making of them?

And what ſhoulde we thinke nowe, if any other were made a newe,
by the Queenes Maieſty (if at leaſt, they would graunt her thus much au-
thoritie, that ſhee might make ſuch ceremoniall conſtitutions as ſhoulde
not be againſt them, but with the conſent of theſe Paſtors and Elders
nowe) woulde this holde, and theſe newe Conſtitutions be firme and un-
violable? Yea, if it ſhoulde pleaſe the Paſtors that ſhall come after theſe,
to giue their conſent alſo vnto them. And ſo wee muſt runne on in *in-
finum*, while the worlde laſteth continually chaunging, or at leaſt, conti-
nuall dependance on the Paſtors and Elders conſent: or elſe, all former
conſtitutions are cut cleane off. For, if thoſe that our Brethren ſhall nowe
conſent vnto, be good againſt thoſe that ſhall be Paſtors to come hereafter:
then may theſe ceremoniall conſtitutions which haue bene made
by her Maieſtie heretofore, with the conſent of her Learned Paſtors and
Elders, that were then, good and ſtrong againſt theſe our Brethren, that
pretend to be the Learned Paſtors and Elders nowe. And why cannot
her Maieſtie do as much nowe, as ſhe could then? And can ſhe not main-
taine theſe nowe, that ſo lawfully ſhe coulde and did make them?

Her Maje-
ſties autho-
ritie now, is
as great as it
was before.

And what hath ſhee made ſince, or of late, but that wherein ſhee had,
and hath the conſent of the Learned paſtors and Elders of the Church?
And if our Brethren doe not conſent vnto her Maieſtie, and to the other
Learned paſtors and Elders of the realm conſenting. This (no doubt)
cannot be but a grief vnto her Maieſty, & to all vs (with conſent herein to
her auth.) that anie true & loving ſubiects vnto her, & deare vs, vnto ſhould
thus diſſent both from her and vs. Notwithſtanding, this is no ſuffi-
cient debarre, againſt her Maieſtie, but that ſhe had and hath full autho-
ritie vnder God, with conſent both of other ciuill Chriſtian Magiſtrates
vnder her, and with the conſent of the cheefe and moſt part of the Lear-
ned paſtors and Elders of the Churches, whereof they haue the ſeueral
charges Eccleſiaſticall: and ſhee (God continue it) the Ciuill, generall, and
ſupreme Government over all them, and in all cauſes as well eccleſiaſti-
call as politicall, to make lawfull ceremoniall conſtitutions, wherby the

Church

Church both may and must be governed; *before*
 that our Brethren mean by these termes, that they knit by this *Christian*
 section toithall: whereby the Church must be governed in meere Eccle- *Princes*
 siasticall matters: is somwhat a doubtful and captious speech. But if they
 meane by meere Ecclesiasticall matters, such matters as they speak of be-
 fore, that is to say, time, place, and forme of preaching, and praying, and
 Meere Ec-
 clesiasticall
 matters.

administring the Sacramentes: I see no reason to the contrary, if it were
 lawful for Constantine, & other godly ancient Princes too designe both
 time, place, and forme of proceeding, unto the generall Councelles, and
 moste famous assemblies of Bishops and Pastors in their Dominions,
 though the Bishops and Pastors did not first give their consent hereto, but
 The design-
 ing of
 time, place,
 & forme of
 proceeding
 to generall
 Councelles
 and other
 ceremoniall
 constitutions.
 after ward obeyed it, and so consented, when the Emperours had before
 designed it: but that, with as good reason, the Princes having the consent
 and that before-hand, of all or the moste part of those Bishops and Pa-
 stors: they may lawfully with their consent appoint both times, and pla-
 ces and formes also even of preaching and praying, and administring
 the Sacramentes. Yea, many of the sanctions that the Emperours have
 made (and the making of them is good and authentick) are of matters a
 great deale more meere Ecclesiasticall, as we shalbe ready (God willing)
 to shewe a greates number of them, if our Brethren shall desire to see
 them.

As for the reason that our Brethren here include in this Paraphra-
 sis (of whome, as in some respect he is a feeling member. This is but a
 The Prince
 termed a fee-
 ling mem-
 ber of the
 Pastors.
 weak reason, to debarre the authoritie of the Civil Christian Magistrate,
 in making ceremoniall Constitutions. For though in some respect, the
 Prince is but a feeling member (as they terme him) yet is he, under
 Christ (in some respect) the principall member, and representing (in some
 respect) a farre higher estate, then any, or than all the Pastors to witte, let
 them denie with the Papistes, that the Prince is next under Christ the
 supreme governer in Ecclesiasticall and temporall matters. which they
 cannot say of any, or al their Pastors. If they shal recommend the pastor
 in this respect, that he representeth Christ in his Ecclesiasticall Mini-
 sterie, (which the Prince though he also do in his civill Ministerie, yet in
 that respect is the inferiour) not withstanding, in that some respect, of the
 Princes supreme government, both Bishops and pastors and all (as
 Chrysostome saith) are under the Prince.

And what then (when men shall reade this) will they thinke of these
 high and lofty speeches, that our Brethren here make the Christian So-
 veraigne prince, a feeling member of the pastors and Elders? If they
 had said thus, that the Christian prince is a feeling member of the
 Church, not meaning as the Papists do, by the Church, only the Pastors
 but

Pastors and
 B. & all are
 in some re-
 spect, under
 the Prince.

before
Christian
Princes

but the whole composition of it; or actively to seele and founde the Pastors by governing of them, then had their meaning bene plaine and good, but their argument had bene neuer the better. But, that the Prince is made (as a part subiected to them) a member of the Pastors and Elders, is too farre to aduance themselves about the Prince, & about the church and all. For if the Prince be a member of the Pastors and Elders: then much more all those are so, that are vnder the Prince. And if in touching here the Pastors and Elders, they meane by these Elders their Eccl. gouernors that are not teachers: then in saying Pastors & Elders, of whom the ciuill Christian Magistrate is a member, they bring the Prince vnder those Gouernors also, and they being 1. seuerall functions; we shall haue 2. heads, like a spread-eagle, whereof all the people are the body, and the ciuill Christian Magistrate is in some respect but a feeling member. But what respect he can be a member to them both: that let them expound it: in I haue but little feeling of it.

The Prince
brought
vnder these
Pastors and
Eccl. gouer-
nors.

What fee-
ling part
they make
the Prince
to bee.

And yet is this also as darkely spoken, as the other is presumptuous, to call the Prince their feeling member. For though it be somewhat, that in the worde feeling, they giue him life and sense at least: yet, whether they compare the Prince vnto the hande, wherein the sense of feeling is most sensible; or to any other inferiour part or member, that must also be referred to their further exposition. In the meane season, these speeches being so offensive, to any that haue any feeling in them, I mar- uell that they which cry out so much of the titles of Lord and Archbishop doe vnder pretence of these titles, Pastors and Elders, thus exalt themselves, and in respects of themselves, thus debate the high authoritie of the ciuill Christian Magistrate, that they make him their feeling member. But to confirme this, they proceede, saying:

The lear-
ned disc.
pa. 118.

It is out of all controuersie, that before there were any Christian Magistrates (for we will not speake of Sergius Paulus Proconsull of Cyprus, because he was but a Liefetenant of the Romane Emperour) this authoritie was proper vnto the Synode.

Bridges

If Donatistes, Anabaptistes, or Papistes, had repoted this reason, I would lesse haue marvelled. For this argument is the common refuge of all these three most pernicious Heresies, and enemies to the authoritie of the ciuill Christian Magistrate. When the Emperours made lawes against the Donatistes, and they vsed this reason against the Emperours, Saint Augustine answered them thus, *Non inuenitur*, &c. There is not founde an example in the Euangelicall and Apostolicall writings, that any thing was craued of the Kings of the earth, for the Church, against the enemies of the Church, who denieth that it is not founde? But as yet, that propheticie was not fulfilled, *and natyge kynges vnder- stande*, and bee yet learned that iudge the earth, serue the Lorde in feare.

23. Q. 4.
Non inue-
nitur.
August. in
Epist. 48. ad
vincentium.

For

For as yet, that was fulfilled, which is sayde a little before in the same *Princes* psalme, *Wherefore did the Gentiles fret and the people imagine vaine thinges? prefigured. The Kinges of the earth and the Princes came together in one, against the Lorde and against his Christe, (or his annointed).* Neuerthelesse, if the factes fore-
 passed in the prophetickall bookes, were figures of thinges to come: in that King which is called Nabuchodonozor, eyther of the times was figured, both that which the Church had vnder the Apostles, and that it nowe hath. In the time therefore of the Apostles and martyrs, that was fulfilled which was figured, when the King whome wee haue mentioned, did compell the Godly and the iust to worship Images, and commaunded them that refused, to bee cast into the flames. But now is that fulfilled, which a little after was figured in the same King, when as hee (beeing conuerted to honour the true God) decreed in his kingdom, that whosoever blasphemed the God of Sydrak, Misak, and Abednago, shoulde suffer due punishmentes. The former time therefore of that King, did signify the former times of the infidell Kings, which the Christians suffered for the wicked. But the later time of that king, did signify the times of the later Kinges, that are nowe saythfull, which the wicked suffer for the Christians.

Nabuchod. figured the states of the Kinges after Christe.

The times figured of Kings persecuting.

The times figured of faithful setting forth godly constitutions.

Thus sayth St. Augustine against the Donatistes, that vsed this argument against the Lawes and decrees of the Emperors, that in the Apostles times there were no Christian Princes, that Christ appointed not Princes, but Preachers to meddle in matters of Religion: and at this day the Papistes and Anabaptistes furbish ouer a fresh the same arguments, and will our Bishops nowe gather vponce again, the offerings of these their rotten reasons, to furnish their Learned Discourse of their Pastors and Elders, in their assemblies and Synodes, against the lawfull authoritie in Ecclesiasticall matters, of the ciuil Christian Magistrates?

But wee haue seene this reason befoze sufficiently confuted by Gellius Snecanus, a principall fauorite of our Bishops, to whose further confutations I remit them. Who confuteth also this exception of Paulus Sergius, which namely beere our Bishops put backe, and will not admitte.

But their reason is ouer weake, Because hee was but a liefetenant of the Romaine Emperour. For, if he were the Emperours Lifetenant: he represented to them where he was liefetenant, the cheef authoritie of the Emperour himselfe, euen as much as Pilato, Festus or Felix did in Iurie.

Paulus Sergius the Emperours liefetenant.

And if the people did obey him befoze hee was a Christian, did his Christianitie among those people that were conuerted likewise, ouer whome he still gouerned, diminish his authoritie? but what meane they herebye

Princes

presigured.

Our Br. ar-
gument fr
meere mo-
narkes.

The arg. fr
the Synodes
auth. then
without the
Prince, to
the same
nowe is a
falle & most
daungerous
argument.

heereby? doe they reiect all argumentes for prooffe of the authoritie of the ciuill Christian Magistrate, if they bee not as meere Monarkes as was the Emperour? what an aduantage were this giuen to the Anabap-
tists, and what a number of Snecanus examples were hereby defeated?

And yet both not this argument holde, that because this authoritie was proper to the Synode, before there were any Christian Magistrates, and so, the Synode then decreed all such caremonial constitutions without, yea agaynst the consent of the ciuill magistrate, because (as they say) there were not then any Christian Magistrates, that yet it so remayneth still proper to the Synode, to decree all such ceremonial constitutions, without, yea, agaynst the Ciuill Magistrate, being now become a Christi-
an Magistrate.

But they can not doe so now, the state of the Prince being the prin-
cipall partie ouer them, and agreeing in faith with them, as they could do them, or rather could do them other wise. So that, all the case is cleane al-
tered, by this so great an alteration. And now, if they will not haue the ciuill Christian Magistrate to decree any such caremonial constitutions without and agaynst the Pastors consent: is it meete the Pastors shoulde on the other side decree any such constitutions, without and agaynst the consent of the ciuill Christian Magistrate? what an arrogancie were this in them, and what an iniurie offered to the ciuill Christian Magistrate?

But as they can shewe no such Caremoniall Constitution in force a-
mong vs, made by our gracious souereigne, agaynst or without the con-
sent of sufficient stoze of our Learned Bishops and Pastors: so, they can shewe none made by our Learned Bishops and Pastors, (whereby the Church of England must bee gouerned) without the consent of our moste Christian soueraigne and cheefe Magistrate. So, God forbid, that euer we should contend with so godly a Prince.

And would God, our Brethren would not so farre presume herein, ha-
uing such a blessed Prince of her Maestie as they and wee haue, to con-
tend thus to get vnto them selues the only or cheefe authoritie to call Sy-
nodes, to decree caremoniall constitutions, to prescribe lawes, to frame
modities, and to lay plot-fourmes of Ecclesiasticall regiment and Chri-
stian Discipline: to set forth newe bookes of Common Prayer, of the di-
uine seruice and administering Sacraments, of ordeining Ministers, of ma-
king new maners of marrying, of Excommunicating the offenders by new
gouernors: of burying the dead without all accustomed orders: of altering
parishes: of deposing B. of making al Past. to be equall: of bringing in new
officers: of disposing al the Clergies livings: yea of limittting the authori-
ty of the ciuill Christian magistrate: and commending al these things vnto
the subiects, in the title of Learned Discourses, and faithfull ministers, and
to do all this and many thinges mo, (besides those that yet wee see not so
plainly

plainly opened) both without and against the consent and authoritie of ^{us} Caesar. their moste dread and Christian Soueraigne: yea verillie, to her greate greefe and no small daunger, both of her royall estate and person. But as though all were cleare and safe, our Brethren still go on, against the ciuil Christian Magistrates authoritie, saying.

Which authoritie we knowe to bee graunted to the Church by our Sauour Christe, practized by his Apostles, continued by their successors three hundred yeres, before there was any Christian Emperours (for we receiue not Philip for a Christian Emperour, and long time after *The learned disc.* pa. 118. & 119. there were Christian Emperours, euen as long as any puritie continued in Religion, vntill both Emperours and Synodes were thrust out of all lawfull authoritie, which they ought to haue in the Church, by the tyranny of Antichriste.

I graunt the Synodall authoritie to bee graunted to the church by our Sauour Christe, to be practized by his Apostles, and to bee continued by their successors three hundred yeares, not before there were any Christian Emperours: but before there were any such Christian Emperours as onelie proclaimed the maintenance and profession of the Christian faith, as Constantine & his successors did. For, Constantius Chlorus the father of this Constantine the great, is commended by Eusebius lib. 8. cap. 14. in these wordes: Not long after, Constantius the Em- *Bridges* Constantius Chlorus a Christian Emperour. Euseb. lib 8. Eccl. hist. cap. 14. perour (passing all others throughout his life, in clemencie and goodnesse towards his subiectes, singularly affected towards Gods worde) ended according to the Lawe of nature, the common race of his mortall life.

Leauing behinde him his naturall sonne Constantinus, Emperour and Caesar, to supplie his room. And was first related of them (meaning the Heathen) into the number of the Gods. Enioying after his death, all imperiall honor and dignitie due to his person. In his life hee was moste benigne, and of most bountifull soueraignty among all the Emperours, who alone of all the Emperours in our time, gouerned most graciously and honourable, during the whole tearme of his reigne, shewing humanity and bountifulnesse vnto all men, no partaker by anie meanes with any presumptuous sedition raysted agaynst vs, hee regarded the Godly about him in securitie without sentence of guilt and without all contumelye; hee destroyed no Churches, hee practized no impietye that mighte bee preiudiciall to oure Religion.

He obtayned a blessed life, and an end thrise happy. He being Emperour alone ended this life both gloriously and peaceably, in the presence of his naturall sonne and successor, who also was moste prudent and Religious. His Sonne Constantinus being proclaymed full

us. Caesar. full Emperour and Caesar by the armie, (and long before by God himselfe the vniuersall King, became a follower of his Fathers pietie in Christian religion. All this his commendation testifieth Eusebius who was also lining in his dayes.

And to confirme this he telleth also lib. 1. De vita Constantini cap. 11. Howe he sayned that he would put all the Christians, which would profess their religion, out of their offices and preferre the Paganes. But when they which were Godlie Christians gaue vp their offices, and chose rather to leaue their honours, then to leaue their profession of the Christian faith: hee embayased them, and those which offered to deny Christe to keepe their dignities, hee utterly remooued from his person, affirming that they would neuer be faithfull to the Prince, which were unfaithfull to God. Whereby it appeareth, that he was a true and Godly Christian Emperour.

Whereupon Eusebius concludeth, that not onely he himselfe, but his subiects also, did enioy by him a pleasaunt conuersation in holinesse, and deuotion towards God. Hee banished out of his Court Idolaters and dissemblers in religion, and hee receiued and iudged those moste worthy to bee about an Emperour, which confessed Gods trueth, commanding such to haue the guard, both of his person and Dominion: Hee serued and worshipped the onely true God. Hee condemned the multitude of the Gods that the wicked had. Hee fortified his house with the prayers of holy and faithfull men, and hee did so consecrate his pallace to the seruice of God, that his housholde was a congregation within his pallace, hauing Gods Ministers, and whatsoeuer is requisite for a Christian Congregation.

And although our Brethren peremptorily doe say, wee receyue not Philip for a Christian Emperour: yet wee haue hearde howe Eusebius, telleth, that though at the first hee was not of the Church of Christe so receyued by reason of his notorious sinnes: neuerthelesse on his repentance and confession, hee was at length receyued into the assemblee of the Christians at Rome, euen as a Christian, and of consequent as a Christian Emperour, except the Christians would haue denied him to bee Emperour, because hee was become a Christian. In dede hee coulde not (such was the iniquitie of the time then) make open profession of his Christianitie, or if he began it, he was too soone cut off. But this impediment was no debarre vnto his right, if hee had had such time and occasion as had Constantine,

Philip a
Christian
Emperour.

But had there bene no Christian Emperours before Constantine the great: yet were there in other Countreies mo Christian Princes, besides those that were the Emperours of Rome: yea, to goe no further, than this our owne Countreie, was not here King Lucius a Christian, besides other

other Christian Princes after him? To which Lucius also (as wee finde in
 auncient records thereof) a letter was written by Eleutherius Bishop of
 Rome, anno. Dom. 202. in these wordes following:

You required that we should sende you the Romane and Emperiall
 lawes, that you might vse them in your kingdome of Brytannie. But
 those lawes we may disprooue, and not the lawes of God. You haue
 of late through the goodnesse of G O D, receaued in your king-
 dome, the fayth and lawe of Christe: you haue there in your king-
 dome both the Testamentes, out of them by the grace of God, and the
 aduice of your Realme, take you a lawe, and thereby Gouverne pa-
 tiently your kingdome. You are in your kingdome the Vicar of God,
 according to the saying of the kingly Prophet, *The earth is the Lordes*
and his fulnesse is the whole worlde, and all the dwellers therein. And a-
 gaine, *thou hast loued righteousness and hated iniquitie, wherefore G O D*
(euen thy God) hath annoynted thee with the oyle of gladnesse aboue thy fel-
lowes. They are the kinges children, Christian Nations and people
 of your kingdome, that liue and consist vnder your protection, peace,
 and kingdome; according to the scripture, *euen as the Henne gathereth*
her chickens vnder her winges. The people and Nations of the king-
 dome of Brytannie is yours. Such as are deuied, you shoulde ga-
 ther them together vnto the lawes of Christe, vnto his holie Church,
 vnto peace and concorde. And you should cherish, mayntaine, pro-
 tect, gouerne and defend them from the iniurious, from the malicious,
 and from the enemies of them. *VVoe to that kingdome whose king is a child,*
and the Princes eate early in the mourning. I do not call the king a child, for
 his youth and minoritie: but for his follie, iniquitie and madnesse, ac-
 cording to the kingly Prophet: the bloudthirstie and deceitfull men shall
 not liue out halfe their dayes. By eating we shall vnderstande, gluttonie:
 by gluttonie, luxurie: by luxurie, all filth, wickednesse, and mischiefe,
 as sayth king Salomon: wisdome will not enter into a malicious soule,
 nor inhabite in a bodie thrall to sinne. A King hath his name of go-
 uerning and not of his kingdome. So long shall you be a King as you
 rule well. Otherwise, you shall not so be named, but loose that name,
 which God forbid. God graunt that you may so rule your Realme of
 Brytannie, that with him (whose Vicar you are) you may raigne euer-
 lastingly.

Whereby it appeareth both that there were ciuill Christian Magi-
 strates before Constantine, and also what authoritie in making Ecclesi-
 asticall lawes and constitutions, with the consent of the Pastors, was the
 attributed vnto them, in so much that Socrates sayth in his Preface to
 his first booke of the Ecclesiasticall Histories: that, after the Emperours
 beganne to embrace the Christian religion: the Ecclesiasticall matters

The letter
 of Lucius
 a Christian
 king in this
 Island a 100
 yere before
 Constantine

The Christi-
 an king is
 Gods vicar

The kings
 prehemini-
 nence, auto-
 ritie and
 charge.

ent Prin-
ces autho-
ritie.

depended much on them: yea, the chiefeſt counſels haue bene, and are called together & appointed by the. But now, had there been no Chriſtian Prince all that time of three hundred yeres: had this been any debarre to their authoritie, if there had bene any? Nay rather, how doe not our Brethrens owne wordes confute themſelues.

And long time (ſay they) after there were Chriſtian Emperours , euen as long as any puritie continued in religion, vntill both Emperors and Synodes were thruſt out of all lawfull authoritie, which they ought to haue in the Church, by the tyrannie of Antichriſt. :

The autho-
ritie that the
Chriſtian
Princes had.

Ah ha, go to then, after the Emperours were become Chriſtians they had authoritie, and it was a lawfull authoritie, and they ought to haue it in the Church. And how were they thruſt out of it, if they had it not? If they meane not this, of their authoritie in Church matters: how then do they ſay: they were by the tyrannie of Antichriſt, thruſt out of all lawful authoritie which they ought to haue in the Church? With they are not yet, by the tyrannie of Antichriſt thruſt out of all lawfull authoritie, but chiefly of that which they ought with the ſynode (and in ſome thinges aboue the ſynode) to haue in Church matters? And if their authoritie had continued (in poſſeſſion and practice) ſo long (as heere they ſay) anie puritie had continued in religion: then had not the Emperours and other Chriſtian Princes, bene yet thruſt out. For, (thanks be to God) among ſo many pollutions, errors, Idolatries, ſuperſtitions, ignorances, and other infinite abominations of Antichriſt; yet ſtill ſome puritie continued in religion, and euer ſhall do, againſt which the gates of hell ſhall not preuaile. Or elſe, neither the Church of God and kingdome of Chriſte, nor the inuincible truth of his Goſpell, were eternall. All theſe ſpeeches therfore are too inconsiderate, for ſo Learned a diſcourſe as is pretended.

The lear-
ned diſc.
pa. 119.

But we finde not in the ſcripture, this authoritie graunted by Chriſt to ciuill Magiſtrates, which in his, and his Apoſtles time were not, nor any promiſe that when they were, the Synode ſhoulde reſigne it vnto them.

Bridges.

We finde in the ſcripture, ſo much authoritie graunted to ciuill Magiſtrates, as we aſcribe vnto them; or as her Maieſtie claimeth. Example, Moſes, Ioſue, Samuel, Dauid, Salomon, Aſa, Ioſaphat, Ioſias, Ezechias, &c.

The exam-
ples of the
Princes ſu-
premacie in
the ſcripture

But they except, it was not graunted by Chriſt.

I anſwere, this is the common exception of the aduerſaries, and alſo of the Anabaptiſtes, both of them drawing it from the Donatiſtes, as we haue ſene. But it is moſt vnttrue. For, vnderſtande by the name of Chriſte, the eternall Deitie of the ſonne of God, and his regiment in the Church, beſore he ioyned our humane nature to his diuine nature, as
Saint

Saint Paule sayth, 1. Cor. 10. 4. *They dranke of the spirituall rocke that* ^{Princes be-}
followed them, and the rocke was Christ: so was this authoritie euen then ^{fore Christs}
graunted by Christe, vnto those Christian ciuill Magistrates in his ^{comming.}
Church.

They reply againe, as they did befoze, against the christian Magistrates, that yet they were not in his and his Apostles time.

And I aunswere againe, they were in his time, that is, in the time of that regiment of his Church, befoze that fulnesse of time, wherein God sent his sonne made of woman, as Saint Paule speaketh, Gal. 4. ver. 4. *Christe had his day (and a day is a time) euen in the time of Abraham, and in all times.* And yet, if at any time there were not in his Church ciuill Christian Magistrates, as at manie times (we grant)

there were not, both befoze the time of his comming in the fleshe, and after; yet is this right of so strong interest, that time can not plead prescription against it. And sith we can prooue, that the ciuill Magistrate in the Church of Christe, had, and had lawefully this authoritie in Ecclesiasticall matters, befoze the time of Christes taking our nature on him: let them shewe, that it ceased utterly, or was lost, or is abridged by Christes comming: and then they shall say some what to the purpose. Which if they can not doe: then the want of furnishing the place for a time disanulleth not the right for euer. And therefore this is but a mere babbling (sauiug Brotherly reuerence) and losse of time, if it be not much worse, to vse, and thus still to beate vpon, these

cauilling, false and sophisticall argumentes of the olde Scismaticall Donatistes, of the newe libertine Anabaptistes, and of the Romane Antichristian aduersaries, which they make in their trecherous books, against the supreme gouernement of Christian Princes. And yet, we haue sufficiently shewed befoze, especially out of Gellius, that there were ciuill christian Magistrates euen in the Apostles times. Yea, how those also whom our Brethren misconceau, to haue been Eccl. Governing and not teaching Elders; Gualter thinketh them to haue been (in those times of persecutions) their ciuill christian Magistrates, Iudges and Gouernors, that they chose among theselues, till the higher Magistrates, Princes & Monarkes, receaued the publike profession and maintenance of Christianitie.

But they say besides, there is not any promise made in the scripture, that when they were (become) christians, the Synode should resigne it vnto them.

What talke they of the Synodes resigning to the ciuill christian Magistrate, the authoritie that in the right of his office is due vnto him? As though the Magistrate had it by their resignation, or as though they befoze had vsurped the Magistrates authoritie? No doubt, but y those persons in the synode, which exercised (in defect of the Magistrates any part of that

Christian Magistrates before Christs comming.

The want of such persons at some times, is no barre to the right at all times.

Our Brethr. still renouing of the Donatistes, Anabapt. and Papistes argumentes against christian Princes.

The Christian Princes have not their authoritie by the Synodes resignation.

Christian
Princes.

authoritie that is competent vnto them; when their higher powers, and
soueraigne Magistrates became Christians; yelded all due authoritie vn-
to them, without the synode resigning from them selues that authoritie,
which properly appertayneth to the synode. And for this authoritie that
we acknowledge to belong to the ciuill Christian Magistrate: there was
and is extant in the scripture, saye recorde euen of promise for it. Which
as we haue seene before out of S. Augustine; so, because they presse still
on the same argument that the Donatistes did: it may suffice to repressse
them with Saint Augustines aunswere, and his proones of the pro-
mise for the same out of the scripture, who sayth, *Epist. 50. ad Bonif. quod
anim dicunt, &c.*

The pro-
mise of the
Christian
Princes au-
thoritie,

*Aug. in Epist.
50. ad Bonif.*

23 Q. 4 si
Ecd.

All things
to be done
in their
times.

Psal. 2.

For when as they that would not haue iust lawes to be constituted a-
gainst their impieties, do say, that the Apostles desired not such thinges
of the kinges of the earth: they consider not, that then it was another
time, and that all things are to be done in their times. For what Empe-
rour did then beleue in Christ, that might serue him in making lawes
for pietie against impietie? where as yet that propheticall saying was
fulfilled; *why did the Gentiles fresse, and the people imagine vaine thinges?
the kinges of the earth stood vpp, and the Princes came together against the
Lorde, and against his Christ.* But as yet, that was not done which in the
same Psalme is sayde a little after, *and now yee kinges vnderstande, bee yee
wise that iudge the earth, serue the Lorde with feare, and reioyce vnto him with
trembling.*

How kings
serue the L.
in feare.

The kinges
seruice of
God as he is
a man, and
as he is a
king.
Ezechias.

Iosias.

The king of
the Nini-
uites.
Darius.
Nabucho-
donozor.

Howe then doe kinges serue the Lorde with feare? but in forbidding
with a religious seueritie, and in punishing those thinges, that are
doone contrarie to the commaundementes of the Lorde? For hee
serueth otherwise, for that he is a man: and otherwise, for that hee is
a king. For that he is a man, he serueth in liuing faythfully. But, for
that he is also a king; he serueth in enacting (with a conuenient vi-
gor) lawes that commaunde iust thinges, and forbid the contrarie.
Euen as Ezechias serued in destroying the groaues and temples of the
Idolles, and those high places that were builded, contrarie to the com-
maundements of God. Euen as Iosias serued, he also dooing the same
things. Euen as the king of the Niniuits serued, in compelling the whole
Citie to pacifie God. Euen as Darius serued, in giuing it vnto Daniel
into his power, to breake the Idoll; and in casting his enemies to the
Lyons. Euen as Nabuchodonozor serued. of whom wee haue already
spoken, in forbidding by a terrible lawe, all that were placed in his king-
dome from blaspheming God. In this therefore kings do serue the Lord,
so farre forth as they be kinges, when they do those things to serue him,
that none but kinges can doe.

Sith kinges therefore did not as yet serue the L. in the Apostles times,
but

but as yet did imagine vaine thinges against God, and against his Christ; that all the foretellings of the Prophets, should be fulfilled, impieties could not then indeede be forbidden by lawes, but rather be exercised. For so was the order of the times rowled about, that both the Jewes killed the preachers of Christe, thinking they did a dutie to God, as Christ foretold, and the Gentiles fretted against Christ, and the Martyrs patience overcame them all. But when that began to bee fulfilled, which was written, and all the kinges of the earth shall worship him and all Nations shall serue him: what man (that is sober in his wit) can say to kinges? Haue not you care in your kingdome, of whom the Church of your Lord is holden, or is oppugned. It pertaineth not in your kingdome vnto you, who will bee eyther religious, or sacrilegious: vnto whom it cannot be sayde, it pertaineth not vnto you in your kingdome, who will be shamefast, who will be vnshamefast. For, when free choysc is giuen of God vnto a man; why shoulde adulteries bee punished by lawes, and sacrileges be suffered? Is it a lighter matter, for the soule not to keepe her fayth to God, than for a woman not to keepe her faith to her husbände?

Princen care.

The time of persecution. *Ioh. 16.*

Psa. 71.

The king ought not to think the care of the first table pertaineth not to him, lesse than the second.

Thus both Augustine proue that this authoritie of the Christian Magistrates and Monarkes, in making constitutions & lawes for Ecc. matters as wel as for temporall, though it were not accomplished in the Apostles time, yet it was prefigured, prophesied, and promised that it should be afterwarde fulfilled: and in convenient time it was performed.

Therefore it remaineth, that it be shewed by them that defend that this absolute authoritie is in the ciuill Magistrate, by what spirite, or reuelation, or scripture (if there be any that we knowe not :) for wee would be glad to learne, how this authoritie was translated from the Church (in which it was once lawfully vested) vnto the ciuill Christian Magistrate.

The learned disc.
pa. 119.

I knowe none of vs that defendeth that an absolute authoritie is in the ciuill Magistrate. And therefore it remaineth not in vs to shewe any thing for that, which we defende not. If wee defende it, let them name the man, and shewe the place, and let the partie defende himselfe as he can. And I would learne of them also, by what spirite, or reuelation, or scripture (if there be any that we knowe not) they can so brutellie burden their so gracious Soueraigne, to take vpon her an absolute authoritie? Or to slander vs their Brethren, that we defend that this absolute authoritie is in the ciuill Magistrate.

Bridges

Our brethr. slander of absolute authoritie.

They say they would be glad to learne, how this authoritie was translated from the Church (in which it was lawfully vested) vnto the ciuill Christian Magistrate. And can they proue then, that the Church was neuer lawfully vested with this absolute authoritie? For my part, I am

authoritie. of contrarie opinion, nor euer yet learned (for all the Papists harpe much vpon some what the like string) that the Church of God euer had, or took vpon her, any absolute authoritie, in any Eccle. matters whatsoever, and much lesse do I learne, that it was translated from the Church, vnto the ciuill Christian Magistrates. *Volubet* (I trust) they will giue vs leave to learne thus much, as euen Beza himselfe out of the worde of God, shall teach vs to be a lawefull authoritie and a needefull, of the ciuill Christian Magistrate, loyned with the Synode in these matters.

The authoritie ouer synodes that Beza alloweth to Christian Princes.

The objections in Beza to the contrarie.

Beza in the 5. Chapter of his christian confession in the 15. article, as fore cited, for the Princes calling the generall counells or synodes, & for making the Presidents or Gouernors of the same, first he alleageth some objections to the contrarie, that the Princes government is different from the Ministers of the word. And that it is for many causes a most perillous thing to throwe the counells vnder the authoritie of Princes. For that thereby the ambition of them that would gratifie Princes is so kindled; and on the contrarie the simplicitie of many terrified, with the vnwonted presence of the Princes; not to speak of that which would God were not true, that there haue alwayes bene but fewe Princes, that haue bin indued, with so much both learning and godlinesse, as is necessarily required, for the moderating of such actions, or that thinke they ought seriously to consider of these matters. When as rather (by a certaine calamitie of the world, as it were fatall) they vse to be intentine either to euery bodie, or to hearken rather to the euill than to the good.

Princes not to be so separated from the ministers as though they were prophane.

Notwithstanding all these objections to the contrarie, Beza sayth: but it seemeth not verie difficult to aunswere these arguments. First I iudge, that heede must be taken, that wee so discern not the Princes of this worlde, from the ministers of the worde, that wee shoulde also separate them, as though they were prophane. Which was the first steppe, whereby the papisticall tyrannie mounted vppe into this toppe, from whence it can nowe scarcely be throwen downe. But when as no man can denie that Princes ought principally to care, that the ministerie of the worde shoulde proceede on his course without offence, vnto whome (I pray you) should it rather appertaine, in the greatest tempestes which oftentimes are stirred vp of the Ministers themselves, to call the Churches together, and to ouersee that in their assemblie, all thinges be done well and orderly, and that euen with their presence to confirme the good and terrifie the euill? But there were no politique Magistrates that gouerned the assemblie of the Apostles, and of the first Churches: I graunt it. For whom would they haue called? Neither doe I thinke, that the Church dependeth on their edictes or authoritie: but this I say, that me thinketh he deserueth worse of the Church,

Bezas aunswere to our Brethrs. objection that there were no Princes in the Apostles time.

that

that would deprive the Church of the helpe of the present Magistrates ^{granted to} so often as it is graunted of God. For (I confesse) that indeede the of- ^{Christian} fice of the ciuill Magistrates is one thing, and of the Ministers, another: ^{Prince..} if yee regarde that that is the proper office of euerie one of them. But I saye, that this is a commune office of them both that they should studie for the Churches peace, and indeede so; that they (so often as it pleased God to furnishe the Churches with this benefite, that they may haue a godly Magistrate) should be the chiefeft keepers of good order: and that these out of the pure worde of God should freely and holily, as it were the mouth of the Lorde of which the godlie Magistrate asketh counsell, should constitute all thinges, whereunto the Princes should afterwarde so subscribe, that they shoulde also by their authoritie confirme among their people, that which shall be ordeined out of the worde of God, and that they command it to be straitly obserued.

If anie require examples whereby it may be confirmed. I will aunswere, it seemeth to mee that Dauid, Salomon, Ezechias, Iosias, did not otherwise with the Elders of the Church of Israell. And it clearly appeareth, that all those that were the faythfull auncientes euen euerie one of them, did not thinke otherwise concerning the gouerning of the boundes of the ciuill power and of the Ecclesiasticall ministerie. I thinke therefore it must bee looked vnto, not that the presence of godly Princes bee excluded, but bee circumscribed in their boundes, that heere they shoulde remember they must doe farre otherwise, than if they sate in their throne, eyther in hearing ciuill controuersies, or in enacting lawes. When as they be in the synode, not that they should raigne, but that they shoulde serue. Not that they shoulde enacte lawes, but the same beeing expounded out of the worde of God, by the mouth of his ministers, they should sette them forth to be obserued, both of themselves and others.

But if so be any shall say, it is danger, least any entrie by this meanes should be made open to ambitious wits: I answere that is true indeed. As it appeareth by those foule & flattering synodall acclamations, such as were fitter for the Theaters playes, than for a synode: but I answere, (besides that it cannot be, that all discommodities can bee provided for:) experience it selfe doth shew, that an entrie is opened to farre greater offences by the Princes absence, than by his presence. For, what will not ambitious, light and rash men dare to doe; (of which sort too manie haue alwayes beene founde among the ministers themselves) except that they bee kept in awe in their office, with some reuerence of the Magistrate beeing present, so often as that is graunted of

The office in seuerall and in common of the Prince and of the synode.

The Princes confirming of the counsels decrees.

Bezaes circumscribing the Princes boundes in the Council.

Bezaes objections against the auncient synodes as flattering the Princes. No offences in the councils by the Princes absence, than by his presence.

the Lorde. And how truly this is sayde of me, appeareth not onely one of the Actes of the Seleucian and Lampfacen Synodes, and that hauons synode of Ephesus: but also out of the Actes of the first Nicene synode it selfe.

Bezaes de-
uise what he
would haue
all Princes
do in ordai-
ning and go-
uerning a
generall
councell.

Briefely therefore to conclude, if a general synode were to be gathered together, sith that neither all the Churches do now obey one Prince, nor the greatest part of Princes (be it spoken by their leaue) seeme fitt ynough to gouerne all this action, in so great controuerfies & discords also of mindes; neyther yet in the multitude of Presidentes anie thing could be freely ynough and quietly ordeyned: it should seeme necessa- rie, that all they which are chiefe Gouvernours, or Princes, or Magistrats of free Cities, setting aside all ambition on eyther partie, shoulde by a common consent in the feare of the Lorde, determine of the number of those that should be the collocutors, and also of the time and place of the synode, and chiefly also of him that should be the Moderator thereof, yea and of all the fourme of the action, on those conditions, that both be agreeable to the word of God, & are most fit for restoring the concord of the Churches. This is the authoritie that Beza alloweth to the ciuill Christian Magistrates and Princes concerning Synodes.

The authori-
tie that Be-
za alloweth
to the prince
in the coun-
cell, confu-
teth our bre-
thren.

How our
brethren ca
impugne
the things
alreadie de-
creed in the
Synods, and
by the
prince con-
firmed.

Wherein although he speaks indeede somewhat too contumeliously of Christian Princes, and of the godly ancient Councels, and restrayns too much on the other side the Princes authoritie beyond his examples: yet for our partes, what hath there euer bene established by anie Nationall Synode in this Realme, wherein her Maiestie hath taken further authoritie, for Eccl. constitution, although the matters were but meere cere- monial, than is here set downe and circumscribed by Beza? If our Bre- thzen will but graunt thus much to the Prince; then, as her Maiestie may make lawes to confirme those thinges that in this order haue with vs bin decreed, & determined, and to comand that they be straitly obserued: so would I (for my poore skill) be glad to learne, by what spiritie, reuelation or scripture, (if there be any that I knowe not,) both this authori- tie of the Prince as well before the synode is called, as ioynedly with the synode assembled, and after ward in confirming the synodes acts, & also the synodes authoritie it selfe, and the decrees that they haue in this ma- ner, and in these matters, alreadie decided, determined, and concluded; may be still by our Brethz. (being but priuate Ministers of the same Na- tionall Church) called againe into new question, cancelled, contemned, condemned, & written against; and that without any authoritie either of the Prince, or synode of that Nation? How our Brethz. can warrant this, I would be glad to knowe for my learning, and it would satisfie manie mo, if our Brethzen shalbe able to shewe it. But they harping on an other string, crie vpon vs to shewe that the Prince hath an absolute authoritie, and

and to this purpose they proceede, saying :

Therefore, vntill this may be shewed by sufficient warrant of Gods holy word, we hold that the Synode of every Prouince, hath authoritie to decree concerning ceremoniall orders of the Church, whereof some may be general to all cōgregatiōs, some particular to certaine Churches.

If our Brethren stand vpon our shewing by sufficient warrant of Gods holy word, this absolute authoritie, wherewith (by their leaue, both vniuersally and neyther so christianlike nor subiectlike as should be some them) they burthen the ciuill christian Magistrate, which is (God be prayesd) ouer vs, her most excellent Maiestie : we shall then neuer re- clayme them from their opinion, nor let them to hold still what they please. For we profess before hand, at least, I for my part, that I can shew none, nor I knowe of any such absolute authoritie, that either we yeld to the Prince, or that the Prince claymeth in this our Church : but, let absolute adoe, and then, that the ciuill christian Magistrate hath had, and ought to haue some authoritie, and that in the boundes thereof, a supreme authoritie also, we haue shewed by sufficient warrant of Gods holy word, and euen here not onely by the ancient Father Augustine, but also euen by Bezacs owne approbation and p[ro]u[er]s thereof, where he min- ceth it most : neyther can they, nor all the world elude this that we haue shewed thereon, and this is it that we hold also, of the Princes authority, concerning the calling and governing of the Synodes, what we holde further, we shall come to it orderly afterwards : but here they tell us what they hold.

We hold (say they) that the Synode of every Prouince, hath authoritie to decree, concerning ceremoniall orders of the Church. Before, of absolute authoritie, they say, they would be glad to learne, how this authoritie was translated from the Church (in which it was once law- fully vested) vnto the ciuill christian Magistrate. These were too high words, nor they can ener be able to shew it by sufficient warrant out of Gods holy word, that the true Church of Christ was ever vested with absolute authoritie, but alwayes reserved that vesture, to her Lord and husband Iesus Christ. The Pope indeede, and his Popish Church, be like a proude Prelate, and he like a malapert Madame, strined which of them should reuest themselves with absolute authoritie, a more royall robe, then became them or any creature to be vested with : The Queene sayth David, Psal. 45. 10. did stand on thy right hand in a vesture of the golde of ophir. But, least she should thinke her selfe vested with absolute authoritie, he saith vnto her : Hearken O daughter, and consider, and beare downe thine eare, forget also thine owne people, and thy fathers house, so shall the King haue pleasure in thy beautie, for he is thy Lord, and reuerence thou him : so that she is still vested with obedience, and though with authoritie, not with absolute.

But

ces autho-
ritie ex-
cluded.
The Chur-
ches autho-
rity not
absolute.

Our Bre-
thren ex-
cluding of
the Princes
authority
from pro-
uinciall
Synodes.

The De-
crees of
euery or
any Pro-
uince, not
generall to
all congre-
gations.

The lear-
ned disc.
pa. 120.
Bridges

Perfection
of vni-
ty in
all places
concerning
doctrine to
be wished
for.

But it seemeth, that our Brethren as better aduised, will not let go their former hold, that they sayd the Church did hold, for the vesting her with this vesture. For here they leane out the word absolute, and say onely, that the Church hath authoritie, which is a great deale more truly and warily spoken than before. And yet herein also (we thinke) in another point they greatly overshote themselves: for where they say, that the Synode of euery Prouince hath authoritie to decree concerning ceremoniall orders of the Church, leaning out quite and cleane the Prince, whome they include not in the name of Synode, but making the Prince another partie besides the Synode, moue the question, what is due to the Prince, what to the Synode. This is very much, if I might not rather say, this is very little, or nought at all, to make now the Christian Magistrate to haue no authoritie at all, but be cleane excluded. And that is more, if the Christian Magistrate haue diuers Prouinces in his Dominions, the Synode of euery Prouince hath authoritie to decree concerning ceremoniall orders of the Church, he or his authoritie, neither in all nor in any of those his Prouinces, being once so much as mentioned. But what they meane by these speeches following, whereof some may be generall to all congregations, some perticuler to certaine Churches, let themselves (a Gods name) make their meaning playner: for as yet, I perceiue not, (such is my bulnesse) how all congregations are bound to obserue the Decrees, concerning ceremoniall orders of the Church, that are decreed in the Synode of euery Prouince, or, that euery Prouince, consisting but of certayne perticular Churches, hath authoritie to make Decrees, whereof some may be generall to all congregations. What they intend herein, I can scarce ghesse, except they would haue all Churches and congregations be bound to receiue the Decrees of the Synodes holden in Geneva, or in some other Prouince that they like better, and say, they were of the number of those Decrees, which they made to be generall to all congregations. But, as our Synodes prouinciall, cannot make any such ceremoniall order to binde them, or to binde generally the congregations or Churches of any other Princes Prouinces: so haue they no more authoritie to make ceremoniall orders, to binde our congregations and Churches thereunto. For, as it were to be wished, that all places might be brought to one perfection, so is it not alwayes necessarie, that they bee lyke in all things. This wish for perfection of vni-ty in all places (if the matter might go by wishing) is to be liked, so farre south as perfection may be wished, though hardly hoped for in the imperfection of this life, in the Church militant, and in the great varietie of ceremoniall orders, in the sundry parts and Prouinces of the same: howbeit, in doctrine, especially in the grounds and

and principles thereof, it is to be wished for, as necessary: and although it be not alwayes necessary, that all places be like in all things, meaning ceremoniall orders and constitutions, whereof before they spake: yet for all places that be of one countrey, state, realme, dominion or prouince, it is farre better that all places were alike. For, although variety in those things, may stand with the vnitie of the faith, and with the substance of our communitie in the copozation of the mysticall bodie of Christ, which is his true and holy Catholike Church, the communion of the Saints: yet if they be knit together in one order of these ceremoniall things also, where they liue together vnder one Christian Magistrate, it doth more confirme them in the other substantiall vnitie. And the variety is dangerous in one Church or kingdome, euen in those more free and inferior matters, as with græse we see in England at this day, what destructions and contentions haue risen, and dayly do rise in our Churches, that otherwise in doctrine are vnited, and yet the variety of these ceremoniall orders, hath with some called in suspicion the vnitie of religion, and with many hath disturbed, if not broken the vnitie of our christian peace and concord. And therefore excellently well are these two knitte together, *Cor. iij. vii.* one hart, one way. Zanchius noting the difference of these vnities, in his Confession of Christian Religion, *Cap. 24. de Eccl. militante aphorif. 14. & 15.* writeth thus: For with what things diuers peoples are gathered together into one bodie, with the same things also (we beleue) that they are conserued, being vnited, and do more and more growe together. Sith therefore the gathering together of the Church, is not made nor conserued properly by ceremonies, but by the holy Ghost, but by the word, but by faith, but by charitie, but by obseruance of the commaundements of God: we doubt not, but that also by the same things, the vnitie thereof is to be reteyned and cherished. When as the Apostle also to the Ephesians, where he treateth of the vnitie of the Church, teacheth that it consisteth in these things, no mention being made of ceremonies.

In the meane season we denie not, but that vnitie euen in ceremonies themselves, and in the rites of euery Church, so farre forth as by conscience it may be done, is to be reteyned and to be reuerenced. For, there are two kyndes of thyngs, wherein the vnitie of the Church may bee: the things that are deliuered in the word of God, and the things that are not expressed in the word, such as are, many externall rites and ceremonies Ecclesiasticall.

In those things (deliuered in the word) we beleue that vnitie euery where and alwayes is very necessary: but in these things, although by it selfe it be not necessarie, but that according to the diuersitie of places, and according to the diuers consideration of the time, it is profitable word.

Ceremonies.

How farre it were requisite all ceremoniall constitutions in one prouince were alike.

The vnitie of ceremoniall matters helpeth the vnitie in substantiall matters.

The hurt of variety in one Prouince.

Zanchius in confes. Christi, rel. cap. 24. Aphorif. 14. & 15.

Wherein the vnitie of the Church consisteth for the substance thereof.

Vnitie of ceremonies how farre requisite.

Vnitie of things in the word, & of things not expressed in the word.

*Unifor-
mitie.*

Why vnitie
of things
not expres-
sed in the
word, is to
be kept.
1. Cor. 14. 10.

*The lear-
ned disc.*

pa. 120.

Bridges

Our Bre-
thren heere
all for the
Synode,
nothing for
the Magi-
strate.

If Ceremo-
nies should
be made by
respecting
euery one
either per-
son or
Church in a
Prouince,
there should
be no uni-
formitie at
all.

*The lear-
ned disc.*

pa. 120.

Our church
prescribeth
not unifor-
mitie to any
places or
Churches in
other Prin-
ces domi-
nions,

to haue diuers rites : notwithstanding, where any thing concerning these matters is ordeyned and receyued for the edification of the Church, there (we thinke) that vnitie also in such kinde of rites, is of euerie bodie to be reteyned, and the orders Ecclesiasticall are not to be disturbed. According to the Apostles rule, all things in the Church ought to be done in order decently, and to edification, of which mat- ters, we do very greatly allow and embrace the two Epistles of Augu- stine written to Ianuarius.

The wisdom of the Synode therefore, ought to haue such regard of all Churches, that they haue speciall respect to euery one.

Here is all of the wisdom of the Synode, but nothing of the autho- ritic of the Magistrate : of the Synodes such regarde of all Churches, and speciall respect to euery one, that to the Christian Magistrate, there is here neither any regard, nor respect had or mentioned, eyther generall or speciall, is this the wisdom and equall dealing of our Brethren be- twene the Magistrate and the Synode for this authoritie?

Howbeit, this also is not true, that for the speciall respect to euery one, the Decree of the Synode in one Prouince, may not runne in gene- rall alike to all the Churches in that one Prouince. For, if euery one (Church) in one Prouince, may varie from another, the same may be sayd by as good reason, of euery person in euery one Church. Also, that the Synode should haue a speciall respect of euery one of them, and so in deepe our Brethrens words may be understood, saying, not to euery one Church, but to euery one : so that euery one differing from another, it were best to make no Decree at all, but let euery man do as he best li- ked, hand ouer head, without any order of vniformitie in ceremonies at all, and so, to make worst, and to be partiall to neyther partie, to cut off all authoritie quite and cleane both from Magistrate and Synode in these matters, and let all be fans ceremonies as the French saith.

Wherein we of long time in England, haue beene caried away with an vntrue principle, that vniformitie must be in all places, and things alike, as though we would feede olde men and sucking infants all with one kinde of meates, or as though we would cloath all ages in a robe of one asize : and that which is more absurd, compell men of ripe age to sucke the dugges, to weare their biggins, and to carrie rattles and other childish bables.

If our Brethren by this long time in England, meane the time, since we haue (God be prayd for it) receyued the light and libertie of the Gos- pell : then is not this true that heere they say, we haue beene caried away with an vntrue principle, that vniformitie must be in all places and things alike : for we prescribe not to all places, nor preiudicate any other Churches, that are not in nor off the state of the Churches in England and Ireland :

Ireland: neyther yet all of them, but that in some things also according to their customes and priuiledges, they may differ concerning these ceremoni-
niall constitutions, from the generall vniformitie of our Churches.

tie.
If particular Churches might alter ceremonies, then were the Synodes constitutions of no authoritie.

But, were it lawfull for euerie particular Church in England, to alter the ceremonies decreed in our nationall Synodes according to their pleasure or opinion, to what purpose neede any Synode at all to be troubled about these: or what authoritie at all hath a Synode to make any ceremoni-
niall constitutions, if the particular Churches of that nation be not bound vniformally to keepe them?

They say, that the vniformitie of these things, is, as though we would feede old men and sucking infants, all with one kind of meate. Although this similitude fitteth not their purpose, sith it is against, or aboue nature, for sucking infants to feede on all such kinde of meate, as old men can do: neyther are these ceremoniall constitutions set forth, for the soules of the weake and simple people to feede vpon, in stead of Gods word, or that they should receyue them as any part or substance of their soules nourishment and substance, as the meate is that the infants feede vpon: yet notwithstanding in the very point indeede, wherein our Brethren should applie it, (if they will applie it at all any thing aptly to the purpose) it makes cleane against them. For although sucking infants can not feede on all kinde of meate that old men can, yet old men can feede well ynough on all such kind of meate, as sucking infants can, for all they can feede on other stronger meates besides. And therefore, if our Brethren will needes compare these Ceremonies vnto the meate of the weake, (although they be ordeyned to farre other vses, both for the weake, and for the strong also) yet, why may not the strong feede on them in their kindes, so well as the weake may, for all they can digest stronger meate? for, though the old men feede thereon in another manner, and not in sucking the dugged, as sucking infants do, yet, for the meate it selfe, which is the milke, they may be fedde both of them wellynough with one kinde of meate: and many a good old man, and yong tw, will not thinke himselfe ill dealt withall, to haue euery morning for his breakfast as good a messe of milke, as euen a sucking infant also, for the proportion of his strength, may feede vpon.

The similitude of feeding old men and sucking infants with one meate. The vniformitie of this similitude. Our Brethrens similitude is against themselves.

Milke may be eaten both of old and yong.

Sainct Paule writing to the Corinthians, sayth, 1. Cor. 3. ver. 1. I could not speake vnto you (Brethren) as vnto spirituall men, but as vnto carnall, euen as vnto babes in Christ. I gaue you milke to drinke, and not meate: for ye were not able to beare it, neither yet now are ye able: and yet for all this, Sainct Paule setteth downe among them an vniformitie in diuers ceremoniall orders and constitutions, to the obseruation whereof all of them were alike bounden, albeit that all were not alike in knowledge among them, for, some of them were Prophets, some had of

1. Cor. 3. 1.
S. Paule preferibeth vniformitie to the Cor. for all some were as babes among the.

them

tie.

them more and greater gifts then other had, some of them were stronger in faith and grace than other were. Although therfore this similitude may be well applied, to the diuers manner of teaching the doctrine of the word, as S. Paule likewise applyeth it, Hebr. 5. vers. 12, 13, and 14. and S. Peter, 1. Peter 2. vers. 2. yet neyther serueth it to proue any diuersitie in the vnitie of doctrine, nor to inferre any such diuersitie of any lawfull ceremoniall constitutions, as should in any Church impeach the vniforme obseruation of them.

The similitude of cloathing all ages in a roabe of one asize.

As this similitude therfore, of one kinde of meate for old men and sucking infants, serueth not their turne, so much lesse doth this comparison in their other similitude. Or as though (say they) we would cloath all ages in a roabe of one asize.

The overthrow of all the political orders.

And why also do they not apply this resemblance against all the ciuill and temporall lawes of the realme: for, whereas there is an vniformitie prescribed in them, and that the due obedience of all the subiects in the Realme, little and great, yong and olde, according to their degrees and estates, is alike required of them all, might they not say, this were euen as though we would cloath all ages in a roabe of one asize?

The overthrow of all vniuity in life & doctrine.

And if we may thus iest out the matter with such vnfit similitudes, the vnitie euen of doctrine, and the vniuersall obedience vnto it, of all alike, may with a light mocke be shaken off also. Are we not all bidden to cast off the cloakes of vnrighteousnesse, to put off the old man, and put on the new, and to be clothed with the white reynes and righteousness of Iesus Christ? and shall we thus scozne out these generall precepts, and say: who so, this is as though we would cloath all ages in a roabe of one asize: yea verily would we as nere as we could, euen cloath all ages of them in the one asize of such a dutifull obedience as is both requisite to the kindes of these roabes, and answerable for their age and calling worthe: although indeede, this be not one asize, but one liuerie, one cloath, one colour, one cognizance, prescribed to all alike, of the which euery one hath his portion seuered, according to the measure of his scantling.

Sucking the dugge.

And that which is more absurd (say they) compell men of ripe age to sucke the dugge, to weare their biggings, and to carry rattles, and other childish bables.

The ripeness or infancy of the inner or new mans age.

If their ripe age be but onely of the bodily age, and not the ripe age of the new man in the knowledge and growth of Iesus Christ, they may yet be such, as not onely well ynough may sucke the dugge at the brest of the Church their Mother: or, as may feede on milke againe, as the Apostle speaketh: but howsoeuer they thinke scozne, or count it absurd or impossible, as did Nichodemus, yet, as Christ sayd, (if they be not already) they must euen be borne againe, and may be such, as of whome S. Paule saith,

Galas

Galath. 4. ver. 19. my little children, of whome I travell in birth againe, ^{sic.}
 untill Christ be formed in you. But if they be of ripe age in the inner
 man, they are not compelled, either to sucke the dugges, or to weare big-
 gins, or to carrie rattles, and other childish bables, by any their due o-
 bedience, to the vniforme conso:mitie of such rites, ceremonies, and con-
 stitutions, as a lawfull and godly Synode, with the confirmation of the
 ciuill christian Magistrates authoritie, shall thinke conuenient and fit to
 prescribe vnto them: for, neither are such ordinances to be thus vnreue-
 rently (beeing not superstitiously prescribed) compared to such base
 things, neyther are they set forth, to soade or dallie the people like ba-
 bles, or bables, but for edifying of them in order and comelinesse. And
 although there be also some vse of them, for helping the weaker, notwithstanding
 all be not weake alike, nor strong alike, but some weaker, some
 stronger than another: yet, while they that are strong, do not glorie in
 their strength, but in the Lord, the godly stronger will beare with the
 infirmities of the godly weaker, nor will take the aduantage of all the
 christian libertie, which otherwise they might, and may still vse in free-
 dome of conscience, without any controuersie of those ordinances: and
 yet, were it but for feare of offending the weaker (and following Christ,
 that would not breake the brooked reede) they will still checke them-
 selues with this sentence of the Apostle, 1. Cor. 10. 23. All things are
 lawfull for me, but all things are not expedient: which though they be
 lawfull in their owne nature by the lawe of God, yet if we must sub-
 mitte our selues to an vniformitie with our Brethren, to edifie and
 winne them to greater matters, as Saint Paule sayth, He became all to
 all, that he might winne all: how much more, when to these good pur-
 poses, a godly Synode hath made such ceremoniall constitutions, to re-
 strayne or compell those that in arrogancie, disdain, or obstinacie, would
 not thus brawe together by one rule in one vniformitie, ought the godlie
 people, yea, although all were strong, and none weake among vs: yet,
 for feare of opening a gappe to licentiousnes and disorder, or to the breach
 of publike concord, or to the contempt both of the Synode, and also of the
 Magistrate, to yeld all due obedience and reuerence to the vniforme obser-
 uation of such lawfull ceremoniall constitutions. And those (especially
 being priuate persons) as should call these vniforme ordinances, biggins,
 bables, and rattles, deserue to be rattled by with other rattles, for so vn-
 reuerent contempt and disobedience.

Vnreuerent
 compari-
 sons.

The strong-
 er ought to
 beare with
 the weaker.

How much better, and with more graue aduise ment than these, our
 learned discoursing Brethren, writeth Caluine on these Constitu-
 tions of the Church, who in the tenth Chapter of the fourth Booke
 of his Institutions, Section 1. speaking of the power of the Church,
 in making Ecclesiasticall lawes, he sayeth even in these wordes.

Has

the Church
consti-
tutions.
Caluine in
Insti. lib 4.
ca. 10. sect. 1.
What con-
stitutions
of the
Church are
to be im-
pugned, and
what are
not.

Hac potestas tractanda nunc est, &c. This power is now to be treated vpon, whether it be lawfull for the Church to binde the consciences with her lawes: in which disputation, the politicall order is not touched, but onely this is handled, that God may be orderly worshipped, according to the rule that he hath prescribed, and that the spirituall libertie, which respecteth God may remayne safe vnto vs: the vse hath obeyned, that those things are called the traditions of men, whatsoever Edicts of the worship of God besides his word, haue proceeded from men. Against these is our strife, not against the holy and profitable constitutions of the Church, which make either to keepe discipline, or honesty, or peace. The end of our struing, is to restreine the vnmeasurable and barbarous Empire, that they vsurpe vpon the soules, which would be counted the Pastors of the Church, but in very deede, are the most cruell butchers. Here we see, what Ecclesiasticall lawes and constitutions Caluine alloweth, and what he impugneth. If they be such as be made for matter of the worship of God, or to inroch vpon the spirituall libertie of the conscience, Caluine proclaymeth warre against them, and so do we also, but, if they be such as tend to any of these three good ends, discipline, honestie, or peace, Caluine professeth not to strue with any such constitutions, and such only do we defend, and eyther our Brethren strue against them, or we agree so farre herein.

But here Caluine (least the good and lawfull constitutions also, should be thought suspected, as matters touching the intangling of the conscience,) after he hath moued the question of Saint Paules saying, Rom. 13. 5. how we must obey the Princes lawes, not only for wrath, but for conscience, *proprie autem, &c.* but properly conscience respecteth onely God, as I haue already sayd. Heereupon (saith he) sect. 4. it commeth to passe, that a law is said to bind the conscience, which bindeth a man simply without mens looking into it, or without consideration had of them, as for example, God commaundeth not onely to keepe the soule pure and chaste from all lust, but also forbiddeth any vncleannes of words and outward lasciuiousnes. To the obseruation of this law my conscience is subiect, although there were no man else in the world aliue. Euen so, he that demeaneth himselfe intemperately, sinneth not only in that he giueth euill example to his brother, but he hath his conscience tied with a guiltines towards God: in matters that are indifferent, the reason is otherwise, for if they breede any offence: we ought to absteyne, howbeit, with a free conscience, so doth Paule speake of flesh consecrated to Idoles: If any (saith he) cast a scruple, touch it not for conscience sake, conscience I say not thine, but the others. The faithful man should sinne, if before hand being admonished, he would notwithstanding eate that flesh. Neuerthelesse, howsoeuer in respect of his brother, an abstinence

sect. 4.

How Gods
law dorth
binde the
conscience
in the
breach
thereof.

In matters
indifferent
the consci-
ence is free,
though the
bodie obey
for auoy-
ding of-
fence.

abstinence is necessarie for him, as it is of God prescribed, yet for all that, he leaueth not to hold the libertie of conscience: we see how this lawe, binding the extemall worke, leaueth conscience vnbound. Now to returne to the humane lawes: if they be made to this end, to cast a religion vpon vs, as though the obseruation of them were by themselves necessarie, we say that they were imposed vpon the conscience, which thing was not lawfull, for our conscience hath not to do with men, but with God alone, whereunto apperteyneth that common difference, betweene the earthly court, and the court of conscience, &c.

for conscience sake.
To what end humane lawes may be, or may not be made.

But yet (saith Caluine further on this matter) that difficultie is not cleered that ariseth out of Paules words: For, if we must obey Princes not onely for bycause of punishments, but of conscience, it seemeth to follow thereupon, that the lawes of Princes haue dominion ouer the conscience: which thing if it be true, the same also must be said of the lawes Ecclesiasticall. I answer: First, we must distinguish, *inter genus & species*, betweene the generall kinde, and the speciall fourmes thereof. For, although the particular lawes touch not the conscience, yet are we holden by a generall commaundement of God, which commendeth vnto vs the authoritie of the Magistrates: and on this hingin (or principall point) consisteth Paules disputation: the Magistrates, bycause they are ordeyned of God, are to be prosecuted with honor: in the meane season he teacheth not, that the lawes which are written of them, pertaine to the inward gouernment of the soule, while in euery place he extolleth both the worship of God, and the spirituall rule of liuing iustly, aboue any whatsoeuer decrees of men. Another thing also is worthy to be noted, (which yet dependeth on that we haue sayde before) the lawes of men, whether they be made of the Magistrate, or of the Church, although they are necessary to be kept, (I speake of good and iust lawes) euen therefore (notwithstanding by themselves they binde not the conscience) bycause the whole necessitie of keeping them, hath respect to the generall ende, but it consisteth not in the things that are commaunded: from this order they differ farre, that both prescribe a new forme of worshipping God; and ordeyne a necessity in free things.

How princes must be obeyed for conscience.

The princes lawes touch the conscience in generalitie, though not in specialty.

How good lawes made of the Magistrate or of the Church, are to be kept.

Thus farre doth Caluine shew, how farre the Magistrates, and the Churches constitutions, are good and necessarie to be obeyed of all alike the christian subiects, so farre as they impose no simple necessity of themselves, nor any necessitie at all to saluation, nor directly touch the court of conscience, nor are matter of Gods worship, from all which three points, all our Magistrates and Churches constitutions are free, and therefore, except our Brethren will offer them wrong, they haue no iust cause to refuse or impugne them.

constituti-
ons.

Señ. 27.

All the
Churches
lawes are
not to be
counted
humane
traditions.

Some rite
or ceremo-
nie ought
euer to flo-
rish.

No Church-
es at all
without
concord.

The force
of lawes.

Order and
comelineſſe
maintained
by obser-
uations.

Señ. 28.

When Caluine hath now thus declared, how farre south the Magi-
strates, and the Churches constitutions are lawfull and good, after he
hath at large confuted the traditions of the Papists, (least rashly we
should condemne all alike) he sheweth againe in the 27. Section, how we
must take heere what constitutions of the Church we inueigh against.
But (sayth he) since the most part of the vnskillfull persons, when as they
heare that the consciences of men are wickedly bound to humane tra-
ditions, and that God is worshipped in vayne, they with the same dash
include all the lawes, wherewith the order of the Church is established,
we must heere also in good time, meete with their error. Certaynely we
may very soone be heere deceiued, bycause it appeareth not by and by
at the first shew, what difference there is betweene those lawes and these,
but I will so lay downe the matter in few words, that the likenesse of
them shall beguile none. This (first) let vs hold, if in euery societie of
men we see that it is necessary there be some policy, which may serue to
nourish the common peace, and to reteyne concord: if in the assayres
that are to be archieued, there ought alwayes some rite (or ceremonie)
to flourish, which that it should not be cast off, apperteyneth to publike
honestie, yea, and to humanitie it selfe.

The same is to be obserued especially in the Churches, which are
best of all vpholden, with a well set constitution of all things, but then
without concord, they are vtterly no Churches at all: for which cause,
if we will haue good regard to the safety of the Church, we must wholly
with diligence looke to that which Paule commaundeth, that all things
be decently done, and according to order. But when as in the manners
of men, there is so great diuersitie, so great varietie in their mindes, so
great fight in iudgements and wittes: neyther is any policy firme y-
nough, except it be settled with certayne lawes: neyther can any rite
(or ceremonie) be kept, without a certayne standing fourme thereof:
the lawes therefore that are profitable heereunto, we are so farre off
from condemning them, that we rather contend, that if these were
taken away, the Churches sinewes are dissolued, they are wholly defaced
and scattered abroad. For that which Paule requireth, can not be had,
that all things should be done decently and in order, except order it
selfe and comelineſſe consist by obseruations (as it were certayne
boundes) added thereunto. This thing is onely to be alwayes excepted
in these obseruations, that they be not beleueed eyther to be necessa-
rie to saluation, and so bynde the conscience with a religion: or that
they be directed to the worship of God, and so pietie be reposed in
them.

We haue therefore the best and the most faithfull note, which put-
teth difference betweene those wicked constitutions (by which it is said,
that

that true religion is obscured, and the consciences subuerted,) and betwene the lawfull obseruations of the Church. If we shall remember vnto these, that one of the two be euer set downe; or both of them together, that in the holy assemblie of the faithfull, all things be decently perfourmed, and with the dignitie that is meete: that the communitie it selfe of men be reteyned in order, as it were with certayne bonds of humanitie and moderation. For, whereas it is once vnderstood, that the lawe is made for publike honestie sake, the superstition is alreadie taken away, into the which they fall, that measure the worship of God by mens inuentions. Agayne, when as it is knowne that it tendeth to the common vse, that false opinion of bond, and of necessitie is overthrowne, which cast a great terrour to the consciences, when as traditions were thought necessarie to saluation, sith that heere is nothing sought, but that charitie might be nourished amongst vs by a common dutie.

and order.
Either decency, or order, or both, are the notes of difference betwene good and euill constitutions.

These words of Caluine, doe most cleerely proue, a necessarie vniformitie of all the people in common alike, to the obseruation of these ceremoniall lawes, and constitutions.

And here, least any scruple or cauill should arise, about the vnderstanding this way or that way, of these the Apostles words, which are the generall squire of all these ceremoniall constitutions, Let all things be done decently, and in order: Caluine also expoundeth the true and simple vnderstanding of them, and proceeding, sayeth: But it is woorth the labour, yet more cleerely to define, what is comprehended vnder that comelinesse which Paule commendeth, and what also vnder order. And verily, the end of comelinesse is partly, that while the rytes or ceremonies are adhibited, which may moue a reuerence to the holy matters, we should by such helpes be stirred vp to godlinesse: partly also, that the modestie and grauitie which ought to be regarded in all honest actions, should there shine most of all. In order, this is the fyrst thyng, that they that are the Gouvernors should knowe a rule and lawe of well gouerning: but the people that is gouerned, should accustome themselues to an obedience of God, and to a right discipline, and then, that the state of the Church being well composed, peace and tranquillitie be provided for.

Caluines definition of comelinesse and order.

The end of comelinesse

We will not therefore call that comelinesse, wherein there is nothing belydes a vayne delight: the example whereof we see, in the Theaterlyke furniture which the Papists do vse in theyr diuine seruice, where nothing else appeareth, than a vizard of an vnprofytable gorgiousnesse, and an excesse without fruite. But vnto vs, that shall bee comely that shall so bee fitte for the reuerence of the holie mysteries, that it bee a meete exercise vnto godlynesse, or at the

The false and vayne comelinesse.

True and fruitefull comelinesse.

True and
false order.

least, that which shall make a beautifying agreeable to the action, and yet the same not without fruit, but that it may admonish the faithful, with how great modestie, religion, obseruance, they ought to handle the diuine seruice. Moreouer, that Ceremonies should be an exercise vnto godlinesse, it is necessary that they leade vs straight to Christ. Likewise for order, we will not set it in those toyish pomps, that haue nothing but a vanishing glorie, but in that composition (or placing of things together) that may take away all confusion, rudenesse, stubbornesse, all troubles and dissentions.

To all this againe, we agree with Caluine, and desire no other, nor haue (I hope) any other Ecclesiasticall lawes, and ceremoniall constitutions, then are answerable in all points to this interpretation of comeliness and order, howsoeuer to the honor of these our brethren, they may seeme otherwise. And here Caluine (after he hath exemplified this general rule with such ceremoniall constitutions as are mentioned in the scripture, which I referre, till our brethren anon shall leade vs to the ceremony of kneeling) he concludeth thus vpon the generall precept of the Apostle.

Self. 30.
Discipline
and cere-
monies are
to be di-
uersly ap-
plied to e-
dification,
according
to the man-
ners of
every nati-
on and age.
Self. 31.
Haughtie
disdeyne
and fro-
wardnesse,
in violating
ceremonies.
How we are
all bound
to these
constituti-
ons to ob-
serue them,
though all
of vs haue
no neede
of them.
Carbaso.

Last of all, such that for this cause he deliuered nothing expressly, because these things are neither necessary to saluation, and ought to be diuersly applied to the edificatio of the Church, according to the manners of euery nation & age, therefore it shall be meete as well to change and abrogate those that are vsed, as to institute new. I confesse in deede, we must not runne rashly, nor often, nor on light causes, to the making of new, but, what may hurt or edifie, charitie will best iudge, which if we shall suffer to be our moderatrix, all shall be safe. But now it is the duty of the christian people, to keepe such things as are ordeined according to this rule (with a free conscience in deede, and with no superstition) howbeit, with a godly & an easy inclination to obey them, not to hold them in contempt, not to ouerslip the of reches negligence, so farre is it off, that by haughty disdain, and frowardnes, they should openly violate them. What liberty (thou wilt say) can there be of conscience, in so great obseruance and heed taking? yea rather, it shall notably stand together, when as we shall consider, that the sanctions whereunto we be bound, are not fixed & perpetuall, but are outward rudiments of our humaine infirmitie, whereof, though we all of vs haue no neede, yet we all of vs do vse them, because we are mutually bound to nourish charity amongst vs one to another, this we may reknowledge in the example aboue cited.

What? is there a religion consisting in a womans linnen kerchiefe, that it were a wicked thing to come forth bare headed? is the decree of her silence a holy thing, that can not be violated without haynous wickednesse? is there any mysterie in kneeling, in burying of a dead corpse, which can not be passed ouer without great offence, that must

must be purged? no such thing: for if a woman have neede to make such haste to helpe her neighbor, that she can have no leysure to couer her head, she hath offended nothing, if she runne to helpe bare headed: and there is place where she hath no lesse oportunitie to speake, than in an other place to hold her peace. And also, there is nothing that letteth him to pray which standeth, who being let by disaase, is not able to bowe his knees. To conclude, it is better in good time to burie the dead, than where there wanteth a winding sheete, or where there are not some to carrie forth the corpse, to carrie till it putrife about ground. Howbeit, there is neuertheless in these things, that to be done, or to be taken heed of, that the custome of the region, the ordinances, yea finally, humanitie it selfe, and the rule of modestie shall suggest: wherein, if by unskilfulnesse or forgetfulnesse, any thing be done amiss, no crime is committed: but if it be done of contempt, it is a contumacie, or prowde stubbornesse, not to be allowed. In lyke manner, the dayes themselves what they should be, and the houres, what manner building of the places, which Psalmes, what day should be soong, it maketh no matter. And yet it is meete, that there be certayne dayes and houres standing, and a fitte place to receiue them all, if there be any consideration had of peace keeping. For of how many brawles, would the confusion of those things be the seed, if that according as euery bodie liked, it were lawfull to change those things that perteyned to the common state? sith that it will neuer come to passe, that one thing would neuer please them all, if matters, as though they were layd forth in the middest among them, were left at euery ones choyse: but if any bodie grumble hereat, and would heere be more wise than he ought to be, let him see to it with what reason he may approue vnto the Lord his waywardnesse. Neuertheless, this saying of Paule ought to satisfy vs, that we haue not a custome of contending, nor the Churches of God.

Thus modestie and with great grauitie, writeth Caluine of these Ecclesiasticall Ceremonies and constitutions, wherein, although it were but of a linnen kerchiefe on a womans head, yet, (for publike order sake) he would not haue it contemned, though upon occasion or necessitie it were omitted, so farre off was Caluine from this contemptuous liking of these smallest Ceremonies in the Church, to the sucking of the dugges, to the wearing of biggins, and to the carrying of rattles, and other childish bables, or to the scoffing at the vniformitie of them, as though we would feede old men and sucking infants all with one kinde of meate, or as though we would cloath all ages in a robe of one asize: for, notwithstanding (as Caluine sayth) they be but outward rudiments, to help and strengthen our humane infirmities, whereof (some

nies. In what extraordinary and necessary cases, ceremonies and constitutions may be omitted. Womens couering or vncouering their head. Womens speaking. Praying standing, or kneeling. Buryall. The custome of the religion to be regarded in these things. The breach by contempt or contumacy of these things. Festiual dayes. Manner of building Churches. Singing Psalmes. The changing of these things by every body, is the occasion of contempt. Caluines reuerent writing of Ceremonies, how far different from these our Breeth.

situations. being of riper age in Christ than other) we all of vs have no need of them, *Acts 15.* & yet (saith Caluine) we all of vs do vse them, & why so? but that, both by cause (saith he) we are mutually bound to cherish charity amongst vs one to another: and by cause it is not lawfull for euery body to change those things, that apperteyne to the common state, but that they must be orderly changed or taken away, by the same authoritie that did make them: and as they are not lawfull to euery person, no more are they lawfull to euery particular Church to change them: because they reach higher, euen to the common state of the whole region. And besides, if it should be suffered, that euery private person, and by the same reason, euery private congregation, might change the Churches publike constitutions: since that, *tot capita, tot sensus*, no one constitution would ever please all persons: this would become the verie seede (as Caluine calleth it) of all brawles and confusion, and in the end, the cleane overthrowe of the Church.

Why euery particular person or congregation may not alter ceremoniall constitutions.

True or vntrue principles of vniformity.

These principles of Caluine being well weighed, let now the indifferent reader iudge, how truly our Brethren say of these ceremoniall constitutions, wherein we of long time in England, haue beene caried away with an vntrue principle, that vniformitie must be in all places, and things alike. If this be an vntrue principle in these matters, then hath Caluine himselfe helped to carry vs away. But (I am afrayd) our Brethren (so) all their learning) are a little too much carried away with affection, that maketh them both in this matter and in many other, mistake vntrue, for true, and true, for vntrue principles. But let vs now see our Brethrens reason, that they alleage against vniformitie in these ceremoniall constitutions.

The learned discourse. pa. 120. Bridges.

Our land is not yet wholly conuerted to Christ (so great hath beene our negligence hitherto) therefore there can not be such an vniformitie of orders in all places as shall be profitable for all.

The Apostles decree, Acts 15. generally, and to be kept vniformally during the time thereof

This argument, although we haue scene it already sufficiently confuted by Caluine, let vs yet consider it somewhat further, in the example euen of these constitutions, made by the Apostles and Elders, *Acts 15.* so often alleaged by our Brethren: for, if this argument be good, then could not they haue made (as they did) these Ceremoniall constitutions; and commanded the charge of keeping them for any time, generally and with like vniformitie of all the Churches, to whom they wrote this letter and decree, saying: verse 23. 28. and 29. the Apostles, the Elders, and the Brethren, vnto the Brethren that are of the Gentiles, in Antiochia, and in Syria, and in Cilicia, &c. It seemed good to the holy Ghost and to vs, to lay no more burthen vpon you than these necessary things, that is, that ye absteyne from things offered to idoles and bloud, and that which is strangled, and from fornication, from which, if ye keepe your

your selues, ye shall do well, &c. Willers none of all those Christians in the Churches, to whom they wrote these decrees, wholly conuerted to Christ? or were all the christians in all those churches, wholly conuerted, or conuerted all alike: and yet the decree was generally, to be vniformely kept of all those churches. Yea, what shall we say to the Church of Ierusalem it selfe, where this decree was made: were they all wholly conuerted to Christ? no hypocrites, nor yet weakē brethren among them: did not euen the Elders of Ierusalem themselues, betwixt the great weakenesse of their multitude, when as afterwards, Actes 21, S. Paule came to Ierusalem? did they not say to Paule, vers. 30, thou see'st (Brother) how many thousand Iewes there be which beleue, and they all are earnest followers of the lawe, &c. and for these weakē brethrens sakes, they counceiled S. Paule to purifie himselfe being a Iewe, according to the ceremonies of the Iewes: and although they knew the christian libertie, yet would they haue S. Paule (to auoide the offensiu opinion, that the multitude of the christian Iewes had conceived of him) to conserue himselfe vnto theyr weakenesse. And what shall we say to the other Churches of the Gentiles? were all the Christians in the Church of Corinth wholly conuerted to Christ? and yet notwithstanding, S. Paule ceaseth not to prescribe vnto them all alike, some ceremoniall constitutions: neither was the difference of their strengths, or weakenesse in their conuersion to Christ, any breach or let, to the vniformitie of their observing the same.

But by this reason of our brethren, there could be no vniformitie of ceremonies, not only then with them, or now with vs, in all places of the Church and land of England, but in no place in all the whole world: for, where is the whole land or church wholly conuerted to Christ? if they say, that by these words, not wholly conuerted, they meane not all, nor the greatest part, but that some be not conuerted to Christ: then they confute their owne reason, in that the weakenesse of the lesser part, ought to be no p̄iudice, to the making of vniforme ceremonies vnto the greatest part: for the law considereth rather the vniuersall multitude, than euerie particular party, and so, confessing that our land (God be praised for it) is for the greatest part conuerted, though not wholly conuerted, in respect of euery person: yet, as the greatest part is commonly called by the name of the whole, it may be well said also, to be wholly conuerted. But what meane they hereby, if our land is not yet wholly conuerted to Christ? they haue confessed in their preface vnto this learned discourse, that for the substance of religion, it is now publicly maintained for our true & holy faith. If any be not yet conuerted vnto the whole truth thereof, how both not this argumēt make the more, for vniformity in these ceremoniall constit. were it the easier to win the (if by any meane they may be won) by keeping an vniforme order in those ceremoniall constitutions, y are neither

to Christ.
Whether all the Churches were wholly conuerted.

Whether the Church at Ierusalem were wholly conuerted.

All the Church of Corinth not wholly conuerted, and yet all vniformally subiect to the Apostles orders. By our Breeth. reason, no land nor Church in the world should haue vniformity.

How our land is wholly conuerted.

Our Breeth. confession that for religion we are conuerted to the whole substance thereof.

not wholly
converted.
Vniformity
in other
matters the
rediest way
to win such
as are not
yet conuer-
ted.

Our Breeth.
their selues
vrge vnifor-
mitie a-
gainst this
principle.
How we are
and are not
wholly con-
uered to
Christ.

ill of themselves, and are but obeyed to these god ends, that order and comelinesse be retained: shall we rather winne and conuert them to Christ, both by reiecting all vniformitie in those ceremoniall constitutions, that both they and we agree vpon to be good and lawfull, and also by reiecting all vniformitie in any other that may be deuised: Yea, by this their rule, we should keepe no vniformitie in any of those ceremoniall constitutions, that they their selues set forth vnto vs: or, is it lawfull for them, to presse their Ceremonies vpon vs, to be obserued with vniformitie, and is it not more lawfull for vs, hauing the law with vs, to be the like to them, so long as we vrge none, nor otherwise, than seruing to order and to comelinesse? if ours seeme not so to them, no more do theirs seeme so to vs, and we hope, and thanke God, that we are also euen the greatest part, and therefore may be called the whole, that are (we trust) wholly conuerted to Christ: whollic (I meane) for substance of Religion, though in measure of faith, and conuersation of life, there is none of vs all, nor yet of our Brethren, so wholly conuerted, but that the best of vs all come short, and oftentimes diuert from Christ, and must still be fayne to cry to Christ, *Conuerte me domine, & conuertar*, Conuert me Lord, and I shall be (wholly) conuerted. But will vniformitie (in those Ceremonies, that are given to helpe and strengthen our weakenesse) hinder our Conuersion vnto Christ? yea rather, how will they not greatly further it?

Our Breeth.
accusation
of negli-
gence.

Our Breeth.
too double
diligence.

But now, if we be not so wholly conuerted to Christ, as we ought to be, although (I confesse) negligence may be some part, & too great a part, the cause thereof: yet (I feare me) our Brethrens too double diligence, in disturbing the concord of the Preachers, and euen in this reiecting of vniformity in these ceremoniall constitutions, giuing liberty not only to euery Synode of themselves, but also to themselves in these their discourses, without any Synode, and without yea against the authority of the ciuill christian Magistrate, and much more without, yea against the whole state of the Church in this our lād, yea giuing liberty to euery particular church, and withall by these their reasons, to euery private person, according as he or she is weake or strong, to admit or reiect all vniformitie, to alter and innouate as they fancy, all such Lawes and constitutions of ceremoniall rites & orders, as are by a lawfull & godly Synode of the Church decreed; & by the authority of the ciuill christian magistrate, confirmed, established & proclaimed, to be vniuersally among vs, & vniformely obserued. These sayings & doings of our Brethren their selues, haue bin, if not the chiefeest, yet not the least cause, that not onely our land is not so wholly conuerted to Christ, as it might otherwise haue bene, but that so many are wholly auerted fro Christ, and become peruered renegates & apostates vnto Antichrist, & before these sturres betwix our brethren & vs began, were very wel coming on, & by little & little (so far as man can iudge or hope by

These sturres
moued by
our Breeth.
a great
cause that
many are
not conuer-
ted.

outward

outwarde signes) might haue bene thronghly worne, and wholly con- *for new or-*
 uerted to Christ, or might yet in the vnsearchable riches of gods mercies *ders.*
 be reclaimed and reconuerted. But, *firmum stat fundamentum, Deus nouit*
qui sunt sui. If they be none of Gods elected, *exierunt e nobis, non fuerunt*
ex nobis: they went from among vs, they were none of vs. But nowe to
 our Bzethjens conclusion, that they gather on these premises.

Therefore it were meete that the Ouerseers, and Elders of the Church, *The lear-*
 shoulde come together to consider of this matter, what orders were *ned disc.*
 most meete for diuerse places, to bring them to the obedience of Christ: *pa. 121.*
 what for the furtherance of them that are newly come, and what for
 the continuance and encrease, of them that are verie well come on.

Here still the soueraigne Prince or ciuill Christian Magistrate, is ey, *Bridges.*
 ther cleane forgotten, or of purpose releted, as hauing no stroke at all *The Prince*
 in these matters, except they will include the Prince in one of these termes, *still omitted*
 the Ouerseers and Elders of the Church. But they haue befoze restray-
 ned those titles, to the Pastors, and to those Elders who they call the Go-
 uernors, and distinguishing the Prince from them, they call him the ciuill
 Christian Magistrate.

But now, what orders when they come together to consider of this *The Elders*
 matter, can these Ouer-seers and Elders deuise, that shalbe most meete *assembly to*
 for diuerse places: if they consider not on this withall, that (if not in al *consider of*
 places, yet at the least in all those diuerse places) they should be vniformely *orders meet*
 kept? For, to keepe diuersitie, or to keepe them diuersely, in those diuerse *for diuerse*
 places, what is it else, than to be bounde in no places to no orders at all? *places.*
 Will they not yet at least wise, haue those orders that shalbe deuised, for *Whether*
 the furderance of them that are newly come, to be vniformely kept a- *the orders*
 mong all them that be such persons in all, or diuerse places? And like- *that shalbe*
 wise, those orders that should be deuised, for the continuance and en- *deuised shal*
 crease of them, that are verie well come on, to be kept also vniformely *be kept uni-*
 in all those diuerse places, where such persons be: But againe, if they shall *formely.*
 consider this better, what certaine order can here be set downe, that shal
 be meete for the diuersities of these persons, when they still (by the grace
 of God) are growing vp, and ware dayly and houely of riper age and ri-
 per, and alwayes going so:warde and comming on to Christe, as to the
 goale and marke set befoze them. What? And shall then these Ouerseers
 and Elders make the orders most fitte to the Pastors, doe nothing else but
 still come together and daily and houely change their orders? Or shall
 these persons weare their coate still of one asize? Or if some come on
 so:warde than other some, so that they can not keepe a iunpe and meete
 propoztion to enerie one, shall we haue no certaine orders at all, so: feare
 these Ouerseers and Elders should misse in some? For, what a childishe
 reason (if it may be so bolde to returne the terme) this is of our Bzethjen
 that

*new orders
should be
kept.*

*Diuers or-
ders kept v-
niformly in
the degrees
of diuerse
persons.*

*Some cere-
monies
may serue
both olde
and young.*

*Our br. pre-
scription of
ordinaunces
and ceremo-
nies to be v-
sed in gene-
rall vni-
formly.*

that tell vs of childish bables, to take away all vniformitie of ceremo-
niall constitutions, and all for the difference of some diuerse persons.

And yet wee denie not, but that as there are diuersities of persons,
there may well bee diuerse and seuerall orders appointed for them;
howbeit, to be kept vniformly by those diuerse degrees of persons,
for whome they are made. For we doe not in such manner (as our
Brethren vntruely repozte of vs) feede olde men and sucking in-
fantes all with one kinde of meate, nor cloath all ages in a roabe of
one assize: but such and such ceremonies, are appointed to such and
such degrees of persons, and not all to all alike, although some of those
ceremonies be of that nature, that they may as well stretch to all; as
some one kinde of meate may bee fedde on, euen of olde men and of
young also, as well as of sucking infantes; and of sucking infantes,
as well as of olde and young men. May not all the people in a parish
come to some one Church, in some one place, at some one time, ap-
pointed: and there all of them kneeling on their knees (at least so ma-
nie as bee able) saye altogether some one appointed forme of prayer,
or confession, or thankesgiuing: may they not all (at least as manie as
canne) sing together some one certaine number of Psalmes or hymnes?
May not all infantes, by some one publike forme prescribed there-
of, be Baptized alike? And some one like publike forme be appoin-
ted, for all the communicantes to receaue the Lordes supper after
one manner? May not one forme of marrying bee appointed to bee
bled through out all the whole Lande and Realme of Englande? If
there can bee no one ceremoniall lawe or constitution made of these
thinges: howe haue our Brethren abused vs, that haue sette out a
booke of common prayer, wherein manie of these (some one) or-
dinaunces, (being all of them indeed but ceremoniall constitutions and
decrees) are sette downe and prescribed to be in generally and vniform-
ly used of all the Churches in the Realme, so farre as their autho-
ritie stretcheth to prescribe them? For if they prescribe them not: why
doe they set them out, if they regarde not who vse them, and who vse
them not?

If see not therefore, but that euen by their owne example, (and much
better hauing better warraunt) some ceremoniall constitutions may
bee well decreed, for an ordinarie publike and generall order, to
bee vniformly kept, of all Churches a like in a whole Realme, so
farre as other necessitie or some particular occasion, both restrayne
them.

*The lear-
ned disc.*

pa. 121.

@ 122

The same doctrine, although not the same partes of doctrine, is
to be euerie where: but ceremonies, euen as they bee ceremonies,
doe admitte varietie; as time, persons, and occasions serue to bee di-
uerse.

uerse. Yea Christian libertie, in them sometimes, is necessarie to be testified, because there are manie so simple, that they knowe not the difference betweene those thinges, that are necessarie in the Church, and those that are not of necessitie. There bee that thinke a Crosse or Foont (as they call it) is as necessarie in Baptisme, as water: and that kneeling at the Communion, is more necessarie than preaching of the Lordes deathe: that a surplisse in Common prayer, is more necessarie, than a deuoute mynde: and great occasions offered to the ignorant so to thinke, when they see them that preache moste diligentlie, praye moste feruentlie, and minister the Sacramentes most reuerentlie, according to Christes institution, to bee displaced of all ministerie, for a Crosse, or a Foont, or a Surplisse, or some suche other tryfle.

ceremonies.

There is great difference betweene Doctrine and Ceremonies, but if our Wetherens former reasons shoulde holde, to respect the diuersities of the people: they might alter the vnitic of the doctrine too.

Bridges

But the same partes of doctrine (they say) are not to bee euerie where.

How the same partes of doctrine are not to be taught e. uery where.

This is spoken somewhat too obscurely. For, the doctrine and all the partes thereof, are indeede to be euerie where, though (I graunt) not all to be taught euerie where to the same persons, at the same time: and so may the vse of the same ceremonies also, vpon occasion be altered, or left off.

But ceremonies (they say) euen as they be ceremonies, doe admitte varietie.

How ceremonies admit variety, and vniformitie much better.

This I graunt likewise, and yet againe euen as they bee ceremonies, they as well admitte vniformitie, and in some cases especially may much better admitte vniformitie (euen as they bee ceremonies) than varietie, and much nearer is it to the nature of any ordinance and decree: bee it ceremoniall or otherwise, to admitte vniformitie than varietie. For else, it could bee no certaines decrees. When as the varietie which it admitteth, commeth vnto them in that respect, as extraordinarie times, persons, and occasions, serue to bee diuerse, or as necessitie it selfe (that hath no lawe) enforzeth the breaking of the ceremonies, all which is but accidentall to them, and no prejudice to the ordinarie and generall vse of the same ceremonies vniformitie.

Varietie admitted in constitutions ceremoniall accidentally

Yea (say they) Christian libertie, in them sometimes is necessarie to be testified, because there are many so simple, that they knowe not the difference betweene those thinges, that are necessarie in the Church,

How the christian libertie in ceremonies is necessarie to be testified some times, & at all times.

and

cessary and
not necessa-
rie.

and those that are not necessarie. This we graunt likewise, that sometimes in ceremonies the christian libertie is necessary to be testified. **Pea** rather, at all times the christian libertie is to be testified. And when in vble ceremonies most vniformally, then is the best vse withall of this re-
stification of the christian libertie. And therefore it yet folloiweth not, that vpon such testification made, we must neuer keepe any one order or vniformitie of any ceremonie at all.

Sometimes
ceremonies
altered for
their sakes
that knewe
not the diffe-
rence of ne-
cessarie and
not necessa-
rie things.

And yet besides, we graunt this also, euen for the testification of the Christian libertie, by omitting sometimes or altering some ceremonie or some part thereof; and euen for this cause also that our Bzethzen here al-
leage. **Pea**, although there were not many so simple, that they knowe not the difference betweene those thinges, that are necessarie in the Church, & those that are not of necessitie; yet, because this erro: might growe in them, if the vniformitie of all ceremonies were byged to pre-
cisely. **Howbest**, all this hindereth not, but that for the ordinarie and ge-
nerall vse, the vniformitie of them may still remayne, specially being so
vble, that testification at all times or often may be made against all abso-
lute necessities, and all superstitions, or any other abuses of them. Which
indeede is the moze needefull, because this error of simple necessitie, is
not alwayes onely of simple persons: but euen of learned men. As we
reade of S. Peter, how strictly for a while he holde the necessitie of the
Iewish ceremonies, after their date was out. And how the multitude e-
uen of the faithfull Iewes were so affected stil vnto them that S. Paule was
faine for that time, to yelde to the conformitie of them. And this is not
the smallest error, among the most learned of the Papistes at this day.

Not only
simple per-
sons, but
learned haue
erred in this
matter.

Our Brethr.
error in
not know-
ing necessa-
rie and vn-
necessarie
thinges.

Pea, by their leane also, I thinke these our Learned discourfers doe
chiefely stumble at the like stone. Not only about the Iewes Iudicialles,
but for their Sanedrin and these consistorie Elders (if there were euer
any such as they pretende, but can prooue none) and for some partes of
discipline and ceremonies too: byging these thinges as necessarie that are
not necessarie. **Wight** not a man be so bolde for all these thinges, as to send
home these speeches to the autho: of them? Yea Christian libertie, in them
sometimes, is necessary to be testified, because there are many so simple
that they know not, the difference betweene those thinges that are ne-
cessarie in the Church, and those that are not of necessitie: when as we
see, so notable learned men euen in their Learned Discourses, so foulely
ouershot themselves, in not considering thronghly of this difference be-
tweene thinges necessarie in the Church, and not of necessitie.

But to come now to the particular ceremonies, wherin our Bzethzen
would haue this varietie admitted. There bee (say they) that thinke
a Crosse or Font (as they call it) is as necessarie in Baptisme, as wa-
ter.

For my part, I haue not heard of any such, that thinke so, nor I euer read of any the grossest Papist, that so writeth. They rather erre on the other side, in standing too much on the necessitie of water, when they make it of the necessitie euen of saluation. I graunt, they put too great a confidence in the signe of the Crosse, and many haue done and doe, abuse it with foule superstition and Idolatrie. But yet: all this debarreth not, but that there was in the primitive Church before those abuses came, and since those abuses (God be prayed) haue bene remoued from among vs, there may likewise remayne, some good vse therof: being only vsed as a signe or token, without any opinion of vertue in the same. For, we doe not detest the signe it selfe, as did Iulian the Apostata, though wee honoꝛ it not, as Iulian vnpayedd falsely to the Christians, that they did.

with a
crosse and a
font.

The signe of
the crosse in
Baptisme.

As for the font, (for so we call it in-deede, and may well ynough, with out any suspicion of the terme) in my opinion, is the fittest of any ordinarie place, for the baptizing of our infantes.

Baptizing
in a font.

Nowe, if these ceremonies doe admit varietie, as times, persons, and occasions serue to be diuerse: then are they not of them-selues meere superstitious, nor yet vtterly to bee left off, no, though they haue bene (as hath the signe of the Crosse) shamefully abused, but these ceremonies being so vsed, as they are nowe ordeined to bee vsed, and that with libertie of exception against the abuses, and testification of the right vse of them: they may be vsed still, euen by our Brethrens confession well ynough, so that wee will graunt them, that they may admit varietie: and we are content to graunt it, if they woulde in-deede (as heere in woꝛde they say) but admit it sometimes, and leaue of the signe of the Crosse in Baptisme nowe and then, onely to remoue the errour of necessitie from the simple, so that they leaue it not of in contempt, nor vsually: or that the infant sometimes (as times, persons, and occasions serue to be diuerse) be not baptized in the font, but in a bason: so they do not (vpon this permission of varietie sometimes) in the end growe from some-times to all times, and make a necessitie on the contrarie, that it must not bee baptized in the font, and the signe of the Crosse must not be vsed at all: because both the font and the Crosse haue bene abused. If they woulde not (as some doe) encroch vpon this liberty of varietie, but vse it with discretion, when diuersitie onely of time, persons and occasion serued: there is none of our Brethren that might incurr displeasure, much lesse displacing by so doing.

If these cere-
monies ad-
mit variety,
then they
may be vsed

Our Brethr.
incroching
vpon the li-
bertie of va-
rietic.

And that kneeling (say they) at the Communion, is more necessary than preaching of the Lordes death.

Kneeling at
the commu-
nion.

If kneeling at prayer and thanksgiving be a good caremony, it may be well appointed to be vsed also at the Communion. When (besides our recordeing of the Lordes death) we pray vnto him, that wee may receiue those

those his heavenly mysteries worthily, and giue him thanks both for the same his precious death, and for the institution of this memorie thereof, and al the other his benefits: whereupon, the name of Eucharist or thanksgiving, is one of the proper names of this Sacrament.

How preaching is or is not simply necessarie at the communion.

But to say, that some thinke kneeling at the communion is more necessarie than preaching of the Lordes death, is hardly and doubtfully spoken.

How kneeling is or is not necessarie at the communion.

If they meane by preaching that which Christ sayth, so often as yee shall do these, ye shall shewe forth the Lordes death: I graunt, in that sense, preaching is simply necessarie, and so, farre more necessarie than is kneeling, which is but necessarie conditionally, and that not in the proper sense of necessitie but of conueniencie. But if they meane by preaching the free Discourse by the Pastor, at large and at his voluntarie, treating on the Lordes death, besides the ordinarie forme in the booke prescribed: then is not preaching at the Communion (for any necessitie thereof) any more necessarie than is kneeling; and in some respect not so necessarie neither, in that an order thereof may be easier appointed to the Communicants, and obserued of them, than a Sermon at the ministration of the Communion, to be alwayes so preached by the Pastor.

How kneeling at the communion may well admit a decree of vniuersitie.

As for kneeling, is indeede but an outward ceremonie, not any thing comparable to preaching, in the dignitie of the action: howbeit, it is a reuerent externall action, and so being easie for the most part of all the communicantes to be perfourmed, it may well admitte a ceremoniall constitution and decree for the publike and vniuerse obseruation of the same. Whereupon (me thinketh) Caluine also writeth very well, enen among those his testimonies that I last cited, but I there passed it ouer and reserued his obseruation of kneeling, with his other particular examples, for this place. Who sayth hereon, *Lib. 4. Instit. cap. 10. sect. 29. in these wordes.*

Calu. in Inst. lib. 4. cap. 10. sec. 29. Ceremoniall constitutions for comeliness.

Of the former kind, (that is to say of those ceremoniall constitutions that are for comelines) Paule hath examples: as, that no prophane banquetes be mixed together with the holy supper of the Lord. That women except they couer their heads, come not forth into a publike place, and many other things are had in daily vse. That wee pray kneeling and bare headed, that wee administer the Sacramentes of the Lorde not vncleane, but with some dignitie, that in burying the dead wee giue thereto a certaine honestie, and such other things as pertaine thereto. In the other kinde, (that is to say for order) there are houres, designed to the publike prayers, to the sermons and to the mysticall actions. In the sermons themselues there is quiet and silence, and places appoynted thereunto, the tunes (or singing together) of the hymnes; and

and daies prefixed for celebrating of the L. supper, that which Paule forbiddeth that women teach not in the Church, and if there be any such like things. But chiefly those that conserue discipline, as the Catechizing, the Eccl. Censures, excommunication, fastes, & the thinges that may be referred to that cataloge. Thus may we referre all the Eccl. constitutions, which we receane for good and whole some, vnto two heads: for the one sort of them haue respect to rites and ceremonies, the other to discipline and peace.

Al eccl. constitutions either pertaine to rites and ceremonies, or to discipline and peace.

Howbeit, because here is daunger, least of the one parte the false Bishops shoulde snatch a pretence hereupon, to excuse their wicked and tyrannicall lawes (he speaketh of those Popish Bishops whome he before described:) and on the other part, least there should be anie too much fearefull, which being warned by the former euils, would leaue no place at all to lawes, bee they neuer so holy: it is a thing woorth the labour here to testifie, that (to conclude) I doe allowe those humane constitutions, which are founded on the authoritie of God, and which are taken out of the scripture, and so are wholly diuine. Let the example be in the kneeling which is made while the solemne praiers are had. The question is, whether it be an humane tradition, that is lawefull for euerie one to refuse or neglect. I saye, it is suche an humane tradition, as that with all it is a diuine tradition. It is of God, in respect it is a part of that comelinesse, the care and conseruation whereof is commended vnto vs by the Apostle. But it is of man, in respect that it designeth out in specialtie that which generally was ordeined, rather than expounded.

Sec. 30.

How kneeling is both an humane and diuine tradition.

No one forme of discipline & ceremonies nor particularly prescribed to all ages.

By this one example wee may esteeme, what wee ought to thinke of this whole kinde, to witte, because the Lorde hath saythfully comprehended with his holie eyes, and clearely declared, both the whole summe of true righteousness, and all the partes of the worship of his godhead, and whatsoeuer was necessarie to saluation: in these he onely is our Master that must be heard: but because in external Discipline and Ceremonies, he would not particularly prescribe what we should followe; neither iudged he one forme to be conuenient for all ages of the worlde: we must here flee vnto the generall rules that he gaue, that what thinges so euer the necessitie of the Church shal require to be commaunded for order and comelinesse, may be driuen to them.

Thus among other these ceremoniall constitutions, writeth Caluine, of kneeling at the times of solemne prayers, which are then most requisite, while wee are participating the heauenly mysteries of the Lordes supper.

And therefore kneeling, though it be not necessarie with any simple necess.

*Wearing
the sur-
plusse,*

1216 14. Booke. A defence of the gouernement established.

neecessitie in it selfe, yet as it is a reuerent and diuine ceremonie, it is necessarie, as conuenient, at the times of solemne prayer and thanksgiu-
ing, and of consequence, at the communion, both for order and com-
linesse of the bodie gesture, and for testification and edification also, of the
minde deuotion.

But least a surplusse here should be left out, that a surplusse (say they)
in common prayer, is more necessarie than a deuoute minde.

I do not thinke that any man is, or euer was of that opinion: For
were he neuer so blinde a Papist, yet till he chiefly stode on his blinde
deuotion. And I appeale euen to our Brethrens consciences, whether
they thinke indeede (as I beleue they doe not) that any man is of that
minde.

But what shall the reader and all the people thinke of this, that
the surplusse being here one of the ceremonies brought in for instance, to
admitte varietie, as times, persons, and occasions serue to bee diuerse,
and so of consequence, may well be vsed, yea, and by the correlative of this
rule, should be vsed ordinarily, though it admitte sometimes such occasi-
on of leauing it off. And this also is become one of the desires in this Lear-
ned Discourse, of all the faithfull ministers that seeke the reformation
of the Church of Englande, that the surplusse may be accounted but as a
ceremonie that admitteth such varietie. And yet we see, there are many
amongst them so deuoted against a surplusse; that rather than they will
weare it at any time, they will forsake all the ministerie, and make great
sturre and trouble about it, notwithstanding the iudgement of all the re-
uerende and learned men, that haue testified (as euen heere their selues
also are faine to doe) the indifferencie of it, and of the vse thereof. But our
Brethren not thinking of this contradiction betwene their owne say-
ing and their doing, but thinking (if at least wise they so thinke indeede)
that there be (but what number they tell not) that thinke these ceremo-
nies are more necessarie than they be: let vs now see, what reason it
meth our Brethren to thinke that there be such as do thinke so.

*The wea-
ring a sur-
plusse.*

*Of the occa-
sion that
some thinke
these cere-
monies are
more neces-
sarie than
they be.*

*Our Brethr.
are not dis-
placed for
trifles.*

And great occasion (say they) offered to the ignorant so to thinke,
when they see them that preach most diligently, praye most feruently,
and minister the Sacraments most reuerently, according to Christes in-
stitution, to bee displaced of all ministerie, for a crosse, or a font, or a
surplusse, or some such other trifle.

Euery thing here that misliketh our Brethren is but a trifle with them.
And thus they pretende vnto the world, that they be displaced but for tri-
fles. But what soeuer these are, is all the communion booke, and pub-
like prescribed forme of diuine seruice but a trifle too? And is the ciuill
Christian Magistrates authoritie, and so, the Queenes Maiesties supreme
gouernement, in all Ecclesiasticall causes so well as temporall, and of
consequence,

consequence, in all these and other causes in controuersie betwene vs, but a trifle with our Brethren too? and is all the superiour authoritie of the Bishops, all the controuersies about Discipline, and the Ecclesiasticall Regiment of their tetrarchie, for Doctors, Pastors, Governours, and Deacons offices which they contemne for, and all the other particular matters in question, both in this Learned Discourse, and in all their other treatises which they still set forth, nothing but trifles: For, these are the chiefeest matters of their displacing, which are in-deede farre more weightie matters than is the making a signe of the Crosse, than is the baptizing in a Font, or than is the wearing of a Surplesse.

The chiefe
matters
wherefore
our Br. are
displaced.

If the ignorant thinke that they are displaced from all Ministerie, onely for a Crosse, or a Font, or a Surplesse, or some such other ceremonie, as they call trifles: surely, then are they verie ignorant, and our Brethren delude the people in this ignorance, that tell them they are displaced from all ministry, but for these causes. Although in-deede, were they displaced from all Ministry, for none other causes then such as these, admitting also that these were but trifles too, as here they call them: albeit, some of them haue voluntarily displaced themselves from all Ministerie, forsaking their calling, without being by any others displaced: but admit also they are displaced, and that from all Ministerie, (which notwithstanding, the most part of them, or the most learned of them, are not: and whether they are so, that compiled this Learned Discourse, God and themselves do knowe:) yet am I sure that they neede not, nor if their selues were not in greater fault of more contempt & obstinacie against these thinges, than the weight of these thinges: (by their owne account) amounteth vnto, they neither neede, nor should be displaced of all Ministerie for them. For if these thinges be (as they say) but trifles, when as the yeelding to them might keepe themselves from being displaced: ought they for trifles to be the occasion of their owne displacing, from such weightie matters as is all the Ministerie?

Some not
displaced
but forsak-
ing their
calling.

Faithfull
Ministers
should ra-
ther yeelde
to trifles
then be dis-
placed for
them.

So that euen that which they pretende to the ignorant, yea, to the learned and all, in this their Learned Discourse, (to breed more obiousnesse to the displacers of them) as that they are displaced for trifles, both thewe that this excuse is but a trifle, (or rather an vntrueth,) when as the matter, the more trifling it is, bewrayeth the greater obstinacie in him, that will rather suffer him to be displaced of all the Ministerie, and thereby all the people to bee utterly giuen ouer to the wilde world, for any benefite at all of the Ministry they shall haue by him, or by any other of his procuring, rather then he will relent to the Synode, to the Church, to the Realme, to the Prince, but in any one thing, and that but such, as hee his selfe confesseth to be but a trifle. Howe both not this, the more that they extenuate the matter, aggravate the crime, and make it (as our Bre-

Displa-
cing of
Ministers.

1318 14. Booke. A Defense of the government established
then sayde, (Bag. 93.) that a lesse crime increased with contumacie and
contempt of the Churches admonition, may become worthe of the
same castigation?

Our Br. prai-
sing them-
selues.

But here our Brethren are so farre from the acknowledgement of this
great fault, that to mooue the reader more with the insignitie of their dis-
placing, they fall a praying them selues, that they preach most diligent-
ly, pray moste feruently, and minister the Sacraments moste reuerently,
according to Christes institution. All which three pointes in whom they
doe in dede concurre, we must needs confesse deserue high praise. And
woulde God, both they, and we, and all the Ministerie, may doe our inde-
uours to the uttermoste of our gifts in these three duties.

Our Br.
moste dili-
gent prea-
ching.

But if our B^r. preach neuer so diligently, and yet cut not the wo:de
of God a right and with discretion, (as once whereof is worth a pounce
of Learning:) if they speake not the words of truth and sobernesse, as
Saint Paule saith to Festus, Actes 26. ver. 25. But spende all, as the moste
of their preaching, in contention about these vnnecessary controuersies,
in Discourfing of Regiment and matters of state, in inuentiues against
their Brethren, against the Bishops, yea, against the Ciuill Christian
Magistrate, (and all for the vrging of these platformes,) it were a greate
deal more commendation (in other mens opinion, than it is in their own)
to be lesse diligent in preaching, than some of them be. Notwithstanding,
diligence in a good preacher in dede, is worthe both great commenda-
tion and (as Saint Paule sayth) double honor.

Discretion
with dili-
gence.

Our Br.
moste fer-
uent prayer.

And whereas they recommend them selues also, that they pray moste
feruentlie: I am glad to heare of it, and God graunt they do so. But why
do they blabbe it thus to all the wo:ld, with publishing it in print? do they
seeke the peoples prayse herein also: must the feruencie, and most feruen-
cie of their prayer, bee blasoned thus abroad with this trumpe of their
owne Learned Discourfings thereon? What our Brethren woulde ra-
ther haue remembred, what Christe sayde, Math. 6. ver. 5. of those that
seeke prayfes for their prayings. *Non dico vobis mercedem habent.* Woulde-
it, feruencie in all goodnesse deserueth prayse, and in prayer is euen the
marowe of it.

Too fierie
feruencie.

But, suche feruencie as condemneth, (bee it neuer so sounde
and godly) all prescribed forme of publike prayer, set forth for the peo-
ples vse and edifying, by the authoritie of the true Church of Christe,
and of the Christian Magistrate, is too fierie a feruencie in my iudge-
ment.

Our Br.
moste reue-
rend Mini-
stration of
the same.

And as for their thirde commendation that they Minister the Sacra-
ments moste reuerently, according to Christes institution: What mean
they herebye can they proue that our Communion Booke, the prescribed
order whereof they refuse, both in publike baptisme and in the Lorde
Supper,

Supper, for any materiall & necessarie partes of the Sacraments are not ministred according to Christes Institution: If they mislike them for any small or accidentall part, (which is rather no part at all) as not of the substance of them, but accidents and ornaments of comelinesse and order,) doe they also minister the Sacraments, according to Christes institution, for place, for time and for all the manner of them (if the name of Christes Institution may be applied to these appendances) as, for baptizing them in rivers, for ministring the Communion after Supper, for sitting at a Table, or rather on the ground, and such like: if it be lawfull for them to leaue all these circumstances, and yet they may bee sayde to minister the Sacramentes mooste reuerently according to Christes Institution: why shoulde they refuse to Minister them according to the order prescribed by our Booke, except they can prouoe, that wee minister them not in any godly manner, but against Christes Institution twickeolie and vnreuerently, which they shall neuer be able to prouoe. Yea we minister them with all due reuerence, and in many pointes, a greate deale more reuerently then they doe. And therefore for these their vnreuerent demeanours, and obstinacie therein, against our good and reuerent orders, by order and authoritie of the Church and Magistrate established, they are worthily displaced, though with grieffe thereof no lesse to vs, that they shoulde deserue it, than unto them that they shoulde feele it. But heereby the ignorant and all other may wel perceiue, that it is not as they would beare the worlde in hand, they are displaced from all ministerie for a Crosse, or a Font, or a surplicie, or some such other trifle, as they call them: but for matters farre more important and necessarie, they their selues by their wilfull contumacie, beeing the cheefe causes of their owne displacing.

Our ministrati-
on of the sacra-
ments.

Our Br. the
cheefe cau-
ses of their
owne dis-
placing.

The Synode therefore, ought to bee carefull in ordeining of ceremonies, not onely that they bee pure and agreeable to the worde of God: but also that they bee expedient for the time and persons, for whose vse they bee ordeyned: and as wilfull contemners of good orders established by publique authoritie, are worthe to bee corrected, so intangling of mennes consciences, or Tyrannicall co-acti-
on in these indifferente matters, muste alwayes bee anoyed.

The lear-
ned disc.
pa. 122.

Still our Brethren giue the whole authoritie in ordeining of Ceremonies, to the Synode. Albeit, I gladly subscribe thus farre hereto, that in ordeining of ceremonies, (and so farre as their authoritie to ordeyne reacheth:) the Synode ought to bee carefull; that they bee pure and agreeable to the worde of God. But agayne, vn-
derstanding this puritie of them, in their owne nature and in-
stitution,

Bridges
The Synode
carefulnesse
in ordi-
ning cere-
monies.

making
pure care-
monies.

Ceremo-
nies not
utterlie a-
bolished
though they
haue bene
defiled.

stitution, although by corrupting the same institution, they haue bene alter-
ward defiled. For these ceremonies that the Apostles and Elders Act.
15. did ordeyne, had bene also defiled by the Jewes with great super-
stition of holinesse in them, and erronious opinion of necessitie, of the wor-
ship of God, of the wrought worke, of merite, and of preferring them a-
boue sayth in God, and the mo:all commandements of the Law: and yet
for all those former so dangerous abuses, yea, for all the date of them was
also expired: The Apostles and Elders, considering the weakenesse of the
Christiāns (for the most part of the multitude) did ordeyn those ceremonies
to be vniiformely & generallie (for the time) vsed, without anie of those er-
rors or corruptions of them. And so now in like manner, if any ceremonies
in their owne nature be not euill, or be indifferent, and were first institu-
ted onely for purposes that were good, though the posteritie degenerating
haue corrupted (with errors and superstitions) those good ceremonies,
and so made them euill: yet may the Synode now with the authoritie of
the Prince confirming them, not onely (if they thinke it best) remooue
and abolish those corrupted and defiled ceremonies: but also (if they see
there be needefull and expedient vse of them) remoouing all the corrup-
tions, defilings and superstitions of them, and refining them vnto their
first good ends and institutions, they haue good authoritie with the Chri-
stian Magistrates approbation, to reordaine them. And so may those cere-
monies well be called and holden, (for all their former pollution) pure &
agreeable to the worde of God.

But the Synode (say they) must not onlie haue a care of this point in
them: but also that they be expedient for the time & persons, for whose
vse they are ordeyned.

Ceremo-
nies expedi-
ent for the
time and
persons.

This I graunt likewise. And even therefore wee vse the ceremonies
now in our Church ordeyned, because they bee expedient for the time
and persons, for whose vse they are ordeined. And contrariwise,
although we impute not in other reformed Churches their ceremonies
different from ours, which our Brethren would bring in (though their
varietie of ceremonies in one state, is more to be disliked) yet we admit
not those ceremonies euen for this, because they are (considering well the
time and persons) not so expedient eyther for our time, or for our per-
sons, but woulde breede great offence to manie among vs, and no lesse
daunger to the state both of our Prince and of our whole Church also.

Our Br. ce-
remones
nor expedi-
ent for our
time and
persons.

And therefore, as we holde vs content with our good and lawfull ce-
remones: so we accept this that heere they say, willfull contemners of
good orders established by publike authoritie, are worthy to bee corre-
cted. But, with we may well take our orders established by publike au-
thoritie, for good orders, till they can (better than yet they haue bene
able,) proue them to be ill orders (I speake not of the abuses of them, but
of

of the orders them-selves, according to the ends and institution of them) *obedience.*
it followeth, that they being both wilfull contemners, and that is more,
not onely open breakers, but (al that ever they can by preaching, writing,
and practising, earnest impugnors of them, they are (by their owne ver-
dict) worthie to be corrected: although we wissh rather their amending
than their correction.

And yet let them think of this, that whereas the orders that they would *Intangling*
erect, are not established by anie publike authoritie among vs. *mens con-*
correction then shall men iudge that they are worthy of, who being but *sciences.*
private persons and without all publike authoritie, would establish, and
impose those orders upon vs?

As for intangling of mens consciences, or tyrannicall coercion in
these indifferent matters, that it must alwayes bee auoyded, we holde wel
therewith: neither doe we knowe or allowe of anie such intanglings or
coactions, but doe as much mislike it, as they doe. Notwithstanding, in those mat- *To what*
ters, which in their owne nature are indifferent (but not indifferent in *indifferent*
their use, being established by publike authoritie:) we affirme, that a du- *matters o-*
tiful obedience and reverence may be required, and is to be yielded, with- *bedience is*
out anie note or touch of tyrannicall coercion, in them that have autho- *to be yeel-*
ritie, or any intangling of mens consciences that obey them, when in the *ded.*
ordeyning of them, plaine exception is made, both against the opinion
of necessitie, and of all matter of worship, religion, and con-
science in them. and that they are ordey-
ned onelie, for order and
comlinesse
sake.

The argument of the 15. Booke.

THis Booke proceedeth further on the Synods. First of the Synods Eccl. Censure, for faults and controuersies, and whether there would not still be as many and worse then now there are, and that euen in the Pastors also. Of our Br. remedie by hauing two Pastors at least in euery Congregation, and if these two Pastors contend, of the remedie by the Synod. Of their example in the assemblie Act. 15. Of Timothies Eccl. Censure without Synodes. Of Danaus iudgement in calling Synodes and Councils not without the Princes licence. Of the Assemblies of particular and Shire Synods, and what authoritie our Br. ascribe vnto them, and what daunger they would breede to the whole state. How the elections and ordainings of all the Pastors in the Realme should bee made by these Shire Synodes. Of the example that they would proue it by, Act. 14. in Paule and Barnabas ordeyning Pastors by the peoples election. How election by the people is not necessarilie inferred on that example. How our Br. exclude their Elders that are Gouvernours and not teachers from dealing in these matters. Of calling a Synode where any Benefice is vacant or Pastorship voyd in all England. What the Synode; what the Congregation hath to doe therein. Whether this be the right electing and ordeyning grounded on the word of God & practized in the Church 200. yeeres after Christ. Whether the right of Patrones presentations be prophane and preiudiciall. Whether the Bishops giuing of orders bee presumptuous and full of absurdities, and of the 4. absurdities and presumptions

whereof they challenge it. First, that the Bishops do more than the Apostles durst do, without the Churches election. The second absurditie and presumption in giuing an office without a charge of a flocke. Of the difference of giuing orders and offices. Of the difference of a Constable and Churchwarden from the orders and office of a Minister. Of the offices made in respect of a place, that yet cease not their interest with the dispossession of the place. Whether the Ministerie dependeth on this or that place. How our Br. were made Ministers, if they be faithfull Ministers. How the name and office of Minister and Pastor is not so altogether of act and esse, that it admitteth not also a potentiall habilitie. Of the difference of making Ministers without a flocke and liuing assigned to the, and of making Bishops without a Bishopricke. The third absurditie and presumption of vagabound and wandring Ministers. Whether a Minister ceaseth to be a Minister being out of his charge. Whether the charge of the functiō or of the place be of the esse of the Ministerie. Whether our Ministerie smelleth of the Popish indelible charectar. Whether the Minister is to be ordeyned a new after suspensiō or excommunicatiō. The fourth absurditie & presumptiō of making vnfit Ministers & of the offence hereof, and of our Br. cōparing the to Ieroboams Priestes. Of the complaint hereon, and the imagined excuse by necessitie. Of the exercises of the Ministerie and inforcing the Ministers to studie. The Accusation of other crimes ensuing for greater and lesser liuinges. Whether the Popish Priesthood be allowed. Of the Statute for reading the Articles, and of the officers bribings. Of old Sir Iohn lack latin ryding about to his Benefices, to reade the Articles. Of
the

the godly meaning of the Statute, and whether the Statute be not directly agaynst our Br. or no. Of the mayntenance of the two Pastors in euery Congregation, besides the Doctors, the Consistory of the gouernours, and the Deacons in the same, and of the newe transposing of all the Parishes for their prouision. Of the abuses (as many as any now there are) creeping in, when they haue all that they please. Of the corruptions in the particular Synodes and visitations, by Chauncelors, Officials, Registers, & Apparitors. Of our generall Conuocations, and their complayning of Chauncelors & Lawyers in them. Of the Bishops seuerall place in the Conuocation, & of their authoritie of prohibiting to speake in the Conuocation. Of subscribing to the Articles confirmed in the Parliament, Anno 1562. With the accusation of the Articles for grosse and palpable errors, and the examination of them. The accusation of the Bishops to exercise Lordship ouer the faith, and to overrule all the Synode, and how this accusation reboundeth on these newe Pastorall Bishops in their Synodes.

Ecclesiastical censure
The learned disc.
 pag. 122.
 & 123.

THE Synod hath further authority concerning discipline, to reforme and redresse by Ecclesiastical censure, all such defaultes and controuersies, as cannot be determined in the particular Churches: As for example, if the Pastor himselfe haue neede to be seuerally punished, where there is but one Pastor in a church: or if Elders which should be reformers of others, haue notoriously misgouerned themselues: or if they haue bin ledde by affection to condemne an innocent, or to iustifie the vngodly: in these and such like cases, all contention is to be concluded, by the authority of the Synode.

Bridges.

The Synods ecclesiasticall censure for faultes and controuersies.



So farre as is warranted by euident Scripture, as is not preiudiciall to her Maiesties supreme authority, nor to any the good orders established in the Churches, & Realmes of Englande and Ireland: and with the like exception of the right & interest due to euery one in other states and countries: I graunt this further authority of the Synode, to reforme and redresse, by the Ecclesiastical censure, all such faultes and controuersies as cannot bee determined in particular Churches.

Faults & controuersies would be still as many & worse, if not moe, than now there are.

Moe pastors in a congregatiō, mo controuersies.

A liuely & late example of 2. Pastors equall in one congregation.

As for the examples, that here for instanties they bring in, runne all vpon their former presupposalls, of these pretended Pastors and Elders. Where thelesse, (by the way) we may hereby perceiue, that if we should set by such presupposed Pastors and Elders, as our brethren would haue: we should be little be free, eyther from defaultes of life, or from controuersies in these, or such like matters: that still there would be as much adoe, not onely to punish and reforme the people; but euen the Pastors themselues and that seuerely, and perhaps, moe a do also, (when the authority of the Prince & Bishops, and the lawes established were dissolued, and dispersed to seuerall congregations, or Synods, than now there is.

Yea, but (saye they, this might bee) where there is but one Pastor in a Church.

And what if there be moe Pastors in a Church than one (so: so would they haue it that there should be moe) may there not fall out as greate, and moe controuersies too, among them twaine than where there is but one? and should not the Synode punish them bothe, if they were both faultie? and indeede they haue shewed the examples hereof already, in some places, where of late the congregations haue had two of these Pastors, (as the saying is, *unum arbutum non alis duos erythacos*) such contentions and part-takinges haue bin betwene them, that the whole congregation hath bin thereby deuided, and dissolued. Example, that congregation which (because they could not at home haue this Tetrarchie of Doctors, Pastors, Gouernors, and Deacons, in such manner as is here prescribed,) went ouer not long since, into the

the low Countries, there to enjoy the. But how long agreed these their two Pastors and their other Governours? did they not even there also (and that in short while) breake forth into such sharpe contentions, that they were sone deuised into two congregations of one, and at length, the most part of them came home as wise, or perhaps wiser than they went out, being taught by experience. (which they saye (pag. 48.) is the mistresse of fooles) to to repent themselves at leisure, for their to quicke following of these newe deuises.

But may these Elders also which (they say) should bee reformers of others, so notoriously misgouerne themselves, that not only they may be lead by affection, but so far lead thereby, as to condemne an innocent, or to iustifie the vngodly, it appeareth by this, they may, and it is not unlikely, but that, as here they put the case thereof before it begins, so, were it once begun, we should feele to late the lamentable experience, by the notorious misgouernments of those gouernours.

The misgouerning of these newe Gouer. non.

But say they (not for remedie to preuent it, for that were the best, to cut it off, according to the olde saying, *obstipit principis, sero medicina paratur* : but for remedie when it is done, as when the pate is broken to lay a plaister.)

In these and such like cases, all contention is to be concluded by the aucthority of the Synode.

Here is still no aucthoritie but all of the Synode. And can nothing els, or must none els, haue aucthority to remedie these matters, but a Synode? must a Synode (which is an assembly out of many perticuler Churches) be alwayes called together, so often as any contention or default happeneth among Pastors, or among the Elders, in anie one church or cōgregation?

Our Brethrens continuall fleeing to Synoda.

If it be such a default or controuersie (say they), as cannot be determined in the particuler churches.

Loe, heere may our byetheren see and learne, what it is to take away the Bishops Iurisdiction in a Diocese, and in a Prouince the Archbishops, and the Princes Superiour aucthoritie also in a Realme or Kingdome, for, let their Iurisdiccions and aucthorities stande, these controuersies and defaultes might be punished, decided and reformed well inough, and neuer trouble so many Churches, by calling so often their Pastors from them, by gathering, and continuing Synodes for these matters, and so perhaps breeds more and newe contentions.

The inconueniences by the want of the iurisdiccions already established.

But (saye they) some example wee haue thereof. Actes. 15. where those contentious Scismatickes that withstoode Paule and Barnabas at Antiochia, were constrayned to yeelde by aucthority of the Counsell, and Paule and Barnabas restored to their credite.

Will we not denie the aucthoritie of a Councell, nor of that holie assemblie, and if they will so call it, a Councell or Synode, whereby Paule and Barnabas were restored to their credite, and the contentious

bly act. 15. Scismatikes constrained to yeelde. And woulde God our brethren woulde consider more aduisedly the force of this Example, least in their not yeilding to the authoritie and decrees of the lawfull Synodes and Councells holden in this Realme and Church of Englande, about these matters whiche they impugne, they shewe themselves to be more factious, than were those contentious Scismatikes.

The assembly.
act. 15. was not
a Synode of
diuers particu-
lar Churches.

But nowe, if wee shall more neerely leuell these Synodes and Councells that our brethren would haue, for the determining of these controuersies, & concluding all contentions, and for the punishing of all surche notorious defaults and misgouernements, to be called together into an assembly of the Bishops or Pastors of diuers particuler Churches, comparing the same with this assembly Act. 15. of the Apostles and Elders at Ierusalem: wee shall not finde, that (besides the parties sent from Antiochia, where the controuersie arose) there was any assemblie at all, either from diuers, or frō any other particuler Churches, but onely the assemblie of the Apostles

Ver. 1.

“ and Elders of Ierusalem. Wherein the text is cleere, vers. 1. &c. “ Then
“ came there downe from Iudea certeyne men, & taught the bretheren,
“ saying: except ye bee circumcised after the maner of Moses, ye can not
“ be saued. And when there was great dissentiō and disputation by Paule
“ and Barnabas against them; they ordeyned that Paule and Barnabas
“ and certeyne other of them, should goe vp to Ierusalem vnto the Apo-
“ stles and Elders, about this question” that is (sayth Beza) *Iudices illis fe-*
rebant Apostolos & Seniores Hierosolymitanos, they appoynted the Apo-
“ stles and Elders of Ierusalem to be their Iudges.

Beza in Act.
15. 2.

Ver. 3.

“ Thus” (sayth Luke) “ being sent forth by the Church, they passed
“ through Phoenicia and Samaria, declaring the conuersion of the Gen-
“ tiles, and they brought great ioye vnto all the bretheren.” But here
“ Luke telleth not, that they brought any of the Elders of the churches, ei-
“ ther of Phoenicia or Samaria, or of any other Churches els, with them to
“ Ierusalem. “ And when” (sayth Luke) “ they were come to Ierusalem,
“ they were receiued of the Church, and of the Apostles and Elders, and
“ they declared what things God had done by them. But (sayd they) cer-
“ teyne of the Sect of the Pharisees which did belecue, rose vp, saying that
“ it was needfull to circumcise them, and to commaunde them to keepe
“ the lawe of Moses. Then the Apostles & Elders came together to looke
“ to this matter”.

Ver. 4.

Here, when they came together, no mention is made of Churches, but of the Church, and of the Apostles and Elders. Which Elders (wee haue shewed out of Caluin) were the Pastors of the Church of Ierusalem: So that if this assemblie shalbe called a Synode or Councell: yet was it but a Synode or Councell of one particuler Church, and the Apostle S. James being the Governour or Bishop of that Church (as is before proued) was the

the concluder and finall determiner of that controuersie. And therefore, ^{nodis requi-} where our Brethren say, some example we haue hereof. Act. 15. This ex-^{sue.} ample fitteth not so well as they weene, neither for the Synodes that they would haue, nor for the authoritie of the Synode.

But if they will decide the matter by examples, especially for redressing by Eccl. censure, defaultes and controuersies, and for punishing those Pastors or Elders of the Church which should be reformers of others, and haue notoriously misgouerned themselves: Why forget they here, how Saint Paule gaue Timothie, not only authoritie to make Pastors ouer diuers particuler Churches: but also how to receiue accusations agaynst the Pastorall Elders, and those that sinne, that is (as our brethren call it) notoriously misgouerne themselves, to rebuke them openly, that is (as Caluin expoundeth it) *ut quisquis inter eos male se gesseris seuerè corrigatur*. Whosoever among them behaueth himselfe ill, that he bee (say our Brethren) seuerely punished. So that, if the Pastors defaultes and controuersies cannot bee redressed by Ecclesiasticall censure, nor determined, in the particuler Churches, wherein they are Pastors: why should they not first go either to the Bishop of the Dioces; or further, to the Archbishop of the Prouince, as we haue seene sufficient prouise that Timothie was?

The Exam. of punishing by eccl. Censure in the authoritie giuen to Timothie.

The first seeing of redresse by eccl. Cens. is of the Bish. or Archbishop not of Synods.

But if the matter be so difficult, that it cannot yet be by them determined: then in deede, by the authoritie and licence of the Christian Magistrate, (if there be a Christian Magistrate, as GOD be praised we haue, if we can be thankfull and obedient) a Synode or Councell of many Bishops and Pastors, may bee called and holden, to reforme and redresse those enormities. *Sic tamen conuocetur Prouinciale concilium &c.* saith Danæus, lib. 3. Ifag. cap. 38. But let the prouinciall Councell bee so called together, that the same Synode be signified vnto the faithfull Magistrate of that place wherunto it commeth together, to the ende that all suspicion of cluttering together or of faction, may be auoyded; besides that, neither ought that Prouinciall Synode to come together, nor yet to bee summoned, but that the power of calling together such an assemblie, either generally or specially, from the chiefe faithfull Magistrate of all that Region, Kingdome, or Common weale, wherof that Prouince is a parte, be before hand expressly or by silent yeelding, graunted and giuen vnto the Church and to the Pastors thereof.

When a Syn. or councell is requisite.

Danæus in Christ. Ifag. Part. 3. li. 3. cap. 38.

Coitionis. Notice and leaue graunted of the Christiā Prince to haue a Synode or counsell.

And in deede for such great matters and controuersies in Religion, and notorious misgouernances, not onely of Pastors but of the Bishops and Archbishops themselves, (when the matters could not bee concluded, nor the persons seuerely punished in their particuler Churches): many Prouinciall and generall Councells were called and holden, as against the Arians, Macedonians, Nestorians, Eutichians, Monothelites, &c. Which Councells haue decided those great controuersies, deposed and condemned

How the generall and prouinciall counc. were called & holden.

Shire Synods the authoꝛs and maintainers of them, which the particular Churches could not doe. Of which examples there are stoꝛe in the Ecclesiasticall histories.

The learned disc. For which causes, Synodes ought oftentimes to bee assembled, though not generall of the whole Realme, but particular of euery Prouince or Shire, as it may bee most conueniently, that such things as are to be refoꝛmed may be redressed with speede.

Bridges. To this we graunt with such exception as before, and it is in vse also, for such petite and particular Synodes, as euery Bishoppe hath in his Diocess, and in the partitions thereof, as Diocesses be now taken, in the Ecclesiasticall acceptation of the word, differing from the ciuill acceptation. For in the ciuill

Bernar Waltherus lib. 1. miscell. cap. 19. Latwe, as Bernardus Waltherus noteth lib. 1. miscell. cap. 19. the worde Diocese is now and then taken for a Prouince: as in lib. 1. c. de prima. Carcer. where, *Egyptiaca Diocesis*, is vsed for the Prouince of Egypt. But he thinketh rather there is a great difference herein, for that many Prouinces were conteyned vnder a Diocese, as were many Diocesses vnder a Prefecture.

The acceptatiō of the termes, Prouince and Diocese ciuilly and Ecclesiastically. But wee vnderstand these termes of Diocese and Prouince otherwise, for a Prouince to conteyne vnder it some number of Diocesses: and a Diocese to conteyne some number of particular Churches or Parishes, which now and then are bounded or parted in diuers Shires. And loke how the lawes Ecclesiasticall, and the common lawes of this our Realme haue deliuered vnto vs the distinction and acceptation of these names, ratified by custome, in the same sence doe wee accept them without alteration or contention.

Our triennall and annuall Synods in euery Diocess. So that, although we haue not Prouinciall Synodes so oftentimes, yet haue we Episcopall Synodes, and Synodes of other ordinaries, such as are thought (if they bee well vsed) most conuenient for our state and Churches: if they be abused, the fault is not in the lawe, but in the officers.

These smaller Synodes, as they haue their ordinarie tymes appoynted, and are limited for the number of the particular Churches that are in them to assemble together: so is their authoritie limited accordingly.

As the Synods are limited, so are their authorities. For, if we shall consider all the premisses, what our Bretheren haue giuen vnto the Synode; If any controuersie (say they) of doctrine doe arise, the lawfull Synode hath to consider that it bee determined by the word of God: and to determine of the vse of ceremonies pag. 116. And that, also for order and comelinesse and best edification, the Synode hath to determine, what shall bee obserued in particular charges, as of the tyme, place, and forme of preaching and ministring the Sacraments. pag. 117.

What great authoritie and in how many things is by our bretheren giuen to the Synodes. That to make ceremoniall constitutions, whereby the Church must be gouerned in mere Ecclesiasticall matters, it is out of al controuersie, &c. This authoritie was proper vnto the Synode. pag. 118. Yea, that the Church was lawfully vested with absolute authoritie, and the Synode hath to decree concerning ceremoniall orders of the Church, whereof some may be generall to all congregations, some particular to certeyne churches,

churches. pag. 119 & 120: That the Synode ought to haue such regard of all Churches, that they haue speciall regarde of every one. pag. 120. That the ouerseers and Elders of the Church should come together to consider of this matter, what orders were most fit for diuers places to bring them to the obedience of Christ, what for the furtherance of the that are newly come, and what for the continuance and encrease of the that are very well come on. pag. 121. Thus the Synode therefore ought to bee carefull in ordeyning of ceremonies, not onely that they be pure and agreeable to the word of God, but also that they be expedient for the time & persons, for whose vse they are ordeined. pag. 122. That the Synode hath further authoritie concerning discipline, to resourme and redresse by Eccl. censure, all such defaults and controuersies, as cannot be determined in the particular Churches; both to punish severely the Pastor himself, and the Elders that should be refoormers of others.

To what Synode all this great authoritie is giuen.

Here is great authoritie giuen to the Synode. And what now is this Synode that hath all this so great authoritie? Is it a generall Synode? No. Is it a nationall Synode? No, neither. But what of that, though it bee not generall of the whole, but particular of euery Prouince?

A, then is it yet at least of a Prouince, that hath so great authoritie.

Yes, saist, not so, but particuler of euery Prouince, or Shire, as it may be most conueniently.

All this authoritie giuen to the particular Synode of euery Shire.

What? and is this Synod that we haue talked of all this while, a Synod of a Shire? And do our Bre. think this may be most conuenient, that euery Synod of euery Shire may do all these things, as seemeth best to their wisedomes, one Shire one way, and another Shire another way; and so many diuers orders of ceremonies and disciplines in euery Shire, as it pleaseth the Synode of that Shire to determine? Well, yet this is somewhat better than it was before, when vniformitie of ceremonies was cleane condemned for an vnttrue principle. For by that vnttrue principle of theirs, not only all the authoritie therein of all Synodes was ouerthrowne: but euery Church, yea, euery man (for ceremonies) might alter or chaunge the at his pleasure, for feare he might bee thought to holde an vnttrue principle, that there should be an vniformitie in them. But yet would this breede a meruellous diuersitie, and a number of continuall garboyles and contentions in this Realme, if euery Shire therein had their Synod, which Synode had full authoritie to do all these things aforesayd. Howsoeuer our Brethren thinke this may be conuenient: it cannot sinke into my dull head, but that if euery of these Shire Synods had this authoritie: it would sone be a soxe England, the whole Realme consisting of so many Shires, and all the Shires ruled by so many Synodes, and all the Synodes hauing so much authoritie, yea full authoritie, euery one of them, as much as hath the whole in all. For, what is here left to the whole nationall Synod, yea, were it to a generall cecumenicall

Though this be dangerous to the state of the whole, yet better than to abolish all vniformitie.

The daunges growing by this authoritie of these Shire Synodes.

*The Synode
election of
Pastors.*

nicall and vniuersall councell, that this Shire councell or Synode cannot doe, if it haue all this foresayd authoritie? And if one Shire then determine one thing, & another Shire determine & contrary: to what higher Synod shall the appeale be made? Or what neede & other care for such appeale? Or what authoritie hath any other Synod, more than that Synod had? And might not al be the in a wise pickle: cal they this a redressing with speed? I may God sende vs better speede, than (I feare mee) wee should finde by such a redressing.

But I hope our brethren will either helpe vs againe with some more speedie meanes and good deuise, how we may shake of the doubtles of these absurdities and inconueniences: or else their selues on better aduise mentes of them, will neyther seeke quirks to salue and colour them, nor yet maintaine them any longer, but renounce them; when they shall perceauce that their god meaning in them, doth nothing answere to the perillous daunger of them.

*The learned
disc.*

pag. 124.

Last of all, for as muche as the Election of Pastors, is a great and waightye matter, whiche ought not to bee permitted to the iudgement of anye one man, but pertaineth to the Church whereunto they should bee chosen, both for better aduise in choosing of a meete man, and for authoritie in causing him to accept their Election: it is conuenient that it bee done by the iudgemente of the particular Synode.

Bridges.

*The Synodes
election of Pa-
stors.*

Our brethren heere from the correction, returne to the Election of Pastors, because (say they) it is a greate and waightye matter. They vrgē afresh, that it ought not to be permitted to the iudgement of anye one manne, but pertaineth to the Church wherunto they shoulde bee chosen.

I replye: that although in some Churches it may well so bee, and hath beene, and is, that the Church had, or hath some voyce, inter-est, or consent, in choosing of their Pastors, namelye in choosing of the Byshops: as the Pastors of all Cathedrall Churches haue yet some interest, in the electing of the Bishops to their Churches, whome the Christian Princes by the prerogative of their chiefest estate. and as Patrons for the temporalities that they haue endowed the Bishopricks withall, and for their chiefe charge that they haue in generall, and specially of all the Churches in their Dominions, doe commend vnto their elections: yet on the other side, manye Churches haue beene and are furnished with good Bishops, and especially inferiour particular Churches with excellent Pastors, by the iudgemente and appointing of one man. And we haue good warrant also for the same. For not onelye Christ himselfe by his owne onelye Iudgemente, did first elect and ordaine the Apostles, and all the other 72. Disciples: but also Sainct Paule elected and ordeyned Timothy and Titus to bee Bishops,

*Christes and
S. Paules, (be-
sides Tim. Tit.
&c.) manner
of electing Pa-
stors.*

rather, Archbishops, of Ephesus, & Creta: & that they (mentioning no other ioyued with them in the Authoritie of that action) should also ordaine others to be Bishops and Elders, in euery Citie of those Prouinces. And although they except, that Christes doing heerein is about all other: yet me thinketh, that it is the better Example. For, had it bene absolutely euill, to appoint any to be a teacher of the people, and to minister the Sacrament vnto them, whom the people their selues had not chosen: then would Christ (being but one man) neuer haue so chosen any at all to that office. Neyther helpech it their tourne, that they say, the Apostles had not certaine places or boundes assigned vnto them, wherein to preache and Minister the Sacramentes, as Bishops and Pastors haue: for, neyther the limitation of the places, as any prejudice to the matter, nor yet the very Apostles, and the 72 Disciples were so left at large, by these wordes of Christe, Marke, 16. 15. Goe into all the worlde, and preache the Gospell to all Nations. &c. But that both for a while, the places of their preaching were limited vnto them before this commission, and also that afterwarde, they did portion out among them selues certaine partes and limites of the worlde, wherein they would preache: and some continued still, or mooste commonlye at or neere about Ierusalem: and Iames had such especiall Resyance and charge in that Church, that he is called both of the auncient and late wryters (as we haue seene) the Bishop thereof.

But what shall we saye to those Pastors, that in euery particular Church of their prouinces, were made by the onely Iudgement of Timothie and Titus? For, the text inferreth no necessity whereon we should gather, that they were chosen and ordeyned by the Iudgement and authoritie of any other. Vea the very wordes of the Apostles charge, to ordaine them city by city, or in euery towne, (except we shal say, he called the Synodes to euery towne) plainly argue, that the making of the was without Synods.

But let vs now see how these sayings hang together, that the election of Pastors pertaineth to the Church wherunto they should be chosen: and yet, it is conuenient that it be done by the iudgement of the particular Synode, which they called before, the Synode of euery prouince or shire. For, whatsoeuer their reasons are that here they alleage, both for better aduice in choosing a meete man, and for authority in causing him to accept their election: yet, if the Election pertaine to the church, wherunto the parties elected should be chosen; then, eyther it pertayneth to both, or not to the iudgement of the Synod, be it either particular or generall. For the Synode is not the church whereunto they are chosen; except they will call a particular church, a particular Synode.

And though they say, they giue not the synod the authority in choosing a meete man, but onely, for better aduice in choosing a meete man, & authority only, in causing him to accept their election: yet both not this

follow

without Synodes.

The exception of Christes example.

It is not simply euill to appoint a Pastor whom the people before haue not chosen.

The exception that the Apostles had no certaine places assigned to them.

The Bishops and Pastors made by Timothie and Titus without calling synods.

Our brethrens contradiction in the election.

iudgement
in election.

follow hereupon that it is couenient that the electio it self be done by the Synods iudgement. For then hath the iudgement of the Synode authority in the election it selfe, and such authority too; that if any election of a Pastor in any congregation be made, without the iudgement, at the least of a particular or shire Synode; it is an inconuenient election. To auoyde with inconueniencie, it must needs fall out, that so often as any Pastorship is vacant in all England; by and by there must not onely bee an assemblee made by that particular church, but also a Synod be called and assembled of y whole prouince, or at least of the whole shire, for their iudgement in the election of euery particular Pastor to be chosen. Wherby we should haue if not in euery shire, yet in most shires, continuall Synodes. But in euery assemblee or company, some one of necessity, (e he a Pastor or Elder,) must haue this prerogative to order and dispose the same with reason, or else great confusion is like to followe: pag. 114. and how then, must it not also followe of necessity, that there must bee a continuall prerogative of one, among and ouer the Pastors?

But what grosse contradictions these sayings imple: and that is more, what daylye molestations, contentions, daungers and inconueniencies, these their so often & continuall assemblies & Synods of euery shire, eyther with the Princes warrant (as Dancus would haue it) or without it, would breede throughout the whole realme, although there were no other daunger by their former too great authority, but only this their aduice, iudgement & authority in the elections of euery newe Pastor that is to be chosen ouer all England: I referre it to the further consideration of the indifferent readers iudgement.

The lear-
ned disc.
pag. 124.

¶ 125.

Act. 14. 23.

1. Tim. 4. 14.

Bridges.

Paule and Bar-
nabas chalen-

ged to them
selues the pre-
rogative of or-
deyning Elders

No mention
of common or
any election.

Act. 14. 23.

The proper
signification
of the word
χειροτονί-
σας

That no one man hath authority to ordaine Pastors and to impose them ouer Churches, hath bene before declared, by the example of the Apostles Paule & Barnabas, who although they were Apostles, yet wold they not challenge that prerogative vnto themselues, but by common Election they ordeyned Elders in euery Church. Actes. 14. 23. Timothie also receaued his charge, although it were through prophetic, by imposition of handes of the Eldership. 1. Tim. 4. 14.

Our brethren now to confirme this, that no one man hath authoritye to ordayne Pastors: rub ouer here againe their former examples, and first, of Paule and Barnabas. Act. 14. 23. But the text is moste plaine, that Paule and Barnabas did challenge that prerogative vnto themselues: And as for ordeyning Elders in euery church, by common election: the testimonie here cited, mentioneth neither common election, nor election at all. Although (I graunte) election is inferred to haue proceeded, where ordeyning is mentioned. The woorde (as we haue often seene beefore) is χειροτονίσας, as who saye, ordeyning, by confirmati-
on or stretching forth of the hande. The Geneva translation

calletp

callecth this, ordeyning by election. And our brethren here, (so expresse
withall, whose this ordeyning by election was) doe add, common ele-
ction. Beza telleth vs (as wee haue heard) of the olde custome among the
Grecians and Romaines in holding vp their handes, and thereby giuing
their voices in the Elections of their officers. True it is, that many times the
word is so taken. But doth it follow, it must be so taken heere: haue wee not
heard Caluines better interpretation, that referreth it to the laying on of the
Ministers handes, and not to the lifting up of the peoples: and so, let the
word be translated for election, must it follow it was the peoples?

But it is a worlde to see, how the greatest learned and best of all, when they haue once deeply conceaued an opinion, will drawe thinges to their owne cōstruction. For, although Bezaes travels & learning in his obseruations on the newe Testament, deserue in generall, both laude and admiration, yet now and then ouershootes (and that not small) to escape him, as they did Erasmus and others before, especiallye in so greate and difficulte a woork, *Nemo omnibus horis*, and (as they say) *Bonus aliquando dormitat Homerus*. Yea a meane person of no great learning, that otherwise is no whit comparable, yet if he doe but marke here the contents it selfe, and sence thereof, may most easily perceauie that they vnderstand this worde cleane amisse.

To whom the words χειροτονήσαντες is referred.

For to whome is this word $\chi\epsilon\lambda\epsilon\gamma\omicron\tau\omicron\nu\omicron\alpha\upsilon\tau\epsilon\varsigma$ referred: to the people? or to Paule and Barnabas? Luke saith in the two verses next before; And preaching, (or when they had preached) the Gospell to that Citie: and teaching (or had taught) many, (or had made disciples many) they retourned, &c. Who preached, taught or made Disciples, and retourned here? Is not all spoken of these two onely, Paule and Barnabas? confirming the soules of the Disciples, and exhorting to continue in the faith, &c. Who confirmed them here and exhorted them? Are these wordes spoken of any more, then Paule and Barnabas onely: and then it followeth: $\chi\epsilon\lambda\epsilon\gamma\omicron\tau\omicron\nu\omicron\alpha\upsilon\tau\epsilon\varsigma$ $\kappa\alpha\iota\ \alpha\upsilon\tau\omicron\iota\varsigma\ \pi\epsilon\tau\omicron\beta\omicron\upsilon\tau\epsilon\varsigma$, &c. but ordeyning by confirming with the hand (or, when they had ordeyned by confirming with the hand) elders vnto them, by the church, or as we english it (throughout euery Church, praying with fastings, they commended them to the L. on whom they beleued: & passing throughout Pisidia they came to Pamphilia; & speaking, (or when they had spoken the word in Perga,) they went downe to Attalia. Is it not here most apparant, that these nations, both before & after, are still spoken of Paule & Barnabas? and wherefore then shoulde these wordes of ordeyning Elders vnto them, with confirming by the hand, be understood of the peoples ordeyning the Elders with them?

Verf. 21.

Verf. 22.

Verf. 23.

Verf. 24.

Vers. 25.

Is it because they may gather that the people prayed and fasted with them? And for the fastings I graunt, because he saith with fastings, & telleth not who fasted any more especially than other. Albeit, for praying, it maye well be ascribed for the action of making or pronouncing these publike pray-

Howe the peo-
ples affiōs were
ioyned withe
Paules & Bar-
nabas.

ers, vnto one or other of these two. Our brethren may remember their owne wordes, pag. 63. 64. As it were greate confusion and vncomlinesse, for euery man to make his seuerall prayers in the publike assemblies: so is it orderly for one to pronounce the prayer in the name of the rest, and the rest to pray with him in silence, and to answer, Amen. And againe, as it pertaineth to the Pastor to conceaue publike prayers; so it is the dutie of the whole Church, in the name of the whole Church, to ioyne in hart with the Pastor in the same prayers.

The relation in the text betwene the ordeiners & the people to who they ordeined the Elders.

In this sence, of the consent of their hartes vnto Paule and Barnabas prayers, as the people here might bee saide also, to haue prayed with them; so we graunt that in consent of their hartes, they may be saide to haue toynd with Paule & Barnabas, in the ordeyning of the Elders. And yet, this were more hardlye spoken of the ordeyning; sith in the very wordes of the text, is expessed a different relation, betwene Paule and Barnabas on the one partie, that ordeined the Elders: and on the other parte, the people vnto whom, they did ordeyne the Elders. *Χειροτονισας δε αυτους*, saith St. Luke. They ordeyned them with the confirming of the hand vnto them. Vnto whom? but vnto the people: wherein it is manifest, that the people are cleane seuered from the ordeyners of the Elders, and were only the correlative parties, vnto whom the ordeyners did ordeyne those Elders. By all which it is most euident, that the word, *Χειροτονισας*, hath no reference at all to the people, or to any action of them, but to Paule and Barnabas only, and to their action. For here were as yet no Elders ordeined, to ordeine the Elders in the peoples name, sith the Elders were as yet to bee ordeined. But the people did not ordeyne them to themselves with the Apostles: therefore, the Apostles onely did ordeyne the Elders vnto the people.

As for the vse of the worde by the prophane writers, (as also these words *Ecclesia*, *Euangelium*, *Episcopus*, *Apostolus*, and diuers others, haue bene vsed prophainely) though Beza hereupon conceiue, that this action was here vsed also in the people by holding by their hands: Neuerthelesse, sith that we haue (and that by Caluins owne confession) already seene, that the Eccl. writers doe vse the word better, for that solemne rite (sayth he) of ordayning, which is called in the Scripture, laying on of hands: why should wee here in this holy action rather follow the interpretation of the prophane vse, than of the Ecclesiasticall? Why should wee rather ascribe it, with the prophane writers of the heathen, to the common election of the common people: than with the diuine writers of the Church, to the imposition of hands, which was a sacred ceremonie of ordeyning sacred persons, vsed onely by Gods sacred Ministers?

The Etimology of the word *Χειροτονισ*

Neither yet, (if we shall etymologize the word *Χειροτονισ*, of *Χειρ* a hand, and *τονισμα*, which is a pronouncing of the partie, on whom the hands are laide

laide, to be made or consecrate the Pastor: or els of $\chi\epsilon\gamma$, and $\tau\omicron\iota\varsigma$, which is, *ple of Timo-*
 to confirme or strengthen) is there any unaptnesse, why this worde may *this.*
 not bee as well and much better vnderstode, for confirming or ordeyning
 an Elder in his consecrating, by laying the hand vpon him, which was the
 action of the Minister onely: than by holding vp the hand to his electing:
 which was the action of ρ people. in such places where they were in so great
 numbers assembled, that their Suffrages could not so well be discerned, by
 the confused noyse of their voyces, as by the holding vp of their handes,
 for a token of their liking of the partie. But in euery Church where Paule
 and Barnabas went, and ordeyned Elders, there were not such great num-
 bers of the faithfull people, that they should need so to signifie their election
 by holding vp their handes, as Beza thinketh.

Neither sufficeth it, (as we haue seene also) that Calvin maketh Paule
 and Barnabas the chiefe moderators, least any tumult should arise a-
 mong the people: I like better of that he sayd before, vpon this 23. verse:
 therefore Christ did not only send his Apostles to preach the Gospell:
 but he commaunded also that there should be Pastors appoynted, that
 the preaching of the Gospell might be perpetuall & in daylie vse. Paule
 and Barnabas doe marke, that this order was set downe by Christ, whē
 as they assigned Pastors to euery Church. The assignement therefore of
 the Pastors, was the prerogatiue that Paule and Barnabas here chal-
 enged to themselves.

I graunt, they did it not by any imposing Elders vpon them, against the
 peoples liking and good willes: but that the good people gaue their good as-
 sent vnto those, whom Paule and Barnabas assigned to bee their Pastors.
 And this Calvin himselfe here confesseth, that Paule and Barnabas are said
 to choose the Elders. Which if it be truly sayde, then the word $\chi\epsilon\rho\tau\omicron\nu\iota\varsigma$
 $\sigma\alpha\rho\tau\epsilon\varsigma$, is spoken onely of Paule and Barnabas, and not of the people. And
 so Calvin confutes himselfe, in gathering thereon a free election of the
 people. For although we may graunt, that Paule and Barnabas did not a-
 lone so choose and ordeyne them by their priuate office, but that it was
 the consent of the all: yet was not only the moderating, but the choosing,
 the assigning: and the imposition of handes, (which was the action of the
 ordeining) was the prerogatiue that Paule and Barnabas here did cha-
 lenge and haue, euen by Caluins owne confession.

The other example 1. Tim. 4. ver. 14. Now Timothie also receiued his
 charge, since our Brethren applye it to the example of Pastors, I like it ve-
 ry well, and this withall is to be remembred. For, when we alleadge Timo-
 thie as an example of Bishops, whom they also doe call Pastors: they repell
 this example, saying, he was an Euangelist, therefore no Pastor: and now
 they selues alleadge him as an example for the choosing of Pastors. And
 this I like also, that they say of Timothie receiuing his charge, although

Caluin. ass.
14. 23.

The assigning
of the Pastors
to the seuerall
churches per-
teyned to Paul
& Barnabas.

The peoples
assent debar-
reth not the
choosing and
ordaining fro
the Apostles.

Our brethrens
other example.
1. Tim. 4. 14.
Our brethen
here make Ti-
mothie an ex-
ample of Pa-
stors.

Pastors rome

it were through prophetic, yet was it done by the imposition of handes of the Eldership, μετὰ ἐπισκόπων τὰν χειρῶν. Which wordes doe well expound the other worde, being of the like matter and action that þ other were, for ordeyning of Elders. And was this a lifting vp of handes to, or any election by voyces of the people?

No. But here was such an imposing of the Pastor on the people, as had the imposition of hands:

Yea, but (say they) of the Eldership. Not of (say I,) but with the Eldership. And this I graunt: but, doth this debarre Paule, that he only might not haue chosen, assigned, and appoynted him, if any other Elders did in the action of ordaining, lay their hands also on him, with the Apostle?

Though other in the Eldership laid hands on Timothie with Paule, yet might he bee the onely chofer of him.

Albeit euen by Caluins owne interpretation, (we haue seene, how in this place the name of Presbiterie or Eldership, maye be fastwell vnderstood, for the office of the priesthood or Eldership; as for the persons of the Priests or Elders. By which exposition of Caluine, it is apparant, that he might also well be sayde, to haue (in his ordeyning) the imposition of hands with the Eldership; although onely S. Paule alone (when he ordeined him,) had laide his handes vpon him. But howsoeuer it was done there in Ephesus, where there were moe Elders, before Timothie was ordeyned by S. Paule to be the chiefe Elder and πρεσβυτερος (as Beza calleth him) the Prouost or first stander, or B. of that Citie and prouince. Yet in all the places where Paule & Barnabas traueled, A.C. 14. there is no likelihoode, that they ordeyned there, first, other Elders to be their Gouernors, that were not Pastors, & then topped those Elders with the, in þ Elections of the Elders that were Pastors: put as Caluine expressly saith, Luke speaketh there of Pastors onely. But, put the election of Pastors to the peoples elections, and not to the Elections in the name of the people, to the gouerning Elders: and then our brethren straightway crye out; this were to breede confusion, yea, horrible confusion, whereof God is not the authour. pag. 83. 84.

These Examples therfore serue not their turne, but the oftener they turne them vpon vs, they retorne vpon themselves, with moze and moze manifest prooues against them.

The learned disc.

pag. 125.

Therefore as it hath bin evidently declared before, the assemblie of Elders, consisting of graue, wise and godly men, ought to enquire, when the Pastors place is voide, where they may finde a man meete to supplie his roome, and therein to desire ayde of the Synode. The man by such godlye aduise so chosen, ought to be presented to the congregation, & of them to be allowed and receaued, if no man can shew any reasonable cause to the contrary. This is the right Election, and ordeyning of Pastors, grounded vpon the word of God, and practised by the Primitiue Church, two hundred yeeres after Christ, vntill the mystery of iniquity, grewe to worke more openly, to the setting vp of the tyrannicall kirk-dome

dome of Antichrist.

That the assemblie of Elders should consist of graue, wise and godlie men, they haue in deede declared before. But what are these graue, wise and godly men, of whom the assembly of Elders should consist? Are they Teachers and Preachers, or are they not? If not: then haue they no authoritie to determine any thing in the Synode. For (as they haue also declared before. pag. 117.) who should be able to knowe what order, comelinesse and ædificatio requireth according to Gods word, but they that be teachers and preachers of the same vnto all others? Which rule if it be true in one place, is true in all places, and so in the particular assemblies of Elders. Whereby it followeth, that except the assemblies be of so vnwise men, that they be not able to knowe what order, comelinesse, and ædification requireth, they must bee teachers and preachers, and of consequent Pastors, as likewise they haue before declared, and thereto cited euen one of their last testimonies: pag. 21. by the name of Elders, the Pastors are called. Act. 14. 23. where Paule and Barnabas ordeyned Elders by election in euery congregation. But if now, that they may be able to knowe these matters (of which the hauing a Pastor, is an order both of comelines and ædification according to Gods word) these Elders themselves must be Pastors: How shal these Elders enquire when the Pastors place is void, where they may finde a man meet to supply his roome, when the roome is neuer voyd of Pastors, so long as the assemblie of Elders doth continue? If they continue not, much lesse can they enquire for one, nor choose him, nor deserue therein the ayde of the Synod for him.

But, be the assemblie of the Elders, Pastors themselves, or not; can they not choose another Pastor to supplye his roome, when any Pastors place is voyde among them, but that they ought therein to desire the ayde of the Synode? For, wherein do they meane this therein, but of that they declared before; to enquire when the Pastors place is voyde, where they may finde a man meete to supplye his roome; and therein to desire the ayde of the Synode? They declared before, concerning the Pastors election, that it was conuenient to bee done, by the iudgement of the particular Synode, both for better aduice in choosing a meete man, and for authoritie in causing him to accept their election. And ought they now to haue the Synods ayde also, to helpe them to enquire when the Pastors place is voyde where they may finde a meet man to supply his roome? So that, when and wheresoeuer in all England, a Pastors place is voyde, we ought not onely forthwith to haue a Synode bypon that onely occasion, except the roome shall stande voyde till some greater occasion of a Synode happen: but the Synodes ayde must bee craued, before the newe election, where they may finde a meete man; and in the election it selfe, their aduise also must be had in choosing a meete man; and besides this, their au-

Bridges.

Our brethren
excluding of
their gouer-
nors from dea-
ling in these
matters except
they be pastors

The Synodes
finde fitt Pa-
stors.

A Synod to be
called when a-
ny Benefice in
all England is
voyde.

dealing in
placing past.
How much
the synod hath
to deale in pla-
cing of pastors.

What the con-
gregation hath
to doe therein.

thoritie must be had in causing him (that is, the elected partie,) to accept their election; and finally, it is conuenient, that it bee done also, even by the iudgement of the particular Synode.

And then, this meeete man, after all this inquirie, both of the assemblie of Elders of that particular Church, and of the Synodes ayde in this enquirie, being at last found out: and the man by such godly aduice so chosen; and by this authoritie so caused to accept their election: and all this being thus authentically done and ratified, by the iudgement of the particular Synode: the man ought to be presented to the congregation, and by them to be allowed and receiued.

What: and must a new allowance of the congregation be had, after all this assembling, inquiring, aduising, and choosing of the gouerning Elders of that congregation? *Yea*, and aboue them, after all the assembling, inquiring, and better aduising, and choosing, and authorizing, and even causing the man to accept their election, and after iudgement and all, of the particular Synode? What shall we thinke hereon? Hath the particular congregation an higher authoritie of allowing the Pastor? then haue not onely the gouerning Elders, whom the congregation their selues haue of confidence chosen, and committed vnto them their authoritie. pag. 84. but also then the whole particular Synode, whose ayde therein was desired: and must it now be ouerruled by the allowing or disallowing of euery particular congregation?

Whether the
congregation
ought to re-
ceiue the man
whom the Synod appoin-
teth to them.

If they say, they meane not, that the man ought so to bee allowed and receiued of the congregation, that he may also of them bee disallowed or not receiued: but that the congregation must allowe him and receiue him, after all these allowances of him and authorities. What: and will they impose him vpon them, and inforce the congregation to allowe him and receiue him? Well may they be compelled to receiue him: but they cannot compell them to allowe him, except from teeth outward.

If they say, they meane not to cause them to allowe him or receiue him: but that they ought onely of their duetie so to doe: doe they not say in plaine words, of the Synodes authoritie ouer the elected partie: and for authoritie in causing him to accept their election? What imply these words, but that he must accept their election, be he willing or unwilling to accept it? And haue they more authoritie to cause him to accept their election, than they haue to cause that particular congregation, (which haue committed their authoritie to the assemblie of Elders, which assemblie haue desired the ayde of the Synod,) to accept the man whom they haue thus elected for them?

The Synodes
imposing of
Pastors vpon
the congrega-
tion.

But they say, that they ought so to doe, not simply, but, if no man can shewe any reasonable cause to the contrary.

And what if no man can doe this? must they thus therefore impose Pa-
stors

stors on them? And is not this imposing, one of their quarrells against the *imposing pa-*
Bishops? & are they now themselves faine to come to imposing of Pastors *stors.*
on the congregations?

But what now, if any man can alleadge any reasonable cause to the
contrarie? must every reason of any one man, ouer-rule al the reasons and
authorities, both of all the residue of the congregation, and of all the go-
uerning Elders, and of all the Synode? See, what a great sturre wee haue
here had, & still must haue, about the choosing of euery Pastor in y^e Realme;
all the seuerall congregation, all the assemblie of Elders, all the Synode
of the Prouince or Shire must meete together with all this adoe: and when
all is done in comes any one man, & he alone vpon any reasonable (though
not necessarie) cause, may turne topside turne all their doings.

All their elec-
tion defeated
by any one
man.

And is this the right election and ordeyning of Pastors?

Yea (say they) this is the right election and ordeining of Pastors. Yea,
and grounded vpon the word of God, and practised by the Primitive
Church 200. yeres after Christ.

Our brethrens
auouching of
the right electi-
on and ordey-
ning of Past.

This is stoutly auouched, if now they can proue it. But can they shew this
election and ordeyning of Pastors in any places, yea, in any one place in al
Gods word?

Well, what of that? It is grounded (say they) vpon the word of God?

What? Are they some grounded? What meane they by grounded? Can
they shewe vs any one rule, or but any one example hereof in the worde of
God? No place that they haue yet alleadged, sheweth any such election and
ordeyning of Pastors?

Our brethrens
election & or-
deyning of Pa-
stors is not
grounded on
Gods word.

What Synodes assembling, inquiring, aduising, choosing, iudging,
and causing of the partie elected to accept their election, was there had
in the electing and ordeyning Pastors by Paule and Barnabas. Act. 14?
Or what electing and ordeyning of Pastors was there in the Synode (if
we shall properly call that assemblie, a Synode,) which was of the Apostles
and Elders of Ierusalem. Acts. 15? Or both S. Paule in any of his precepts
to Timothie or to Titus, commaund not only an assembly of the same con-
gregatiō, whereunto the Pastor should be chosen; but also a Synod either
general, or nationall, or Prouinciall, or particular, yea be it but of one shire,
to be called and holden, at the electing and ordeyning of all, and euery, or
of any Pastors for their particular congregation?

And how then dare our Brethren for very shame, so confidently affirme,
as though it were most cleere and out of all crime: This is the right election
and ordeyning of Pastors grounded vpon the worde of God. What a
grounding is this, of the which no one place, nor sorte of grounde can bee
found, or seene, or heard of?

And yet, if this were the right election and ordeyning of Pastors: then
all the elections and ordeynings of Pastors expresse in the word of God,

kkkk 2

must

practise after
Christ.

The practise
of 200. yeeres
for this preten-
ded electing &
ordeyning Pa-
stors.

The lear-
ned disc.
pag. 125.
126. &
127.

must either be according vnto this; or els, they were not elected and ordey-
ned aright; or els, this is not so the right election and ordeyning of the,
but that other elections & ordeynings of Pastors mencioned in the word
of God, without these assemblies and Synods for the doing of them, are as
right as they. And then, this manner of electing (if euer there were any such)
is no necessarie prescription vnto other.

But our bretheren not content, thus amisse to father this their electing
and ordeyning of Pastors, as grounded vpon the word of God: they pre-
tende further to this practise of 200. yeeres after christ. But this pretended
practise also, we haue already sufficiently improued. And albeit, during the
sayd tyme, and as long againe in many places, the people had voyces of ob-
sent in the elections of their Bishops. Yet had they not also y^e like dealing,
in electing all the Pastors vnder the Bishops, but as for ordeyning they had
neuer any part at all therein, neither for Bishops, nor for any other Pastors,
neither during the practise of those 200. yeeres, nor far before, nor after, ex-
cept they shall find some odd extraordinarie example, which I remember not
but that were not able to cary away at the practise of the primatine church
for 200. yeeres after Christ.

But, (to call them to the iustifying of that they haue auouched here)
can our Bretheren bee able to prooue, that all the elections and ordey-
nings of Bishops and Pastors, were made by the Inquirie, aduice, choise,
iudgment, and authoritie of Synodes, causing the party elected to ac-
cept their election? or that Synodes were alwaies called, whensoever any
Pastor of any particular church was to be elected and ordained?

By this wee maye plainely see, that our presentation of patrones, is
both prophane and preiudiciall: our giuing of orders by Bishops, is
presumptuous and full of absurdities. First, because they take vpon
them to doe that, which none of the Apostles durst doe: that is, with-
out Election of the churches to ordaine Elders. Secondlye, that they
giue an office without a charge, to make a Pastor and send him to seeke
a flocke, where hee can finde it: which is as vnreasonable a thing, as if
one were chosen to be a church warden, & had neuer a church to kepe:
or made a constable, that had neuer a towne or place appointed, wher-
of he should be constable. For the name of Pastor, Elder, or ouerseeer, is
the name of an office in *act* and *esse*, because it is a proper relative, and
not potentiallabilitie in the cloudes. If Bishops as they be now, were
consecrated after the same maner to seeke their bishopricks, where they
could find them, it were no greater absurditie, then it is to ordaine Pas-
tors, and let them proll where they can for their benefices. Thirdly, by
this wading (we may also say vagabound) ministrie, shifting from place
to place, and in all places, to bee counted a minister where he hath noe
charge, it would grieue a man to thinke what inconuenience doth fol-
low,

lowe, but principally howe filthilye it stinketh of the olde popishe indelible charecter, from whence it hath his grounde, and neither of any reason, or of the worde of God. And yet forsooth it is so perfect, that it may abide no reformation. Fourthly, if you will see howe well the authority which they claime and practise is vsed of them, that onely haue the choyse and admission of Ministers: Looke ouer the whole Realme of England, what a multitude of vnfit Pastors shall you finde in euery place? so that Ieroboam neuer made worse priestes of the refuse of the people, to serue his goldē calues, then they haue ordeyned Ministers, to feede the flock of Christ which he hath purchased with his own blod.

By this that wee haue befoze perused, wee can neyther plainlye, nor any way see that our presentation of patrones, (being bled as in right & lawe established it ought to be) is eyther prophane or preiudiciall, which wayes are very rough and hard, being spoken not so much against such patrones as doe prophanely, & with the Churches spole, abuse their interest; as simply against all our presentations of patrones, since of whomsoeuer, and against the right and tytle of them although they chuse neuer so meete a man, or present him neuer so freely. For since that (to whomsoeuer the right of Electing hath perteyned) the principall end thereof was to provide the Churches of meete Pastors, so that this may be provided for and upheld: The right of electing is not in it selfe prophane.

And to whom is this our presentation of patrones preiudiciall? Is it preiudiciall to the people? Yea rather, (if it be well bled) is it not moze beneficiall to them? there is no simple necessity of the peoples presenting, nor example in the Scripture as yet alleadged. But if the people had got a right afterward, might they not againe haue lost their right or interest whatsoeuer they had (which was rather in Cities, about the choosing of their Bishops, than of all Pastors in euery particular congregation) by abusing the same, through their factions, immoderate and tumultuous contentions, oftentimes ended with bloodshed, whereof the Ecclesiasticall histories haue many examples, and some within the space of the foresayd 200. yeres?

And why might not their interest in electing Bishops haue ceased, as did their authoritie in many other things besides, that they had among themselves befoze, while the Princes that were in chiefe authoritie ouer them, were as yet out of the household of the faith, and enemies thereto? Which Princes afterwarde becoming faithfull, this care especially belonged to them, both to provide for godly Bishops, and to restrayne their people from factions, and from sedicious growing by their disordred elections. And so the people left off by little and little, to deale in those matters when the Christian Princes & the Clergie in the Cathedral Churches dealt therein.

And doe not our Bretheren in effect confesse, that the people haue resigned by what interest they had, vnto an assemblie of Elders consisting of graue,

Bridges.

The Princes
care in prou-
ding godlie
Bishops.

If the people
might resigne
their interest to
the Elders :
why not to the
Prince or to
the Nobles:
&c.

wise and godly men, to elect for them; and pag. 84. 85. in whome they repose such confidence that they commit vnto them their authoritie in hearing and determining such matters, as without horrible confusion they cannot perfourme themselves: and hereto also may bee referred that which is sayde of election of Pastors, that the Apostles Paule and Barnabas did ordeyne by election of the congregation, Elders vnto many Churches Acts. 14. 23. because the name of Elders is common to both: to Pastors and Gouernours.

If then they thinke, that the people may passe ouer this authoritie of election from themselves to a fewe other: might they not aswell passe it ouer to the Prince, and repose as great a confidence in his vpright doing of the same?

How diuerse
waies the right
of patronage
and presentati-
on might haue
come.

But what, if vpon any Conquest made, the Prince and the Nobles haue reserved among other things, this honor and priuiledge ouer the people conquered; or in the partitions of Cities, Townes and Parishes, to bee kept to themselves, or distributed among the chiefest of the Conquerors? What, if for some notable defence and maintenaunce of the people, or some benefite done vnto them, they haue graunted all such right, title and interest vnto the Prince, to the Nobles and Gouernours of them? What, if any Prince, or other of noble or gentle stemme, by erecting, founding, or giuing some proportion of house, land or reuenuue, to mainteyne the Pastors liuelode, the right of presenting the Pastor to that Towne or Village, is deuolued to him and to his lawfull heyres; and so the Parson descending of that ligne, doe claime and hold by that right, to be euer after called, and to bee indene the patron of that Pastorship, that is, to be not onely the doner of his liuing, but the defender of him both in the exercise of his office, and in the liberties, rites and priuiledges of his Church?

The ends
while patrona-
ges were orde-
ned.

To which ends and purposes, these patrones haue onely and no further, the interest of choosing a meete man, and then to present that man of whome he hath made choyce, vnto the Bishoppe, as to the superiour pastor in that Diocese, that vpon his further triall and examination by the Bishop whether he be meete or no, he may be admitted, or repelled from that pastorship. And if this patron doe not in sufficient tyme inquire after, and prouide a fitter Pastor: then the Bishop himselfe is to prouide one. Which matters and the reasons of them, with all other rites and orders pertaining thereto, are now shewed and sufficiently prouided: or in the lawe, both for the Pastor and the congregation, both for the Patron and the Bishop, or from him to the Archbishop, or from him to the Prince. And should now all these positive lawes and laudable customes, growne to the auient title of any, nay, of so many and so great persons rightes and interests of this presentation, be thus defaced as prophane, and extorted from them as prejudiciall to the people?

I defend not, nor excuse the corrupt dealings of any patrones, but rather hartely

heartely lament and utterly mislike the manifold abuses of them. But they may be remedied by farre better meanes, than for the wrongs done by some, to overthrowe the right due to all; and neither to spare Gentlemen, Noblemen, Bishops, Archbishops, Prince, nor anye, but turne all loose to the peoples election. And yet to giue them the hobbe also, to take it cunningly away from the people too, and to giue the patronage or right of choosing and presenting the Pastor to an assemblie of a few, in the name of a whole. And whereto would this come, but to reuiue these old boyles (in euery Parish for euery Pastor) that had wont to be in Cities, about the elections of the Bishops? And that which is moze, to summon Synodes and assemble the Pastors and Elders of euery Parish at least in the Shire, to intermeddle themselves in this matter, which are all, or the most of them as much strangers (if not moze) vnto that Parish, as perhaps is the Patron to that Benefice.

This newe devised electings and ordeynings far more indicall then the presentation of patrons

If our presentation of Patronage be prophane and preiudiciall; verely this election and ordeyning by their Elders and Synods, is farre moze dangerous vnto all the state, and manifest iniurious vnto many.

But their conclusion runneth not onely against our presentation of Patronage: but also, that our giuing of orders by Bishops is presumptuous, and full of absurdities.

Our Bishops giuing orders.

Whether our Bretheren presume not ouer much in these presumptuous speeches, I referre to other, least I should also be counted too presumptuous. And yet, though I dare not presume to wage anye thing with our Bretheren on this poynt; neuertheless, I dare resume this vpon me, that, so many absurdities as we haue seene already, in the elections and ordeynings of Pastors, by the assemblies of their governing Elders and Synodes, they shall neuer be able to shewe, in our giuing of orders by the Bishops.

Our brethren charge our Bishops giuing orders with 4. absurdities and presumptions.

But here, (whether they bee all, or they haue moze in store) they charge ours with fower absurdities and presumptions. First (say they) because they take vpon them to doe that which none of the Apostles durst do: that is, without election of the Churches to ordeyne Elders.

Our Bretheren here doe not simply denye, but that our Bishops may ordeyne Elders: but saye they) not without the election of the Churches. But this is the poynt we stand on before. So that if our Bishoppes may ordeyne Elders, then it may suffice for their giuing orders. For what is the giuing of orders els, but the ordeyning? And if they may ordeyne them to be pastorall Elders, which is the office it selfe of the Ministerie, and so, farre moze principall than is the electing of the partie, to be ordeyned a Minister or Pastor; or thā is the electing of him (being a Minister) to a place or living, where he may employe and exercise himself in his Ministerie: why then may not the Bishops elect also, hauing moze discretion and skill then most com-

Our Bishops may ordeine Elders, ergo they may geue orders.

Bishops may ordeine pastors ergo they may electe them.

Bishops giving orders.
The first absurditie and presumption.
Whether the Apostles durst ordeine Pastors without the Churches Election.

1256

15. Books.

A defence of the government established.

monly other haue, to choose a meete man, either to the office, or to the living?

But they say none of the Apostles durst so doe. And where finde they this in all the Scripture, that they durst not, or that they had any commandement not to do it? Doth it suffice, if they could alleadge any example, where the Apostles did ordeyne Pastors with the election of the Churches? I thinke that were no sufficient proofe, that they durst not doe it otherwise, or that alwaies they did so, or that they had commandement so to doe, or that their so doing were a rule and prescription for al elections. But in very badde they cannot shewe, (or at least, they haue not as yet shewed) so much as any one example where they did so. All those that they haue shewed, the others they alleadge them, the more they make against them. There is not one worde in them, that inferreth either the peoples, or in their name any consistorie Elders election of the Pastors, that the Apostles used or prescribed, in the ordeyning of Pastors. Yea rather, both the examples, and the preceptes of Saint Paule to Timothie, are either playne (or seeme to encline) to the cleane contrary.

And shall wee dare to saye on the other side, (finding both the example heere alleadged by themselves, Acts 14. and Saint Pauls preceptes to Timothie and to Titus, of ordeyning pastorall Elders to bee made without mentioning of the Churches elections,) that the Apostles durst not ordeyne any Pastors with the Churches elections; no, wee dare not say so, but that the Apostles might haue done it with them, or without them, as they thought best, hauing the warrant of Gods Spirit, and as the occasion serued for their ordeyning of the Pastors. And therefore, I meruell how our Brethren durst so boldly affirme, that the Apostles not only did it not, but durst not doe it.

Secondly, (say they) that they glue an office without a charge, and sende him to seeke a flocke where he can finde it.

Our Brethren here begin to descant upon the names of Pastors and office. Neither doe wee denye, but that the name Pastor, betokeneth an office, whether wee vnderstande it as hee is onely a Minister of the worde and Sacramentes, and so he is sayde to haue taken Orders, or as he hath a peculiar flocke to minister the worde and Sacramentes in, as we commonly call the Rector, Parson, Vicar or Curate, the pastor of such and such a Church or Parish. The worde Pastor in both senses may bee comprehended in the name of an office. And yet here if wee should goe as strictly to worke, as our Brethren doe, (which curiosities I mislike not in them, to finde out all the quirkies in the worlde, to beate out the trueth more thoroughly) wee shall easely see great differences in the proprieties of these names and words of an office, and of an order. Albeit they may well bee taken and oftentimes are used indifferently.

The 2. absurditie and presumption is the geuing of an office without a charge or flocke.

But

But the question is here whether any office can bee giuen, and the man truly called an officer, without a charge of a place or a flock giuen with all vnto him, whereof he is and may bee called the officer. They denye it, and I say he may, and my reason is this.

The word office hath not alwaies relation to the charge of a place only and that specially of a certeyne place, where, or of persons among whom, the office is exercised: but of the matter it selfe and duetie, whereof the office consisteth, in respect of which matter, the other are as it were but accidentall, which our Bretheren here make all, or principall. The Prophetes were Prophetes before they had any certeyne places where they prophesied. The Apostles were called, and in office were Apostles, before they were sent into any message of their Apostleship. And Saint Paule calleth all both Apostles and Pastors, Ministers, 1. Cor. 4. 1. though all of them had no certeyne standing places designed to them to minister in, and yet were they all of them in the very office of the Ministerie full Ministers of the worde and Sacraments, if wee may so properly call the Ministerie of the worde and Sacraments, an office as an order.

Whereto the worde Office hath relation.

Phophets Apostles hauing no certaine Places.

In deede Saint Paule sayth of an office, Rom. 12. vers. 7. or an office, on the office. That is to say, he that hath an office let him bee diligent in his office. But he assigneth not any certeyne places and charge of flocks to all the offices that he there reckoneth vp. Although, as it is an old saying, so it is not vnerue, Priesthood and Knighthood are orders rather than offices. And Priesthood (I mean not the Popish sacrificing Priesthood, but the Pastorall Eldership) may well be called an order, when the making of a Priest or pastorall Elder is called, the ordering or the ordaining of him, and our Bretheren themselves so well call it the giuing of orders.

The difference betweene Office & Order.

Knighthood now being likewise more properly called an order than an office: when a man hath receiued the order of Knighthood, it followeth not that he must be a Knight of this or that place, as were some Knights, namely the Knights of Prussia, or the Knights late of the Rhodes, and now of Malta: neither followeth it, that he that made him Knight must alwaies withall giue him laundes and liuing, and yet all the better for the Knight if hee so doe, and more fitte for his order to haue sufficient maintenance, and though hee had but xl. pounde a peere, which was called a Knights fee. Howbeit, hee might be a Knight, though a poore Knight, without any such fee. For the order is one thing, and the maintenance of him in his order, yea his charge to doe his duetie in his order, is another thing, and not the order it selfe.

The order of Knighthood giuen without giuing landes fee to maintaine it.

But (say they) this is as vnreasonable a thing, as if one were chosen (not to be a Knight, but) to bee a Churchwarden, and had neuer a Church to keepe, or made a Constable, that had neuer a Towne or place appoynted,

ted, whereof he should be Constable.

The similitude
of being a
Churchwar-
den or Coun-
stable with
Church or
Tweneto
looke vnto.

The difference
betweene these
offices and the
office or order
of a minister.

Some offices
made in re-
spect of place
& charge, that
cease not with
the dispossef-
sing of
the place or
charge.

The similitudes of these two offices, and of Church-warden, and of a Constable, are not a like to the order, or (if they will so call it) to the office of the ministerie, for because that these two Offices haue a necessary relation in them setues not onely to the office, but also to the place where the partie is the officer: so that, if no place be assigned them, there is no such officer made. To which kinde of officers, the old distinction serueth, that the office & the place be *distincta ratione non re*. They cannot in the act of them be separate, though they be distinguished in the reason of them.

And yet we see, that in some such offices, as in which besides the office, there is ioyned with all a degree of honour and dignity, though the relation of the office, in respect of the place where the office laye, doth cease, as, either the place being waisted, or possessed by another, and he dispossessed: yet may his degree of dignitie not cease or be in him utterly extinguished, so long as the right of the office is in him, though the exercise and action of the office, together with the place, and other appendices of the office, bee taken from him, as a Kinge, Duke, Earle, or Lord, though he loose, (be it not by his own demerite, resignation, or lawefull deprivation) his Kingdome, Dukedome, Earledome, or Lordshippe, but by an others intrusion or occupation: yet is he still both called, and is in deede, a King, a Duke, an Earle, a Lord, by reason he still holdeth the right of the office, and capacitie to repossesse it though he haue neither possession, action, nor exercise of it at this instant. *Notwith- standing, as it is sayd in the old verse on fortunes wheele, regno, regnanti, regnabo sum sine regno*. He may be *rex sine regno*, euen the lowest degree of them all, and yet *rex* still.

Yea, to descend to baser offices also, not only a professor of liberal sciences, but euen one professing mechanicall artes, or as we commonly terme him a handicraftes man, although he exercise not alwaies the action of his function, nor occupie in his occupation, or as wee may generally call it also his office too: yet the office, occupation or function ceaseth not in him, and if now, it may bee thus in so manie other offices, which notwithstanding take all their denomination euen of the action and exercise of them, and of the charge or dutie therein required: why may it not, and much more, be thus in the order or office of the minister? Doth his office cease, if he be put from his place, where he was first appointed to minister.

If his office should cease with the place, then could hee minister in no other place. Nay, then were hee no minister at all anye longer, so that, turne him out of his place, and turne him cleane out of his ministry, & if he be preferred to an other place, he must be made minister again. And is worse then (as Chaucer saith) A Monke out of his cloyster, is not worth an oyster for a monke is a monke still: but the minister is become no minister, and so all his preaching and ministring of the sacraments and a laye mans actions,

and

A Minister
ceaseth not to
bee a minister,
though put
from his place
where hee mi-
nistred.

and not a ministers: and (by their owne consequence) no sacraments at all, if he do these things where his charge and flocke is not: And in deed some of our Bretheren beginne to be so perris, that thinke it scarce lawefull to preach, except it be in their owne proper charges, though they be orderly requested thereunto, but they neede not to be squemish by this rule, for there they are not Ministers at all if they do it.

Now if the office of the ministerie it selfe cease not, with the altering of the place, where they had a charge, much lesse both the institution and entrie into the office of \bar{p} ministrie, which is the ordeyning or geuing of orders, depend vpon or require the necessitie of a place, as it doth in the office of a Churchwarden or Counstable, or in the offices that haue local honours and dignities annexed to the degrees, or to the offices of them, as in Kings, Dukes, Earles, Lordes, &c. For these offices begimme together with the places and charges annexed vnto them, but in all the offices of ministrie, it is not so. And if our Bretheren will so vrge it, let them looke to it their selues. For I suppose, that some of them (if I take not my markes amisse, and those too, whom otherwise I reuerence and honour) had not prouissions of place and charge of flocke committed vnto them, at their verie first receiuing of their orders, but perhaps caried some piete while after, and yet (I hope) they make account that they were ministers beefore. Yea had they not bin ministers at all beefore, and that tryed, to be both learned, and pre-supposed to be meete men: they had not bin capable of those places and Charges.

The ministerie
it selfe depen-
deth not vpon
this or that
Place.

How our Bre-
theren were
made minist-
ters.

And if I should goe further: what one of our Bre. were not made simply ministers of the word and sacraments, and not ministers conditionall, as the ministers of this or of that place, charge, or flocke? although it might be some of them were already prouided for in that behalfe: but their taking of orders or office of the ministerie it selfe, dependeth not thereon: which it must haue done, were the place a parte and that a necessarie parte of the office.

They say that this their learned discourse, is a breefe & plaine declaration concerning the desires of all those faithfull ministers that haue & do seeke for the Discipline and reformation of the Church of Eng-lande. But if this be one of the payntes they desire and seeke for: then they desire and seeke for that, which ouerthrowes both their owne ministerye, and their faithfulness too. For, if this rule be true, then are they no faythfull ministers, nor ministers at all, hauing receiued the orders of ministry otherwise, than their selues desire, seeke for, and prescribe that other should doe.

Our brethren
ouerthrowe
their owne Mi-
nistrie.

But they not considering this, goe forwarde from their examples of Churchwarden and Constable, to prouide it somewhat more Clerke-like. For (saye they) the name of a Pastor, Elder, or Querseer, is the name

esse of a
pastor.

The name
Pastor not so
of act and esse,
but that it ad-
miteth also Po-
tentiall habi-
tude.

name of an office in Act and Esse, bicause it is a proper relative, and not a potentiall ability in the cloudes.

Are all potentiall abilities in the Cloudes? But our brethren were disposed heere to speake in cloudes, and to tell the people of offices in Act and Esse, of proper relations, and of potentiall abilities: be like, bicause they woulde the worlde shoulde well vnderstande, that this is (for sooth) a learned discourse: howbeit, all this discourse here, is but of the names of this order or office of the ministerie. But, be they relatives as proper as they will, and the relation also in Act and Esse, as they terme it: yet doth it not follow þ this actuall and essentiall relation, must be so strictly related to a place, where hee must bee a Pastor, or Elder, or Ouerseer, that hee cannot bee made the Pastor, Elder, or Ouerseer, till hee come thither his selfe, and exercise the office actually: for, if there bee no potentiall abilitye, but onely the verie Act and Esse, thereof to be considered in the office of a Pastor, Elder or ouerseer: then is hee not a Pastor, Elder, or Ouerseer, till hee doe feede or teache them, gouerne them and ouerseer them actually. But, if hee bee not the Pastor till he come actually his selfe to doe these actions among them: then is all the action aforesayde in the Synode frustrate, except they goe all home with him, and ordaine him onely then and there, when and where he must doe the thinges in act and esse, that the name of his office hath relation vnto.

This Position
ouerthroweth
all the making
of Pastors in
the Synods.

The grosse ab-
surditie of this
position.

For (say they) the name of a Pastor, Elder, or ouerseer, is the name of an office in act and Esse, bicause it is a proper relative, and not a potentiall abilitye in the Cloudes. Is not this a proper baliance on the name of Pastor? and to make it a proper relative, doe they not make it withall a proper office? Yea, see whereunto by this nice baliance on these names and termes, this office will come: and all bicause it may in no wise suffer a potentiall abilitye. And whie so: forsooth for feare it would vapour by by and by into the cloudes, but admitte this to be true; and then it presently followeth, that when soeuer the officer ceaseth from the very act and doing of his office (as both bypon many occasions hee may sometimes doe, and of naturall necessitye he must oftentimes do,) so often doth he cease to be a Pastor, Elder, or Ouerseer.

But because they stand vpon these 3. names, Pastor, Elder, and Ouerseer, which they make all relatives alike, and to haue like relation vnto an office in act and esse. For the Esse, it is an other matter, if they meane the being of the office. For, as soon as the office hath begun his esse or being; then his esse or being continueth still in the office in all these 3. names therof, although the act in all alike be not in esse or in being, which confuteth so muche more our brethrens assertion. But that all these three names are proper alike in respect of the Act: this againe is nothing so.

For

For, the name of Pastor signifying a shepheard, beareth more heavily upon this actuall relation, than the name of presbyter, Priest, or Elder doth, which hath more reuerence to the office, function, dignitie or degree either in it selfe, or in respect of yonger and inferiour persons, than it hath vnto any charge ouer them committed vnto him.

As for the name of overseer inferreth the relation of an office more in act, than doth the name of Elder or of Pastor. Because, hee may easiler & oftener actually oversee them, than he can feede them. Yet none of these names are alwaies so related either to act or to esse, that they debarre all potentiall abilitie in him, but that he may remit the continuall exercise and acte of his office, *per intersitium*, with pausings and ceasings oftentimes betwene, and yet the Esse of his office reasseth not, nor he to be still an essentiall officer; and much lesse, that the esse or being of his office, yea, or the acte either of the same, should be limited and tyed alwaies to one place, or flocke or charge: yea the place, flocke, or charge, to be a part of the esse or being of the office.

But thus straightly doe our brethren drue vs, to tracke them in these harsh termes of schoolemens quiddities, into the which, because, I am rather brought by them, than that I haue to stay the reader in them; I craue & hope for the easier pardon. For indeed, we strue not there so much for names and termes, as whether the order or office of the Pastor be not competent to any man, that hath not withall a charge and flocke of people committed vnto him at the very instant of making him a Minister, or giuing him orders: which thing, because our Bishops do not, nor indeede can performe, nor was performed in these faithfull Ministers our brethren themselves, nor is necessary alwaies to be performed; while they would thus challenge our Bishops of absurditie for it, they their selues incurre all these moste grosse absurdities, and yet they urge them still, with more and more absurdity.

But say they, if Bishops as they be now, were consecrated after the same manner, to seeke their Bishopricks, where they could finde them: it were no greater absurditie, then it is to ordaine Pastors, and let them Prole where they can for their benefices.

This meriment here would haue done well (among so solemne and subtil relations of abilities, potentialities, actualities, and essences:) to recreate the readers spirits, if it were to the purpose. But as before, they would haue shifted off the matter, from the order of the Priesthood or eldership, to the office of a Pastor, which yet we see serueth not their turne: so, much lesse doth this hold, that if a Minister may be made a Minister, and haue no proper place or benefice withall assigned him, where to Minister: that then after the same maner, a Bishop may be made a bishop; & haue no place or Bishopricke assigned him, whereof to be Bishop.

Indeepe, if a bishop were all one & nothing else, but (as our brethren haue sayd)

Our brethrens
resemblance
of Bishops to
seeke their
Bishopricks.

Ministers. saye) an elder, pastor, or Minister of the word and Sacraments : then, to make a bishop, and after to let him seeke a bishopricke where he can finde it, were no absurdity at all.

Our brethren
durst for Bish.
& bishopricks.

And I doubt it shewdly, this be not the least of many of our Brethrens mistes, to make Bishops indeede goe seeke their bishopricks. For euen these our learned brethren haue tolde vs already, Pag. 54. of deuinding the superfluities of some places that haue too much, vnto the that haue too little. And there want not more than inough, to barken in the wind for such a bargain, and euen therfore our brethren maye finde the more fauorites, in these deuises.

The Bishops
office besides
Pastorship.

But since that a bishop, besides that he is an Elder Pastor or Minister, hath also an other office, in respect wherof he hath the name of Bishop. By which office he hath a superiour oversight & higher charge of Iurisdiction, ouer a number of other Pastorall Elders in certayne particular Churches, limited and bounded for his dioceses : and of this we haue cleerely seene the practise euen in the Apostles times; and from the Apostles times, during all the times of the auncient and holy Fathers succeeding : the contrary wherof our brethren shall neuer be able to proue : who may not then see, that is not blinded with too much ignorance or partiality; what a great difference there is in this poynt, betweene a Bishop, and one that is but onely a Minister. While the Ministers office respecteth the Ministerie of the worde and Sacraments, in what place soeuer he shalbe assigned to Minister the same, and Bishops office respecting (besides this ministerie the Bishopricke, that is, the iurisdiction and oversight of those Churches, that are allotted to his Diocese.

And can our brethren then iustifie this saying, If Bishops (as they bee now) were consecrated after the same maner, to seeke their Bishopricks where they could finde them, it were no greater absurditie, then it is to ordayne Pastors; and let them prole where they can for their benefices.

Bish. as they be
nowe.

What meane they by this word Bishops as they be now? For this maketh yet more against themselves. For Bishops as they bee now, haue liuinges also more or lesse, besides the charge of their Diocese, annexed & appropriated vnto them, which all Ministers haue not, neither (I thinke) al our brethren their selues had their benefices when they were first made Ministers. And should wee retorne such vnseemely speeches on them, that they went seeking and prowling aboute for their benefices, where they could finde them? No, I doe thinke more reuerently of our brethren, but I mislike their termes, and more their argument.

Thirdlye (say they) by this wandering (wee may also say, vagabunde) ministrye, shifting from place to place, and in all places to bee counted a minister, where he hath no charge; it would grieue a man to think what inconueniences do follow, &c.

We like as ill and are grieued as much, at wandring ministers, name-
ly such as wander not vpon any unlawfull cause, but shifting from place to
place; as any of these our learned brethren are grieued therat. Although a-
gaine it be no small grieue, to heare them thus continue such vnruerent and
vcharitable termes, as Vagabund ministers, they being their pooze bre-
thren, and ministers of Christ, not of Antichrist; ministers of Gods worde
and Sacrament, not Idolatrous nor Hallemonging Sacrificers. It were
well, there were none but such as were so sufficiently prouided for, that they
need not wander. And the auncient Canons (as I thinke) are in force, that
whosoever should be made a presbyter, priest, or Elder, the bishop is bound
to see him haue Titulum (as they terme it,) a Title of some stipend or pen-
sion wheron to be maintained; or else the Bishop that ordeyned him to be bound
to finde him. If this be not executed, that is another matter, and may be re-
medied, the Eccl. state both for the substance of the bishops, and of the mi-
nisters dignities and offices, standing as it doth. And if anye bishop were
complained vpon and conuicted. I thinke he might by order of lawe be com-
pelled to finde his Ministers, or be punished for making of them. But what
is this to our brethrens assertion, that a man cannot be counted a minister
where he hath no charge; and if not so much as counted; then not be. For,
if he be a minister, then he ought to be counted a minister.

out of their
charge.

The 3. absur-
ditie & pre-
sumption is
wandring and
vagabund Mi-
nisters.

No Ministers
to be made si-
ne Titulo.

Our Brethren sayde before, it was an absurditie to ordeyne Pastors,
and let them prowle where they can for their Benefices. But is that such
an absurditie, as is this? Yea, this is not onely most absurde, and
includeth all the former inconueniences: but it is cleane contrarie to all
their owne positions hereon. For if the office of his Ministerie haue his esse
(as before they called it) that is, the essence or beeing thereof onely in that
place or congregation, where the Minister hath a charge: then not onely
(as I sayd before) being out of his charge or congregation, he is out of his
Ministerie, and so a lay man, and if he preach, his preaching is no preaching:
& if he minister the Sacraments, they are no Sacraments, neither the Lords
Supper, nor yet Baptisme, nor so to bee counted by their owne rules, any
more, than if a woman did minister them. For if those actions of his, be to be
otherwise accounted: then is it by reason, that he himselfe is to be otherwise
accounted that did them. And if he be to be accounted otherwise; then it is
in respect he is a Minister. And if in that respect, then he is to be counted a
Minister, though out of his charge, and how true is then this our brethrens
paradoxe, that he is not to be counted a Minister where he hath no charge?

Ministers are,
and are to bee
counted mini-
sters out of
their charges.

All these absurdities and dangerous inconueniences, with their traynes
and sequelles doe so followe hereupon; that many may call into question both
their receiuing of the Lords Supper, and their childrens and their own bap-
tisme too, and so stagger whether they may make full reckoning, that they be
Christians yea or no, sauing in the profession of their faith. And yet they may
begin

The inconue-
niences of our
brethrens posi-
tion.

begin to doubt in that also, since that S. Paule useth this gradation, Rom. 10. verse 14. But how shall they call on him, on whom they haue not beleued? How shall they beleue in him of whom they haue not heard? and how shall they heare without a Preacher? and how shall they preach except they be sent? And how is the Preacher sent, if he goe out of his charge? And so vpon calling this in doubt, nay, that is more, vpon flatly denying both his sending, and the very being of his Ministerie; how doe we not vndoe agayne all the former part of this gradation? and all because he that preached, (as for example, I imagine it were at Pauls Crosse) preached where he had no charge. If these things be no absurdities nor inconueniences with our Brethren; though they and I agree not herein; yet how doe they agree to their owne selues?

Our brethren
ouerthrow all
Synodes.

When a Synode is called, be it either vniuersall, nationall, prouinciall, or particular of any Shire, (as they woulde haue it) there to ordeyne Ministers vnto the particular congregations, or to decide a controuersie in doctrine, or to determine of discipline, or to decree ceremonies for order & comelinesse: as they would haue these things to bee decided and concluded in Synodes: and Synodes (at least prouinciall Synodes) to bee called of them who are they that should bee called thither? Are they not the Pastors, Teachers and Preachers, as (pag. 117.) they sayd before? Who shall be able to know what order, comelinesse, and edification requireth; according to Gods word, but they that be teachers and preachers of the same vnto all others?

Pastors and
Ministers in
Synodes.

But now, when all these Pastors, Ministers, Teachers, and Preachers go to this Synod, and are there assembled, they are out of their particular congregation, which they say is their charge: and what followeth, but they must forthwith bee counted no Ministers? And being no Ministers, they can neither preach nor teach; they can determine none of these controuersies; no, they are not able to knowe what perteyneth to order and comelinesse, so that for that while, they haue lost both their habilitie and their knowledge. But no maruell of that, when they haue lost their being Ministers, and so lost themselves and all, so long as they bee out of their charges. And now where they come to make Ministers, being no Ministers themselves; how can they make others? and in what a pickle be we now?

Our brethrens
contradictions

But they say (and we must beleue them) that they must haue Synods for the doing of all these things: but the Synode is not the flocke, the Benefice or particular congregation of them, and so not their charge: and what the followeth hereupon, but that a man may bee counted a Minister where he hath no charge? which is here the cleane contrarie to our Brethrens paradox, that a man must not bee counted a Minister where hee hath no charge?

Now consider, since they haue auowed both these sayings; and both these (being cleane contrary) cannot both stande true, one of them must needs be

be packing for a manifest falshood: which were best to let goe? I thinke our Bretheren when they haue weighed well the peyle of both, will rather let go this, than the other, and neuer bee ashamed (for all the learning of their discourse) to say, this was but a course ouerslip, and that a minister is, and must still be counted a Minister where he hath no charge nor flocke.

But if now to saue all vpright in both, they will say, he is not out of his charge in the Synod, though it bee not his flocke: shall they flocke vs for? Doe they not by his charge vnderstand his flocke? when they say of the Bishops that they giue an office without a charge; and what is that? For such to make a Pastor and send him to seeke a flock where he can finde it? And did they not expounde this flocke also to be his Benefice, in saying, to ordeyne Pastors and let them prowle where they can for their Benefices? Doe they not here plainly meane by the charge the flocke, and by the flocke the Benefice of the Pastor? And will they also make him Pastor there, where he hath no flocke? And do they not make a distinction also pag. 111. of his double estate saying, we haue declared before that there is a double authoritie of the Pastor, the one ioyned with the Elders of the Church whereof he is Pastor, the other with the Synod or holy assemblie, whereof he is a member.

What our bretheren meane by a ministers charge.

So that in the Synodes he is not present as a pastor, but as a member. No, not only he is not in the Synod as a Pastor, but he is not at all a pastor there, and if no pastor, then no minister. For if minister, then pastor, by our Bre. owne reckoning. For they make pastor and minister all one, and that they sayd before of making a pastor without a charge, here they repete, to be counted a minister where he hath no charge. So that, still all comes to this reckoning, that being not minister in the Synod, because that there he is not pastor: and he is not pastor, because it is not his charge, nor his flocke, nor his benefice: we are still at the pitch that we were at before, that either nothing can bee done in the Synod, and so wee shall haue no Ministers at all, if they must bee made there: or els, ministers be no ministers still, bee they in their charge, or be they out of it.

Our Brethrens position ouerthroweth all

But, because our bretheren should not be pressed too hard, & that it might bee thought, that yet this assertion may hold vp his snout, because that, although it be not properly his charge, nor the charge which inuolde they both meane and expresse: yet because the wordes runne so large, that he is not to bee counted a minister where he hath no charge, and here he hath some charge although not Pastoral: let vs see further, what our Bretheren can get hereby.

The charge of the function, not of the place is of the essence of the ministrie.

Set aside the Synode it selfe; what is he, if he chauce to be in any other place? is he neither pastor nor minister, if he be in some other place where hee hath no charge, as, be it but in the waye vnto the Synode: is hee no minister?

of the Function!

But perhaps they will say, that they say it not of any or of some places; but, in all places to bee counted a minister where hee hath no charge. And both the number of places then make or marre the matter: verily, I see not why, if he ought still to bee counted a minister in some place where he hath no charge; but that he may bee counted so aswell, even in all places where he hath no charge. And therefore it is not so much the charge of the place, as the charge of the function, that is the materiall poynt in deede in a minister. Albeit (I graunt) he is ordeyned to haue a charge also, which he must exercise in some place, if he wil not altogether be idle, though this place or that place be not assigned vnto him.

But they say, it would grieue a man to thinke what inconueniences doth followe, but principally how filthy it stinketh of the old Popish indelible character, from whence it hath his ground, and neither of any reason nor of the word of God.

Our ministerie
smelleth not
of the Popish
Character.

It grieveth me to thinke, (and I thinke it would grieue any man, that truly loueth our Bretheren, and neither hateth them nor flattereth them) that they so much as thinke not of the absurdities, contradictions, and inconueniences of these their straunge opinions that so stinke in deede in the smell of all men els; that I meruell their selues are not grieved with it, nor yet thinke thereon. As for the office and function of our ministerie, howsoever there may bee cause of griefe, either by the foule sauour of euill report and sleaundersous infamie of it, or too euill a smell and stench in deede, by the default of some that are the ministers: yet is not that to bee imputed to the ministerie; of which function there is no cause to bee agrieved or ashamed, but for vs to reioyce; and for other, specially our Bretheren, if they bee (as they say and I wish them to bee) faithfull ministers, to thinke of vs, as they would haue vs to thinke of them: according to the Apostles rule, 1. Cor. 4. 1. *Let men so esteeme (or thinke) of vs, as Ministers of Christ and dispensers of the mysteries of God.*

The function
and potentiall
abilitie remain-
ing till degra-
dation with-
out indelible
Character.

So farre of is our ministerie (whosoever wretched sinners wee are our selues, and unworthie in our earthen, polluted and brytle vessels, to carie the heauenly liquour, and precious treasure of Gods worde and mysteries) so farre is it off from stinking or smelling of the false ministerie, or errors of Antichrist, and from all stench of the olde (or rather the late) Popish indelible character: that it is not (God bee blessed for it) characterized out, with any such Balaams markes and characters, as the Popish Priesthoode was, neither of Dylinges, nor Shauinges, nor any such order or office, nor any such indelible of the same: but that without scraping or disfigureing of the minister, he may bee disgraced, deposed, vnderbred, or cleane depriued of his order or office, (as well as depriued or displaced from his Benefice) for his demerites in false doctrine, or wicked life, if he shall so deserue. And yet, till he bee lawfully disgraced or depriued, from his order or office

of the Ministerie; yea, though he were deprived of his Benefice. Neuerthe-
 lesse, hee may remayne in the function of set and esse of a Minister still of the
 worde and Sacramentes; and in potentiall habilitie to the act and exercise,
 yea, although he were also suspended for a tyme, from all the action and ex-
 ercise of his Ministerie.

Will our Bretheren neuer allowe suspension, as a gentler correction,
 than utter depriving or disgrading? when they allowe euen the excommu-
 nicated offenders (vpon their repentaunce and amendment) to bee re-
 ceined agayne into the bosome of the Church? pag. 98. And shall they
 not bee receined agayne, as clerely forgiven, into their former places and
 offices? Or doe they so make him for that while, no Minister at all, that he
 must bee newe made Minister a fresh when he is released from that sentence
 of excommunication or suspension?

The minister
 not a newe or-
 deined after
 suspension or
 excommuni-
 cation.

But why not; if he must bee newe made Minister doe he but once set his
 foote out of his charge of flocke or Benefice? and is hee Minister agayne,
 when hee setteth in his foote agayne into his charge? and can hee then bee
 minister or not minister when hee will? and can hee make himselfe minister
 a newe, as often as hee list thus to steppe in and out, to and from his charge?
 Or who shall make him minister agayne, so oft as hee thus starteth aside?

The absurditie
 of our Brethe-
 rens position.

Truely it grieneth mee; and I am euen wearie to thinke (and I thinke
 the reader also to heare, or to thinke) what an infinite number of absurdities,
 doe still more and more arise, on these their straunge principles. Of
 which they may well bestow these their owne speeches, that they are indeede
 grounded neither of any reason, or of the word of God.

But whether our ministerie be grounded on the old stinking popish
 indelible character, or (besides good reason) euen on the worde of God:
 let any godly or reasonable man, whose reason is not forestalled with affecti-
 on, be an indifferent iudger betweene vs, in Gods name.

The grounde
 of our ministe-
 ric hath Gods
 word & good
 reasons for it.

And yet forsoothe (say they, in mockerie of our ministerie) it is so per-
 fect, that it may abide no reformation.

We haunt of no perfection in our ministerie. It may bee good and
 godly; and yet vnperfect, as wee our selues and all our actions and offices
 are. Though our Bretheren boast too much of puritie and perfection; wee
 rather tend to it, than that wee are as yet able to apprehend it. For (as the
 Apostle sayth, 1. Cor. 13. vers. 9, & 10.) wee knowe in parte and wee pro-
 phetic in parte; but when that which is perfect is come, then that which
 is in parte shalbe abolished. Would God, both for our Bretheren and for
 vs, wee were in the better parte for our ministerie; and more neere to perfe-
 ction all of vs, both in that and in all things els, than we be.

We vaunt not
 of our ministe-
 ries perfection.

And for our partes, wee are readie to abide all due and true refor-
 mation. But as for such reformations as these are, that these our
 learned Bretheren (which call themselves all the saythfull Ministers)
 doe

We are readie
 to abide all
 true reforma-
 tion.

of vnfit Ministers.

doe desire, or rather, doe not desire, but prescribe vnto vs, for the discipline and reformation of the Church of England: they are so farre off from any nerrues to perfection, that (forsooth, and forsooth) they would rather deforme vs altogether, than any whit reforme vs, or amend vs.

The 4. absurditie and presumption is the vse & practise of ordaining vnfit ministers.

Fourthly (saye they) if you will see how well the authoritie which they claime and practise, is vsed of them, that onely haue the choyce and admissiō of ministers: looke ouer the whole Realme of England, what a multitude of vnfit pastors shall you finde, in euery place? so that Ieroboam neuer made worse priestes of the refuse of the people, to serue his golden Calues, than they haue ordeyned ministers, to feede the flocke of Christ, which hee hath purchased with his owne blood.

Howe wee should looke on this practise

It is good to see how well or ill, the authoritie claymed is practised or vsed; so wee see it with an intentiue, and yet a single eye, discerning euermore betwene the authoritie it selfe, and the practise: and in the practise, betwene the vse and the abuse thereof. Now, if wee shall thus looke ouer the whole Realme of England, which (GOD bee praised) is a large circuite, and conteyneth a very great number of Pastors; it is lesse maruell if there bee many, not in all things so good, as their office and order doth require.

St. paules fault finding with the prophets of Corinth.

Saint Paule findeth fault in the Church of Corinthus, euen with all the prophetes there, (being though not all of them, yet many, the ordinatie ministers and teachers of the worde) for their great disorders. And how much more (especially in this our more corrupt age) is it lesse wonder, if wee should see a multitude of vnfit pastors, in looking ouer a whole Realme, and that such a Realme as Englands is: *maior est orbis urbe*, sayth Saint Ierome. And yet in the Citie where hee was at Rome, the multitude of the euill Priestes or ministers and their enuie, made him forsake Rome and goe to Berthelem. Yea, for the enuie of the Priestes and ministers long befoze him, Tertullian from growing in malecontentment with the dissolute life of the ministers, fell so farre from them, that in the ende hee became a Montaniste. And the too much disliking of the corrupt liues of the Bishops, the Clergie and the Ministers in the auncient Church, hath made many to austere Ministers, otherwise excellent learned men and streight liuers, become Drismatikes, as many of the precise nouations and *uadæes*, or Puritanes were.

How some to seuer fathery haue fallen into scismes by offence of the ministers liues.

Not such great multitudes of vnfit ministers as our brethren pretend.

But now, if wee shall looke ouer the whole Realme of England, what a multitude (say our Bretheren) of vnfit Pastors shall you finde in euery place? And in deede, what a multitude? I graunt, more than wee would there were, or than there should bee. For in duetie, there ought none at all to bee vnfit. But if wee shall viewe the number well without sinister affection: I trust wee shall not finde (considering the whole Realme) so great a mul-

multi-

multitude, as our Bretherens exclamation, (grounded on ill will to the State of all the Ministers, and to their Ministerie it selfe) would make the world beleue, that there is vnfitness in so many, that euery place wee should finde a multitude of them. Whereas contrariwise, though there bee not a multitude of fitt Pastors in euery place, yet there is some, and some good multitude in many places, God bee praised for it, and increase the multitude of them.

But they finde fault, not onely with the multitude of vnfitte Pastors in euery place, but that also they bee so vnfitte, that they spare not to saye so that Ieroboam neuer made worse Priestes of the refuse of the people, to serue his golden Calues, then they haue ordeyned Ministers. &c.

A slanderous compar'ion of our Pastors to Ieroboams Priestes.

Where here they speake not of so odde particular euill persons, either degenerating from their order, or vnworthy to haue bene at all ordeyned, or perchance crept into the number by subornation and counterfeiting to bee ministers, and are not (as in a whole Realme, such naughty persons may bee found:) but speake it generally and of a great multitude in euery place: These bitter speeches seeme rather to arise from the froch of some sharpe choler, if not very melancholie (comprehending in generall the good and the bad) to compare not onely the poore ministers, that to their habilities feede the flocke of Christ which he hath purchased with his owne blood, to the Idolatrous Priestes that Ieroboam made, of the refuse of the people, to serue his golden Calues: but also with like generalitie of all the Bishoppes, without discerning who hath made any vnfit ministers, and who not (that the fault being personall, might light vpon the persons offending): they charge them all alike, that they haue all done, as did that execrable Apostata and Idolatrous tyrant Ieroboam, who (being though a Prince, yet a mere laye man) tooke vpon him to make Priestes and ministers of the rascalles and refuse of the people, whereas in deede, neither hee (had he bene otherwise neuer so good) coulde make any Priestes at all: nor they (had they bene neuer so fitt, learned or godly) could bee made Priestes, being not of the stocke of Aaron, and so in deede were no true Priestes at all.

But what doe I goe about, to repell this so manifest a slander: the indignitie whereof, deserueth chastisement rather than answer: I saue that our Bretheren vse a little poynt of cunning herein, from which they should be rather wunne; because as ill men as was Ieroboam, euery many auncient Hereticks vsed the same comparison. And at this daye, it is the common practise of the Papistes, when they would breede a mistaking of all our doctrine, and our ministerie, to vndermyne it, by finding fault with the ministers vnfitness in their liues and learning. And because they dare not openly condemne all, which is their meaning, they make a shewe to bee offended with the multitude of the vnfittest ministers.

Our Bretheren vse heerein the practise of the old Heretikes, and the papists by theminis- tering to dis- credite their ministerie.

I wille, if wee should thus rigge into the vnfitnesse, and that of ministers which are greete fauourites and bigers of these deuises and reformations, wee could finde (if not a multitude in euery place, which God forbid) yet some numbers, very vnfit to bee called faithfull ministers, that desire the reformation of the Church of England. Which haue made such deformation in the ministerie, and therevpon being partly mistaken of vs, and partly either hauing bene punished, or fearing punishment, haue saine to take vpon them a great countenance of this our Bretherens zeale and practise that they vse, to mutigh against the Bishops, challenging them for pride and tyrannie; and against all the Clergie and state of Ecclesiasticall government now established: and these men get such great credite among many our male-contented Bretheren; that I am afrayde, some of them goe in the multitude and name also of these faithfull ministers, that recommend vnto vs this their learned discourse. *Qui simulant Curios & Doctores uolunt.*

The vnfitnesse of manie among our bretheren to bee ministers.

But, let such passe as they are worthy: to whome I rather lament, than studie to decipher their unworthinesse. Howbeit, of these our learned (but miszealous) Bretheren, I thinke more reuerently, as becommeth mee, and doe not condemne them all, for the multitude and number of some among them, and craue that they would asoord vs the like equitie, not for the defaultes of some (though a multitude) to condemne all, and withall it selfe all the ministerie too: for so, wee may call the doctrine also too nere in question, and the whole corps and substance of our Church.

The learned disc.
 pag. 128.

This complaynt wee confesse is grieuous, but the indignitie of the matter inforceth it. Wee knowe that vayne excuses shall not bee wanting, of necessitie, &c. But if necessitie compelled them, to take such at the first: what necessitie compellerh them, to suffer them to bee such still? For, if they would needes admit ignorant persons to that charge, yet should they haue inforced them to studie, as well as to other thinges, they haue inforced them vnto, that in tyme they might haue growen to bee meete for their calling. Which if they had done in 10. 12. or 13. yeeres space, a great many might haue prooued excellently well learned and able to serue in the Church with great fruite and profite; and the rest according to proportion of their tyme, might haue come to some mediocrtie in knowledge: whereas now, as ignorant and as vnfit, as they were the first day, so are they still for the most parte, and will so continue to their lines ende, if they may be suffered in yalenesse as they haue bene hetherto.

Bridges.

After our Bretheren haue thus bitterly compared, the multitude of our Pastors in euery place, to Ieroboams Idolatrous Priestes: they now goe about to excuse themselves of this so grieuous a complaynt, and withall, to cut off from vs all excuses.

This

This complaynt (say they) we confesse is greuous, but the indignitie of the matter inforceth it.

It is a greuous complaynt in deede (as they confesse) and an heynous, both agaynst the Bishoppes, and agaynst their poore Bretheren ministers. Whether is there any so greuous indignitie or necessitie, that inforceth them to complayne so greuously, and beyonde not onely the merite of the matter, but the boundes both of charitie and all modestie, and that in such greuous maner of complayning, not by lowly supplication, exhibited in writing to her most excellent Maiestie, or to her most honourable Councell; but to published in print to all the whole Realme, and that without licence to print it, yea agaynst Lawe and order given in such behalfe so to doe; and to scatter it abroade in every parte of the whole Realme, as much as they may; and that with such reprochfull inuectiues, and notorious scandaues: doth any thing, or should any thing, inforce our Bretheren to complayne in this extreame maner?

But now from this insufficient excuse of their so greuous complaynt on the Bishops & our Ministers: they turne to the taking away from vs, the refuge and mitigation of all excuses.

Wee knowe (say they) that vayne excuses shall not bee wanting of necessitie, &c.

That that is amisse, and can bee so euicted; if our Bretheren will needes become so rough, that it maye deserue no modest excuse, nor mitigation with them; wee will gladly confesse it, and studie to reforme it in good order. And so (God bee prayes) as wee may, wee doe. And if wee did not, lawe would compell vs.

But they knowe before hand (as they say) that wee will alleadge necessitie. And they also before hand, will reiect it, as a vayne excuse.

For wee knowe (say they) that vayne excuses shall not be wanting, of necessitie, &c.

And how knowe they (before hand) that wee would alleadge necessitie? Doth their minde (before hand) misgiue that there was at the first some necessitie indeede? and why might it not then be alleadged?

But what meane they here, by adioyning this, &c. Doe they also knowe before hand, that we haue some other excuses, if necessitie would not be admitted? And would they not alleadge them too, but suppress them, or without all regarde, or hearing, or knowing of them, shake them off before hand, as vayne excuses to? But, not to stand bypon et-ceteras: let vs see what they say to necessitie.

And yet they haue cast off that also before hand, as a vayne excuse. And indeede if they meane it, that wee should alleat, 2. that necessitie byaue our Bishop to ordeyne, and vs allow such persons, of whom they sayd before, Ieroboam neuer made worse: then, as he had no necessitie, that did or ought

of necessitie. to haue vsuene him to make suche Priestes : so wee could not alleadge any such necessitie, but that it should bee a very vayne excuse, to choose and vsuene such (not vayne onely) but most vile persons. But wee are sarr (God bee prayed) both from excusing such false and wicked Pastors, (or rather, no Pastors at all) or from excusing any that haue made such, as they knewe or suspected, to bee either an euill person in life, or altogether vnfitte in knowledge for the ministerie.

The occasions
of the necessi-
tie.

Notwithstanding, if wee shall better consider of the matter, how for the neede and want of learned Preachers, especially at that first tyme, when the Popish pastors were remoued, and the learned Preachers of the Gospell were the most of them destroyed, saue a small remaynder: and fewe of any towardnesse in learning indeuoured themselves vnto the Ministerie, but rather to other professions: and since that tyme also, seeing on the one side, so many hunting and prowling after those the Clergies liuinges, or the fleecing of them, which for their better maintenaunce in learning and hospitalitie they were endowed withall; and how the Clergie were continually enuyed, pinched and pulled at; and on the other side, seeing the innouations and garboyles of our Bretheren themselves in the Clergie, to make odious to the people both the Pastors, and also all the Prelates of the Realme; and the peoples vnthankfulnesse; and their owne vncertepntie; whereby the learned sort were the more discouraged, and their friendes would hardly permit them, for these and other reasons, to enter into this function of the ministerie, so difficult in it selfe, so enuyous, vnthankfull, dangerous and vncertaine to the worlde; except that God euen by the mere motion of his Spirit, raysed by some, and confirmed them against all these no small tentations to flesh and blood: why may not this rowe goe for a lawfull and no vayne excuse, that when learned Preachers could not bee gotten for Pastors, to furnish all the vacant places: they were euen glad and sayne to take some such other, (for supplie of this generall want) as being honest and godly poore men in conuersation, sound in Religion, zealous and readie to further the Gospell to their best, though not able learnedly to preach vnto the people: that very necessitie did inforce it, that is to saye, this neede and want of learned Preachers caused it? Better is halfe a loafe than no bread. Necessitie (they say) is a sore weapon: and will our Bretheren bee so rigorous, not to admit this necessitie, but for a vayne excuse?

But if necessitie compelled them (say they) to take such at the first: what necessitie compelleth them to suffer them to bee such still?

If (as now they graunt) necessitie compelled them: then it is not a vayne, but a lawfull and necessarie excuse.

But if it did (say they) what necessitie compelleth them to suffer them to be such still?

This is not true, that they are suffered to be such still. Orders are appointed,

pointed, both by the auntient discipline, and by later degrees, to see that they exercise themselves in the studie & knowledge of Gods word. If the capacities of al be not such, as to attaine vnto the gift of preaching, hauing not bin from their tender yeeres (as was Timothie) trayned by in learning: yet are they not to be depriued of their liuing, or deposed from their Ministry, hauing bin lawfully ordeyned, and by law possessed of their liuing. But if any continue in ignorance of the knowledge conuenient for him, and so terme it wilful, carelesse and obstinate ignorance: there are god lawes prouided to correct him, yea, if his faulte or defaultes so require, to depriue him.

The exercise of the ministry to increase in learning.

If they say, these lawes are not duly practised, but that some are suffered to be such still: Although (I hope) there be not many such, yet if there were: that is the officers faulte, blame not the office. And yet, be officers neuer so diligent, some negligence may escape them, and wee must not blame all for some.

But they still reiecte all these as vayne excuses. For (say they) if they would needes admitte ignorant persons to that charge: yet should they haue enforced them to studie, as well as to other thinges that they haue enforced them vnto.

The Bishops slandered, that they would needes admit ignorant persons.

See how charitably our brethren turne the matter, not as though the necessitie were for neede of more skilfull men: but that the Bishops would needes admitte ignorant persons. Is this our brethrens gentlest construction of this necessitie?

But they saye, they should haue enforced them to studie.

That hau bin vaine indeede, if the necessitie lay in the Bishops wilfulnes, that they would needes admit them that were ignorant persons: wherefore then should they enforce them not to be ignorant? But the Bishops by all lawfull meanes, doe labour that they shoulde not be ignoraunt. And therefore this is neither true nor likelie, that the Bishops would needes admit ignorant persons.

Enforcing the ministers to studie and learning.

I graunt they enforce them not with such enforcement as our brethren would haue them doe; that is, to turne them out of their dozes, to goe studie where they maye begge their breat: nor as Harrison that full charitably, would haue all the poore vnlearned Ministers to be hanged vp and that in the churches and publike assemblies: but otherwise (according to their capacities and habilities) there are sufficient ordinances for that they should be enforced to studie more orderly.

Harrison against Mr. Cartwright pag. 23.

But they saye they shoulde bee aswell enforced to studie, as to other thinges that they haue enforced them vnto.

Enforcement vnto other thinges.

What those other thinges are that they haue bin enforced vnto, because they suppress them, I can giue no certayne aunswere, but this ingenerall, That I knowe of no vnlawfull thinges that they haue bene enforced vnto. For, speaking hereof the ignoraunt sorte (the moste of

13. yeeres
profit.

1274 15. Booke. A defence of the government established.

who haue, God wot, but small lpyng) they are but very poore men, & therefore are not enforced wth any great charge, except it be to buy some few booke, & to assemble theſelues the oftner vnto \bar{p} exerciſes of learning, which I take not to be \bar{p} way to ſuffer the to liue in ignorance, but rather to be a good & tractable meanes, & if they wil ſo cal it, a inforcemēt alſo vnto knowledge.

The growing
of many in the
increase of
learning.

That in time (ſaye they) they might haue growne meet for their calling.

And we doubt not but that many haue ſo growne, and yet many of them, that haue and doe growe daily more and more in knowlege, haue not the gift of utterance to be a Preacher. And many of them, as they grow more meete in knowledge, yet growing withall in yeres, age makes them ſcoupe, & become vnable to be preachers. Yea it oftentimes diſableth many that haue bin able, and that beſore were good preachers. Beſides many infirmities, & \bar{p} very neceſſities of pouerty it ſelfe, (which the poets called *pondus arua grauius*) preſſeth manye downe, that they can not prouide ſuch furniture of booke, as were requiſite in theſe controuerſies, for a preacher not to want.

The decayes by
age &c.

But (ſaye they) if they had done this, in 10. 12. or. 13. yeres ſpace, a great many might haue proued excellently well learned, & able to ſerue in the Church with great fruit and profite.

All this hath bin done, & not done in bucker mucker, but notoriouſly knowne & that longer ſpace ſtil continuing than 10. 12. or. 13. yeres: Yea more than \bar{p} ſpace doubled, euen the yeres of al her Maiesties raigne, & much good (no doubt) hath bin done by this exerciſe of \bar{p} clergy. But to preſcribe, that a great many might haue proued excellently wel learned, & able to ſerue in the church with great fruit & profit, that, neither I, nor al our Br. can determine, though we wiſh (wth gods wil) it might ſo haue bin. But we ſee, that euen in \bar{p} very Vniuerſities, the nurceries of learning, & where they are more inforced to daily & to more learned exerciſes, euen of ſchollers & yowths, which are more pregnant; yet among theſe, & of thoſe alſo \bar{p} addit theſelues vnto diuinity; whatſoeuer they might: I canot tel, but not a very great many of theſe, no not in 10. 12. or 13. yeres ſpace, haue proued excellently wel learned, & able to ſerue in the church with great fruit & profit. Though (God be praſed) there are ſome \bar{p} do ſo proue, god bouchſafe alſo to increaſe \bar{p} number of theſe. But *Mercurius non fit ex quolibet ligno*, there are not many of ſuch excellency.

The inforcing
the miniſters
to ſtudie this
13. yeeres.

The number
of excellently
well learned
Diuines.

Now if it fall out thus among theſe, in the vniuerſities: where notwithstanding are many learned & godly preachers, & more and more increaſe: howe much leſſe can we make any promiſe of this, in \bar{p} country exerciſes, among the poore old & ſimple miniſters, \bar{p} in 10. 12. or 13. yeres ſpace, a great many might haue proued excellent wel learned, & able to ſerue in the Church with great fruit & profit, but (God be praſed for it) though our brethren will not acknowledge it, ſome haue reaped hereby much fruit and profite, & are become proper ſchollers and preachers too.

And the reſt (ſaye they) according to the proportion of their time, might

might have come to some mediocrity in knowledge.

of crimes.

Mediocrity in knowledge.

This is better said, & of this sort are (I hope) if not all, yet the most part.

Wheras now (say they) as ignorant & as vnfit as they were the first day, so are they still for the most part, & will so continue to their liues end, if they may be suffred in Idleness as they haue bin hitherto.

If any such Idle Doones be, & so be proued: they may by law be more sharply reured, or removed, without removing of the law for the. That any be suffred in idleness, & so haue bin hitherto: let the sufferers answer it, & suffer the shame or smart therof, when the accusers haue proued it, but let our brethren here take heede of flanders.

The punishments or removing of the idle & hopelesse.

Then it is a torment to think what ambitious suing, what enuious laboring, what vnseemely flattering, what prodigall bribing, is vsed to attain to great dignities in the church, too far vnmeet for the modesty & gravity, that should be in christia preachers. & as for the inferior benefices, from the fattest Parsonage to the porest Vicarige almost, if it be worth 40. pound by the yere, what Simonical bargains of Leases, annuities, reservations, exhibitions: yea notwithstanding the Act of Parliament Anno. 13. by Antidates & other subtil conueiances, what Christian harte can thinke of them, without detestation of such horrible abuses.

The learned disc. pag. 129.

The crimes here heaped vp together, are all personall, & neither the faults of the law it selfe, nor approued by any law established in the church of Englad. Now soeuer any party is acquit, or guilty, the authority of the law remaines intire, & where it findeth such horrible abuses, clearly proued, it severely punisheth the, if it be duly executed. & therefore thus to aggrauate these crimes, & to reason from them, to take away the B. & pastors lawful authority: containeth a number of fallacies *ab accedente, ab ignoracione elenchi, a non causa vt causa, & a secundum quid ad simpliciter*, & it may as easily be retorted on our Bre. that whē they had done al that euer they could; except not onely they would cleane take away all the great dignities, (which is their drift, and which some be glad to harken after) but take away withall the inferiour benefices from the fattest Parsonage, to the porest Vicarige also; yet would there bee corruptions and abuses still in diuers persons, though their might be the lesse ambitious suings, when the livinges were so horribly spoiled, which indeede were a worse spoyle, than any is made, and more detestable. And yet would there be ambition still, & far peradventure worse in another more perilous sort, than any now there is. Diogenes when he sayd that he trampled downe *Platonis fastum*, the pompe of Plato: it was well answered, *sed maiore fastu*, but with a greater pompe then Plato had.

Bridges

Our Brethrens vndermining the lawe and authoritie by the persons defaultes.

After all our brethrens spoyle, wee should haue as great or greater faultes.

Shal wee speake heere any thing of the popish Priesthood, the greatest blasphemie that euer was: howe longe was it allowed for a lawfull Ministry, vntill by the godlye meaning of the sayde Parlyament, some brande-marke of shame, was sette vpon it? But how

The learned disc.

pag. 120.

pitifully

A defence of the gouernment established,
pitifullye that authoritie was abused, whereas by the same statute committed to the Bishoppes, in allowing of Priestes that came to doe their pennaunce, by negligence of the Byshoppes, and briberye of their officers: the countrey cryeth out of it, and the state of the Church, is little amended by it. Olde sir Iohn lackelatine, that had not seene some of his Benefices, a dosen yeare before, was carryed aboute on his mare, and sometimes on a carte: firste to the Bishop whome he chose, if he might for his purpose, such a one as had beene a priest of his owne order, and cared leaste what Ministers serue in his diocese, and then from shire to shire, one distant an hundredth myle from another, mumbling vp his Articles in his morrow masse voyce in euery Church where he had liuing, and returned as verie a beaste as he came.

Bridges.

The popishe
priesthood ne-
uer allowed of
vs though
some partes
thereof be not
vterlie disa-
losed.

Wee account the Popish Priesthood as great blasphemy, as our brethren doe.

But, how long say they was it allowed for a lawfull ministrye? Neuer allowed at all amongst vs, saye we. For euen when the masse was abolished, their blasphemous sacrificing ministrye, was abolished, for an vnlawfull ministrye. And yet as vnlawfull as that blasphemous ministrye was, in respect of most horrible blasphemies that it was corrupted with all, especially their vnblondye sacrifice: yet can we not saye, that it was in all respects meere no ministrye at all, nor had anye lawfull actions in that vnlawfull ministrye. The Pharises, though otherwise sectaries, and mainteyning blasphemous errors, and were the deadly enemies of Christe and his Gospell, yet did not Christe utterly condemne their ministry, but that he sayd, they sat in Moses chayre, and had the key of knowledge. And so, now and then some of the popish priestes preached the truth in some things.

For if our brethren will make them but meere laye men, then are neither they nor wee any ministers at all, but mere laye men also. For who ordeyned vs ministers, but such ministers as were either their selues of their Ministrye, or at leaste were made ministers of those ministers? except they will saye, the people can make ministers: and that which is more, we must eyther graunt, that he which is no minister but a meere lay man, may baptise, (which our brethren utterly haue denied:) or els, that al those which were bozne in the time of that ministry, were not at all baptized, and so, not only a great many both of vs and of our brethren, are not yet baptized; but that also baptisine utterly ceased in the churches. Yea, that so, the Church and all ceased, when there was no other ministrye.

And therfore we must not utterly condemne the whole ministrye but distinguish betwene it & y good therin on y one side, & the blasphemies & al the bad therin on y other side, which did corrupt it. This corruptio is to be take first it,

The whole
ministrye of
the Papistes
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and

and then the Ministerie it selfe, which is, the office of teaching or preaching of the word of God, the Ministration of the Sacraments of Christ, the making of publike prayers, and the gouerning or executing of those thinges that pertaine to the publike gouernment and discipline of the Church; is good and lawfull.

Neither were any of these so excellent Ministers, Luther, Suinglius, & Colompadius, Caluine, Bucer, Peter Martyr, & many others, made Ministers a newe: but disclaimed onely and renounced all the errors, corruptions, and blasphemies in the Ministerie which befoze they had receaued, as wee haue heard Caluines prescription, Epist. 373. and so continued still in the office or ministry thus repurged.

And therefore, since the masse was taken away, and all the other corruptions of the Ministerie, that were vsed in the popish priesthood; & an other Ministration appointed as is sette downe in our booke of publike prayer, by the godly lawes of the realme and Church of England established, which was done so soone as conueniently it could be done, forthwith after her Maiesties moste happy entrance into this kingdome: this is not truly sayd, that the popish priesthood being the greatest blasphemie that euer was, was allowed for a lawfull Ministerie, vntill by the godly meaning of the sayd parliament (Anno. 13.) some brande-marke of shame was sette vpon it.

As though the sacrificing Priesthoode had continued with allowance therof, for thirteene yere together of the Queenes Maiesties raigne, which was as long a time, as befoze they mencioned, for the inforcing of the ministers to studie. Yea, by this rule, it continueth still, though disallowed: or rather (as they say) but noted onely with a brand-marke of shame set vpon it. So that this is not the taking of it awaye, but the continuing of it with more shame to the parliament and to all the states of the Realme, that haue marked it with a brand-marke of shame, and yet shame not to continue it, though we disallow it.

The Parliaments brande
marke of
shame.

And this withall is but a shamefull and vnreuerent terme that here they vse, in calling epyther the statute, or the booke of articles agreed vpon by all the clergie of the Church of England, and appoyned in the high court of parliament by al the states of the realme, and by the statute commaunded to be read, a brand-marke of shame.

But our brethren to mitigate the matter, say the parliament had a godly meaning in making that statute, for Priestes (that had bin made in the tyme of Popery) to profess their consent to the true doctrine, agreed vpon in the booke of articles, by their publike reading of the same booke in their benefices.

The godly
meaning of
the parliament.

Yea verily, the parliament had therein a very godly meaning, and it was also as godly an act as meaning of the parliament,

But

anno 13.

Eliz.

But (saye they) how pitifullye that authority was abused, which by the same statute was committed to the Bishops, in allowing of Priestes that came to doe their pennance, by negligence of the Bishops and bribery of their officers, the country cryeth out of it, and the state of the Church is little amended by it.

The committing to the Bishops the authoritie for the statutes execution.

There is no such crying out in the country, as are these outcries of our brethren. If it be but little amended: yet little is somewhat. But if it bee not greate: that is not to be imputed to the good lawe, but to the euill and indirect accidents. For it was not pitifull, that that authority was committed to the Bishops in allowing of Priestes, that came (not as our brethren here say) to doe their pennance, or to haue a brand-marke of shame set vpon them: but the statute it selfe more reuerently and rightly, setteth downe the cause and order of their act, saying.

The wordes of the Statute anno Eliz. 13. cap. 12.

That the Churches of the Queenes Maiesties dominions, maye bee serued with Pastors of sound religion, be it enacted by the authority of this present Parliament, that euerye person vnder the degree of a Byshop, which doth or shall pretende, to be a priest or Minister of gods holy worde and Sacramentes, by reason of anye other fourme of institution, consecration or ordeyning, than the forme set forth by Parliament in the tyme of the late King of most worthye memorye King Edward the sixte, or now vsed in the raigne of our moste gracious Soueraigne Ladye, before the feaste of the Natiuitie nexte following, shall in the presence of the Bishop, or gardian of the spiritualties of some one diocesse, where he hath or shall haue ecclesiasticall liuing, declare his assent, and subscribe to all the articles of religion, which onely concerne the confession of the true Christian Faith, and the doctrine of the Sacraments, comprised in a booke imprinted, intituled: *Articles wherupō it was agreed by the Archbish. & Bish. of both prouinces, & the whole Clergy in the Conuocation holden at London, in the yeare of our lord God, 1562. According to the computation of the Church of england, for the auoyding of the diuersities of opinions, and for the establishing of consent touching true Religion, put forth by the Queenes Authoritie.* And shall bring from suche Bishop or gardian of Spiritualties, in wryting vnder his Scale authentike, and testimoniall of such assent & subscription, & openly on some Sondag, in the time of publike seruice afore noone, in euery church (wher by reason of any Ecc. liuing he ought to attēd) reade both the said Testimoniall & the said articles, vpon paine, that euery such persō, which shal not before the said feast, do as is aboue appointed, shalbe *ipso facto* depriued, & al his Eccl. promotions shalbe voyd, as if he then were naturally dead.

These are the very wordes of the statute. Wherein, what could they better haue provided, than (whatsoeuer they should ordeyne, for the bringing of those persons to the more sure confession and consent of sound Religion,

first

firste, to come before the Bishoppe or the Gardian of the spirituall iurisdiction in the Bishops vacancie, in some one Diocesse where hee had any ecclesiasticall promotion, or living, and there before him, declare his consent and also subscribe to all the articles of religion, which onely concerne the confession of the true Christian Faith? &c. Before whom should he haue done this, if he should doe it authentically, than before the Bishop or the bishops gardian, being the publike officers, that haue competent authority ouer him in those matters: which withall, confuteth our brethrens equall authority of all Pastors.

Before whome the things ordained in the statute should best be done.

If the bishops were negligent, or the officers take bribes: this was the bishops & the officers fault, not any default in the lawes. Wise men should not doe like Willia Summer, strike one for another. But if the bishops negligence and the bribery of the officers be so great, that the countrey cryeth out of it, and the state of the Church is little amended: it is then so much the easier to be knowne, who are the offenders that so pitifully abused this godly meaning of the statute, & that authority committed to them and not they to be thus disorderly cried out vpon, and that in this vncharitable maner, by inuective libelles, vnder the tytle of learned discourses, to be thus discoursed vpon, & with taunts & slanders defamed to all the worlde, so much as lyes in them. If the matter be little amended, this is not to amend it more, but to make it worse, for this is naught worth, but to nourish the malice, suspition, & slander, & yet the fault not knowne, much lesse amended.

The Bishops negligence & the officers bribes.

The disorderly proceeding of our bretheren.

Let the negligence & briberies (with true desire of reformation, as the title of this learned discourse pretendeth) be iudicially in forme of law complained vpon, the parties being named, (if aliuie) called, accused, heard, considered, & conuicted thereof, before their lawfull magistrate: & then we & all the country, would commend therein our brethrens iust & more charitable dealing, then might they better thinke of our bretheren to bee in true meaning suche faithful Ministers as indoe desired the reformation of the Church of Englands discipline. At leastwise, whatsoeuer the country would thinke or speake, both the party and the matter that were proued faulty, of little might be much, and much sooner amended.

Our bretherens orderlie proceeding.

But on this fashio to deface B. & their officers, & spread about such slanders & suspicions on them: all sober and godly affected may mislike it, and all the country may cry out thereon, that it is not the part of faithful ministers & brethren, that it proceedeth neither of true zeale, wisdom, faithfulness, Justice, or charity: nor tendeth little or much, to anye amendment of the right reformation of true Churches state, or of the persons, or of the matter.

But nowe, if wee shall consider the matter better (I speake as they doe, in generall tyll some instance bee orderlye produced to the contrary) that they should heerein so heighnously accuse the bishops of negligence, though the lesser faulte, and the officers bryberye for this matter:

The unlikenes of our bretherens accusations.

what.

lacke latine. whatsoeuer the negligence of the one, or the bribery of the other might doe hurte in other matters: there is no likelihood in the worlde, either of the one or of the other in this matter, neither could the Bishop with his negligence, or any fauour or the officers with their bribes taking, hinder or proceeding, or relieue the person, or abuse the authoritie, or defeat the penaltie of the statute.

If it is so prouidently provided for, by the authoritie of the same highe court of parliament, that the party must not onely bring from the Bishop, or gardian of the spiritualities, in writing vnder his seale antecike, a testimoniall of such assent and subscription: but also openly on some sonday, in the time of publike seruice afore noone in euery Church where by reason of any liuing he ought to attend) the partie shall reade both the sayde testimoniall and the sayde Articles: and all this to be done, vppon paine of loosing all his Eccl. promotions *ipso facto*. So that here, no negligence or any corruption of the Bishop, nor briberie of the officers coulde any whit helpe the partie, but that hee must needes do the thinges, that are thus prescribed, to be so openly in the face of all the Church performed.

Wherein the Bishop and his officers ar, or are not to bee blamed.

Which things now if the minister did not (as he ought to do) vnseynfully, and with all his hart, but hypocritically: that is not the Bishops nor the officers fault; his owne sin be vpon his owne head. But if his sin be founde out, and be not further punished, so farre as the Bishop by his superiour authority may doe: then hardly blame the Bishop and his officers, if the faulte thereof be in them.

Sir Iohn lacke latines traue-ling to read the articles.

As for poore olde sir Iohn lacke latines lacke of latine, that fault is not to be laide to any of our Bishops, that made him not priest, howbeit many of our most zealous brethren, (which take vpon them not onely to bee faithfull ministers, but to bee preachers also) neede not much to insulte vpon old sir Iohn for lacke of latine.

But, what an olde mumpsimus haue they heere raked out, to make their wondermente and spectacle of example vppon, to leuell all those priestes by, for whome the statute in the wordes aboue cited, was enacted. Here is drawne out (as it were an owle out of an Iuie Bush, for all the birds to howl at) an olde sir Iohn lacke latine, though hee had his orders from rome *a porta latina*, hauing as it were a *tot quot* of benefices on his back in a number of diuers shires, one benefice distant a 100. miles from another miserably carried about in a cart or on his mare *bestia super bestiam*, to goe mumble vp his articles in his morrow masse voice, in euery church where hee had liuing, and returne as verie a beast as hee came. What meane our brethren to bring forth such a beast as they haue here described or did they know of any such in all England? and if they did, & the crie of all the countrey rang vpon him, and that he was by negligence of the bishop and briberie of the officers borne out and unpunished: then may hee be the easilier

easier be knowne, and the other parties also (if liuing) to be punished all in time. And not for this one odde palinodie; all the Bishops & their officers to be thus burdened with such crimes and outcries, for abusing that authority of the statute committed vnto them.

But if that, knowing no such old croust, yet in the person and discription of such an hypocrite, they would insult on all those Ministers, that had before bin popish priestes, especially vpon the poore, old, and simpler sorte of them: they offer a great many honest men, that are neyther beastes nor Papistes, too great and too contumelious an iniury, that are nowe God bethanked Good & sound conuerted protestants.

But let vs take this old sir Iohn, as they haue here set him out. If nowe he had so many benefices that he saw not some of them in a dosen yeare before: there is expresse statute to haue abridged his number, and lawes to limite his circuite too.

But if he held them by any lawe or priuiledge, and saw them not before in a dosen yeres, nor were by necessary impediment deteyned from them, & prouided not the better in his absence for their instruction, and the diuine seruice, with the administration of the sacraments, & the preaching of the worde of God, to bee orderly set forth vnto them, by some other to supply that, which by his infirmity, absence and ignorance he could not do him selfe: then indeede the Bishop and his officers may pertake the blame with him, contrarywise, if he did all these thinges: what could the Bishop do against him?

But if now vpon this statute for feare he should loose his benefices, this old sir Iohn lacke Latine, were carried about on his mare, and sometimes on a cart, so it were to doe his duty, eyther then, or before, or after, if he were so carryed about, eyther for pouerty, or infirmity: our brethren should not haue objected that vnto him. Every one that cannot haue a horse to ride on, pouerty may make him glad that he hath a mare, or else he might perhaps trot on bayard a tentoes, and he that could neyther ride nor goe, by reason of great age, or other weakenes, if hee could neyther haue horseletter, couche, nor waggon, he must haue bin carryed in a carte, or else carry at home & loose his benefice, for any remedy he had, that I knowe of, but howsoeuer his case stode, pouerty and infirmity are rather (me thinkes) to be pitied than vpbraid, yea though the man otherwise deserved no pitie.

But say they he was carryed, first to the Bishop whom he chose if hee might, for his purpose, such one as had bin a priest of his owne order, & cared least what ministers serue in his diocese.

From the disdayning of poore sir Iohn, our brethren mount by againe to another slander of the Bishop, burdening him also not onely with the popish priesthood, and so to be one for the popish priestes purpose, as a fauor-er of popery; but also to be carelesse what ministers serue in his diocese. But till they name and proue any to haue then bene, or yet to be suche euill

M mmm.

Bishops

Sclaunder of
the Bishops.

Bishops: this againe may goe for so a foule slander, that it deserueth for answer, a due rewarde of so great an obloquie.

But to come downe againe, from the Bishops to olde sir Iohn lacke Latine, that was carryed about on his mare or in a carte: if hee was so poore to be carryed thus basely aboute: howe is it sayd, that hee had not seene some of his benefices in a dozen yeare before, and that hee was carryed from shire to shire, one benefice beinge distante from another 100. mile, mumbling vp his articles in his morrowmasse voyce, in euery Church where he had liuing?

No likelyhood
of this deuise
of Sir Iohn
lacke latine.

It might haue beene, that this olde popish priest sir Iohn lacke latine, might haue serued some smale cure, or perhaps in some obde corner haue got a benefice: but if hee had so many, it is not likely that he was but a sir Iohn lacke latine, if not rather, (had he had withall grace and truth,) that he had latine inough, and siluer ynough also, (if not too much) so that hee needed not, to be carryed about on his mare, or in a carte for the matter. There is no probability in this tale.

Sir Iohns not
satisfying the
acte.

But what liuinges soeuer he had, or hauing liuinges, howe beastly soeuer he spared his money, and rode thether on his widge beaste: when hee came there, if he mumbled vp his articles in his morrowe masse voice; meaning heereby, that he did it also in such a beastly sorte, that the people did not vnderstand him; or that he did it not in the best reuerent & hartie maner he could, but that he shewed himself to doe it against y^e hart, and for fashion sake only to saue his liuing, and so returned (if he came such a beaste thither) as very a beaste as he came: this was no sufficient satisfaction, to the intendement and godly meaning of the lawe. And therefore if anye godly disposed persons, were iustly offended at his mockery, and manifest eluding of the godly meaning of this acte, & cryed out vpon him for a counterfeite, or but orderly repleyned on his misdemeanour; they might most easily haue had him punished, & the matter amended, euen with the losse of all his liuinges, for so apparant mocking of the statute.

Whether our
bretheren the
selues satisfie
the godlie
meaning of
the statute.

But now, howsoeuer this old sir Iohn lacke latine shitten, since our brethren here cite this acte of parliament anno. 13. And withall doe so greatly commend the godly meaning of the sayd parliament, and picie that the authority of the same statute was abused, and would haue the priestes made by the popish Priesthood (and with good reason) to haue bin senerely looked vnto, in the full accomplishment of that, which the said statute of so godly meaning did enact: such I hope our Bre. also meane as they speake; may it please them, to consider with me, or with their pillow, a little better of this godly meaning of the acte, & of the wordes therof, & then tell me, whether that some, if not all of their owne selues, might not haue bin shrewdly touched, & yet may be, by their manifest breach thereof. And for, to begin with the entendment & godly meaning of the acte, to repeate the wordes againe & marke them better.

ter. The words are these.

That the churches of the Queenes Maiesties dominions may be serued with Pastors of sound religion, be it enacted by the authority of this present parliament, that euery person vnder the degree of a B. which doth or shall pretend to be a Priest or minister of gods holy word & sacraments by reason of any other forme of institution, consecration or ordering, than the forme set forth by parliament in the time of the late king of most worthy mermory king Edward the 6. or now vsed in the raigne of our most gracious soueraigne Lady, &c.

The godlie
meaning of
the statute shew
against our
Bretherens
discourse.

Doe these words and the godly meaning of them, reache onely to the popish Priesthood? do they not plainly reache also to any fourme of institution, consecration or ordering of any other neuer so much reformed churches beyond the seas, or in this realme, other than the forme set forth by Parliament, in the raignes of king Edward, & of our now most grations soueraigne Lady Queene Elizabeth? so that the forme of institution, consecration or ordering ministers, Priesties or Elders which our brethren doe pretend and vrge in this learned discourse, & the forme that they haue prescribed in their new boke of comon prayer, these words & godly meaning of the statute comprehend the. And what now if any protestation were ordeined in any reformed churches beyond the seas, according to their formes of institution, consecrating or ordering, or according to that our brethren desire, & yet read not the articles, nor were deprived: will our brethren crie out, how pitifully that authority was abused, which was by the same statute committed to the B. by the negligence of the Bishops, and bribery of their officers?

And although, that br aunche touche not so much, these our Bre. now, because it saith: which doth or shal preted, to be a Priest or Minister of gods holy word & sacraments, by reason of any other institution, consecration or ordering: sith our Bre. (as I take it) do not pretend to haue bin ordered or made ministers by anye other forme, but onely; that they should, or would bee made ministers by another, that is, by the forme following the Geneua order set out in their communion booke (so that withall, it haue the additions of this learned discourse, and be in a Synod) & so escape the danger of the statutes words: yet therein they both do much discredite themselves, in holding by that obeyning which they desire to leaue: writing against it, & yet retaining it & calling themselves faithful ministers, & are made ministers by the very same forme, of a B. ordeining them, which they condemne to be an vnfaithfull forme of ordeining ministers, or rather no ordeining at all, except Antichristian, being done by the authority of one man: besides that, they manifestly oppose themselves to the godly meaning of the statute.

How our Bre-
theren ouer-
throw their
own ministry

But how soeuer for that point of the Statute ordeined as is aforesaid, they will see (for holding their Benefices) from the meaninge thereof, which

How our Bre-
theren are in
daunger of
losing their ly-
uings by the
godlie statute.

ren impug-
ning the
booke of ar-
ticles.

neuerthelesse they confesse to be godly, to the wordes of the statute, that they pretend not to haue bin ordeined by another forme tha is allowed in the statute: notwithstanding, in that part of the statute that followeth, how can our brethren excuse them selues, that they be not in danger of this Act, if they haue benefices? or haue they not done and doe cleane contrary to this their learned discourse, in agreeing to the statute that they might holde their li- uings, if they haue not lost them againe, by setting out this their learned dis- course, and by their maintenance of these opinions, and assertions, that are so direct against the statutes, marke the wordes of the act, and (as they call it) the godly meaning of the parliament.

And that if any person ecclesiasticall, or which shall haue ecclesiasti- call liuing, shall aduisedly mainteyne or affirme any doctrine directly co- trary or repugnant to any of the sayd articles; and being conuented be- fore the Bishop of the diocesse, or the ordinarie, or before the Queenes highnesse commissioners in causes ecclesiasticall, shall persist therein or not reuoke his error, or after such reuocatio estsoones affirme such vn- true doctrine, such mainteyning, or affirming and persisting, or suche estsoones affirming, shalbe iust cause to depriue such persons of his ec- clesiasticall promotions. And it shalbe lawfull for the Bishop of the diocesse or the ordinary, or the said commissioners, to depriue such per- son so persisting, or lawfully conuicted of such estsoones affirming, & vpo such sentence of deprivation pronounced, he shalbe indeed deprived.

Now if we shall withal consider how our brethren haue aduisedlie, that is to say, of deliberate and aduised purpose, directly in this their learned dis- course, pag. 135 challenged the doctrine of the sayd booke of Articles, say- ing. As was practised in the conuocation of the foresaid parliament, vn- to diuers Godly and learned preachers, that offred to speake against diuers grosse and palpable errors that had escaped the Bishops de- crees, as, for the distinction of Canonick and apocriphall bookes, for explication of the clause in the article of predestination, where it is sayde, the elect may fall from grace, and such like matters: how truly this is spoken of that conuocation, and howe true also they haue in these wordes, burdened both the Bishops and the articles, of no lesse than grosse and palpable errors, and that in principall pointes of doctrine: I restrue that, till I come to the proper place, where it is to be answered. But howe haue not our brethren aduisedly affirmed and (if they will stand to it) main- tained doctrine directlie contrarye and repugnant, to some of the the Articles of the sayde booke?

For to affirme and maintaine that, that which is good doctrine, is a grosse and palpable error: what is that, but to affirme and maintaine the doctrine that is directly contrary and repugnant thereto: and what remaineth. But that if the Bishops will not pitifully abuse that authority of

Our brethren
aduised impug-
ning the arti-
cles and main-
taining doc-
trine contrarie
therunto.

of the statute that was committed vnto them; they of the ordinary, or the Queenes Maiesties highe commissioners in Ecclesiasticall causes, ought to conuene these our learned discoursing Bretheren before them (if they had anye names, that they might knowe them) and if any of them shall persist and not reuoke his error &c: that this shalbe iust cause to depriue such person of his Ecclesiasticall promotions.

And besides these Articles aforesaid they challenge for grosse & palpable errors: how do they not also impugne the 34. 35. & 36. articles of the said booke. Vnder diuers of the haue bene also conuicted before the Bishop, the Ordinary, or the Commissioners aforesaid; and haue persisted in the contrarye to those articles, and these our learned discoursing bretheren haue gone further, to put their contradictions forth to the worlde in print. The wordes of the 34. article, which they impugne, are these. Who soeuer throughe his priuate Iudgement willingly and purposely, doth openly breake the traditions of the Church, which bee not repugnant to the worde of God, and be ordeyned and approued by common authority, oughte to be rebuked openly (that other maye feare to doe the lyke) as hee that offendeth against the common order of the Church, and hurteth the authoritye of the Magistrate, and woundeth the consciences of the weake bretheren. If our Brethren would agree vnto this article, there should not be such troubles as there are, amongst vs.

The 35. article is of Homilies. The second booke of homilies, the severall titles wherof, we haue ioyned vnder this article, doth conteyne a godly and wholesom doctrine, & necessary for these times, as doth the former booke of homilies, which were set forth in the time of K. Edward the 6. & therefore we iudge them to be read in churches by the ministers diligently & distinctly, that they may be vnderstood of the people.

Our bretheren say, pa. 49. that a prescript forme of reading of praiers, of homilies, & such like, when they are alleaged to maintain the ignorance of vnskilful pastors (as though they were the vse they are alleaged for) are but the instrumēt of foolish & Idoll shepherds, which haue a certaine pretēce of Pastorall office, but in effect, are altogether vnmeet for the same.

The 36. article is for Consecratio of B. & ministers: The booke of consecration of Archbishops, B. & ordering of priestes & deacons lately set forth in the time of Edward the 6. & confirmed at the same time by authority of parliament, doth conteyn al things necessary to such consecration & ordering: neither hath it any thing that of it selfe is superstitious or vngodly, & therefore, whosoever are consecrated or ordered according to the rites of that booke, since the secōd yere of the aforesaid king Edward, vnto this time, or hereafter shalbe consecrated or ordered according to the same rites, we decree all such to bee rightly, orderly and lawfully consecrated and ordered.

The 34. article of the traditiōs of the church.

The 35. article of homilies.

The 36. article of consecrating of Bishops & ministers.

in every con-
gregation.

How directlie
our bretherens
learned disc. is
against these
articles.

The lear-
ned disc.

pag. 130

¶ 131.

And is not now the greatest part of this our brethrens learned discourse, for the consecrating, ordering or ordeyning of Archbishops B. Priestes, or Elders and deacons, directly contrary and repugnant to the doctrine and decree of this article? and what followeth hereupon? but that eyther our brethren must renounce this their learned discourse; or must denie the authority and godly meaning of this act Anno. 13. which here they haue approued: or else, if the B. and other officers shall not pitifully abuse that authority which by the same statute is committed to them, they must by the godly meaning and wordes of this act, pronounce them to bee iustly deprived; yea themselves haue pronounced sentence against themselves.

But this and all other inconueniences before rehearsed, shoulde vtterly bee auoided, if wee might once establish the lawfull election of Pastors, according to the woordes of God. It were also greatlye to bee wished, that it might bee brought to passe, that in euery congregation, there shoulde bee two Pastors at the leaste, both bicause the charge is greate, and also for supplying the lacke of the one, if the other were sicke, or absent vpon necessitye, or anye such lyke case. Which thing were both agreeable to the example of the Apostolike church, and also verie profitable for the congregation. Wee doe not meane this in euery parish, as they be now distinguished, but in euery congregation as they may be desposed, both for best edifieng, and also for sufficient living for the Pastors.

Bridges.

The inconueniences that they haue objected, and the inconueniences that they haue incurred: the election also of Pastors that they would establish for lawfull, againste the lawe established: and howe they haue not yet proued it by any example or rule, to be according to the word of God: all this I remitte to the indifferent readers waighing of that we haue both of vs before spoken.

As for this other point, concerning the number, which they say, were also greatlye to be wished, that it might be brought to passe, that in euery congregation there shoulde be two Pastors at the leaste: it is neither necessary, nor in many places can well be brought to passe. Not, but that we graunt also, it may be well and very fitte in some places, where the charge is great, and if it could be also in all places we mislike it not, & in many places it is so already, where the Pastor hath other inferiour Ministers or Curates, which in the propriety of that living are inferiour to him, as the Vicars vnder the Parsons, or as the Curates hauing stipendes vnder eyther of them, and yet in the order of the ministerie, all are equall. But there is no necessary precept nor example of the Apostles, that there were or should be mo Pastors than one ordeyned in euery congregation.

And although it might bee in some respectes very profitable (I graunt) for the congregation; yet in other respectes not very profitable not anie

Two Pastors
at least in eu-
ry congregati-
on.

for

for that these two hauing equall authoritie, will the harder agree: but also euen for the charges and profite of maintenaunce, to haue at least too learned Preachers, which they also make to be Bishops, besides the Doctor, one also at least in euery congregation, as they haue sayde, pag. 15. that certayne men shoulde bee appointed in euery congregation, whom he hath indewed with giftes meete for the same purpose which shoulde employe them selues eyther wholye or principallye to the studie of the holye Scriptures, thereby to learne to auouch the principles of true Religion, and to repress and beate downe all false and straunge opinions, &c. Whose office is onelye to teache true doctrine and to confute all heresies, &c. Without applying their teaching, &c. Pag. 17. so that, they must not be anye of these two Episcopall Pastours. And besides these, there must be a Seignior of Ecclesiasticall gouernours, that are Elders not teaching, and of what number these must be, they sette downe no stinte, nor of the Deacons, And all these must be maintayned, especialllye and altogether the doctors and Pastors, of Ecclesiasticall lyuing in that parish, or if that will not stretch, then eyther the Parrishe must be at the charges of their maintenance, or the Bishops, and Cathedrall Churches, and Colleges landes, wherefoeuer they lye in other congregations, must be thought thereof for their maintenance.

One Doctor also at least in euery congregation.

The Number of the gouernors and Deacons not determined.

At whose charges all these must be maintayned.

But they except, that they meane not this in euery Parrishe, as they be nowe distinguished, but in euery congregation as they maye bee disposed, both for the best edification, and also for sufficient lyuing for the Pastors.

The factions arising by 2. equall pastors.

What edification, or rather emulation and faction, this maye breede, to reduce euery congregation, to I holde of this Pastor, and I of that Pastor; when both the Preachers in a Parrishe must be in all authoritie equall: Ierome testifieth (as wee haue heard) that the Churches in the very apostles tymes, did finde the inconuenience. But our tymes haue later and freshe examples, euen among our owne bretheren in their congregations. As for sufficient liuing of the Pastours, which here they remember, when they haue remembered their Doctors also, and all their other Ecclesiasticall Officers: it maye hap to proue as small a sufficiencie, as he that sayd of the two kindes of enough; there was much enough, and little enough. But which enough shoulde be a sufficient lyuing, that is not yet determined. No, wee cannot yet see that, till the Parrishes be newe disposed.

A new disposing of all the parishes in England.

What? and must all the Parrishes and congregations through out all Englande not bee distinguished as they be nowe, but be altered and newe disposed, for these new deuises, and for these newe Episcopall Pastors maintenances?

sing of pari-
shes.

They may be, say they.

They may be: what a saying is this: are they disposed to vally? for if all the other things and officers must be thus disposed: then must all the parishes be so disposed too. for else, if the parishes new disposing hath no must be but may be; then let them say of the other thinges and officers also, that they may be, but not, they must be, yea, all thinges considered, they must not be, for if we stode but euen vpon this, that enery parish shoulde not remaine as it is now distinguished, but be newly disposed: what a daunger might this breede, not onely in titles of inheritancies and other pointes in lawe (for this woulde make worke for lawyers indeede, more then did all the altering of Abbey landes) but such an vniuersall innouation, and altering of all parishes and congregations in the realme, might bring such daungers to the whole state, as I am afrayd but to thinke on them.

The lear-
ned disc.
pag. 131.

It will bee obiected, when we haue all thinges at our pleasure, concerning the election of Pastors, yet will there creepe in many abuses. Wee aunswere, they shall not so soone nor so easily, nor so many abuses creepe in, as nowe at wyde wyndowes, yea, great port gates do throong in. But if as many or moe abuses (if more could be) were crept in, yet were the case better then it is nowe, for wee should be sure, that G O D approueth our order, though he condemne the abuses, bicause it is grounded vppon Gods worde, whereas nowe he abhorreth both.

Bridges.

Our Bretheren
hauing all
thinges at their
plea ure.

They terme it right for them selues, in saying: when we haue all things at our pleasure: for in verpe deede, set their pleasure a stee, and all their reasons, examles, and authorities, when they are thoughtye considered, serue not their tourne. Onely this is the strongest argument that I can perceau, they haue yet made, that it is their pleasure thus and thus to haue it.

Abuses creep-
ing in after our
bretheren haue
all thinges at
their pleasure.

But, if it will bee obiected (as they saye, it wilbe) that when they haue all thinges at their pleasure, both concerning the election of Pastors, and their pleasure also in all other thinges besides, that they contend for, yet will there creepe in many abuses: what will it please them now to say to this obiection?

We aunswere, (say they) they shall not so soone, nor so easily, nor so many abuses creepe in, as nowe at wide windowes, yea, at great port gates, doe throong in.

And we demaund what warrant and assurance of this: is there any thing here, but their bare answeere, and meere promise: which maye bee as sure (for ought that yet we see) as sealed with butter, and wee may beleue it, if it pleaseth vs also to afforde them so much credite, as it pleaseth them to payne so free a promise: but for anye reason to moue vs, here is none, but that they giue as here three promises together, that abuses shall not so soone, nor so easilye, nor so many, creepe in as nowe they

they thrung in at wyde windowes and port gates.

Indeeve considering well of all that *pro & con*, hath passed betweene vs in the examining but of this their learned discourse: we neede not doubt that abuses would thrung in at wyde windowes and port gates (as they say) now they doe: for when all the walles are beaten downe, what infinite abuses, and worse than abuses, may not most soone come in not only creeping, but come tumbling in, saye and easilie, if not rather foule and most contusely: howbeit, we feare not beating downe the walles, or one port gate or but portall, or but windowe opened, or any hole made, by all the batterie of these our learned Bretheren, except wee will let them (as we doe too much) discourse and take their pleasure inderbe, to dispose and transpose, to pull downe, and set up, all things as they please to frame them. Now, whether they feare this obiection to be too true, or in securitie they will graunt it vs, for their further pleasure:

But if (say they) as many, or moe abuses (if moe could be) were crept in: yet were it better than it is now; for we should be sure, that God approueth our order, though he condemne the abuses, because it is grounded vpon Gods word, whereas now he abhorreth both.

And can our bretheren at length confesse this difference, betwixt the order grounded vpon Gods word and the abuses rising vpon mans corruption: both chauce then, they haue grounded all their former so bitter inuectiues, agaynst the orders of our Ministerie, vpon the abuses of the Ministers: and all to bleare the peoples eyes, to make the orders odious, because of the offensive abuses that they pretend agaynst the persons. But it is well, that yet they here confesse, that their owne orders which they would haue, are not free from abuses: yea frō as many or more abuses, than are the orders that we haue. They doe well to graunt this, befoze hand, for if their orders were admitted, we should finde it too true afterwarde, that there would be as many or more abuses. Neuerthelesse, they set a good face thereon, that for all there were more abuses:

Truly, what of all that, yet should our case be better, when it should bee worse, than it is now.

Yea? how can that be?

For we should be sure, that God approueth our order.

And how should we be sure of this?

Because it is grounded vpon Gods word.

But can they tell vs in what part of Gods word this ground lyeth: they haue oftentimes told vs, it is grounded on Gods word, but when we come to seeke for the words, wee can neuer find the, nor any necessary consequence that they haue led vs vnto, in all the word of God, either for any example or commaundement, that wee are charged or bounde to followe: and therfore this is but their owne confident presupposall. When they can proue such a

Difference of
the order
grounded vpon
Gods word,
and abuses rising
of mans
corruption.

What groundes
of Gods word
our bretheren
allege.

members of the synod. ground in Gods word for them; then we will, yea wee must needs, will we will we, to Gods orders. But till then, wee craue leisure, that removing the abuses as well as God will giue vs grace, we may keepe our orders still in Gods name, except wee might bee better assured of better orders, and lesse subiect to abuses than these be.

The learned disc. pag. 132. But of the authoritie that Pastors haue as members of the Synode, wee haue spoken hetherto sufficiently. By which it is euident, how all things haue bene corrupted in Poperie, which had at the first, any good institution, which corruptions we also retayne at this day, without desiring of any reformation.

Bridges. To that they say, they haue spoken hetherto sufficiently of the authoritie that Pastors haue as members of the Synode, whether it be also answered sufficiently, to that they haue spoken thereupon; I yeeld it to the indifferencie of the Reader.

What the pastors haue as members of the synod. But what is this they say here, that Pastors haue as members of the Synode? Indeede they vsed that terme before, pag. 111. of the Pastors double authoritie, the one ioyned with the Elders of the Church whereof he is Pastor: the other with the Synode or holy assemblie, whereof he is a member. But after that, they sayde pag. 117. who should bee able to knowe, what order, comelinesse and edification requireth, according to Gods word; but they that bee teachers and preachers of the same vnto all others? What then meane they by these termes, that they haue authoritie as members of the Synode? If they meane, as all the members, and so, as the whole, that none be members or parts of the Synod but only they: then holde they take indeede to that their former clayme, who should bee able to knowe those things but they? But in so doing, they not onely quite exclude the Prince; but their governing Elders also, and their Deacons, whom if they will not exclude from some authoritie, as members also of the Synod: then was that not sufficiently spoken, or rather they gaue their Pastors more than sufficient authoritie in the Synode.

The reformation of the corruptions in Poperie.

The corruptions in Poperie, our Bishoppes and such as acknowledged their Episcopall authoritie, founde out (God bee prayesd for it) before our Bretheren came, and reformed the same; and they now vnthankfully reward the reformers of those corruptions, to asseyd them this good word for their labour, that we reteyne those corruptions at this day, and that without desiring of any reformation.

If in saying we, they speake of themselves; they are their owne Judges, if, of the Queenes most excellent Maiestie and of all the Prelates and Pastors, and whole state of the Church and Realme of England: it is too euident and too foule a sleaunders, that wee reteyne at this day all things that haue bene corrupted in Poperie, and that without desiring any reformation.

Neither

Neither helpeth it that they say, all thinges which at the first had any good institution: they haue not yet bene able to proue, that by authoritie of any lawe established, wee reteyne so much as any one such corrupted thing; but, either haue reiected it, if it could not be scoured from the rust and ranker of that corruption: or if it could, wee haue so cleansed and reformed the same, to his good institution; that wee may well and safely reteyne it without desiring innoation. If any persons reteyne the corruptions still; that is contrarie to the reformation of the lawe, and punishable vpon the lawfull proue in the reteyner. And sith they doe here confesse, that the institutions were good, of those things, whereof they say, wee reteyne the corruptions: howsoever we reteyne them, the institution of them was not nought (if good) but lawdable. And therefore, they are not utterly to be condemned; but contrarywise, may be well reteyned, being reduced to their first and good institution.

For, to begin first with our particular Synodes, good Lord what a mockerie they are of lawfull Synodes, being holden for no other ende almost, but to gather vp fees, both ordinary and extraordinary, with daylie newe deuises to powle the poore Priestes of their money, which they extort for seeing the letters of orders, for dinners and such like matters. And yet a newe inuented pillage, whereby they compell men to buye bookes of them for 4. pence, or 6. pence, which are too deare of a penie or two pence, & not only such smal ware, but also great bookes, being such as euery Parish is appoynted to buye, must bee bought of them for two or three shillings in a booke deerer, then it may be bought in Paules Churchyard: yea otherwhiles though the Parish be furnished of them alreadie, they are not authenticall, except they bee bought at maister Chancelors and Officiall, at maister Registreas hands. As for reformation of any thing in the Church, there are indeede many presentments, and men sworne to present matters, but little or none amendment at all doth followe. So that it is a common saying in the countrey, when the presentment is once receiued they shall neuer heare more of it. Soone after the visitation or Synod the petite bribing Summer rideth forth laden with Excommunications, which hee scattereth abroad in the countrey, as thicke as hayle-shot, agaynst this Parson, or that Vicar: this Churchwarden, and that Sydeman, whome he himselfe when he came to summon him to the Synode, for a Cheese or a gammon of Bacon, had vndertaken to excuse for non apparance. But when hee is once excommunicated, there is no remedie, but hee must trudge to the Chauncellor or Officiall for absolution, who after hee hath once absolved his purse of a fewe groates, giueth him his blessing and sendeth him away. And this is the Image of our little or particular Synode.

Synods.

Bridges.

Corruptions
of particuler
Synods.

Ordinarie fees
of officers.

The endes of
liuings, offices,
and fees.

The fault of
the officer and
not of the of-
fice.

Our Brethrens
pittie on the
poore minis-
ters.

Our Brethrens
mockerie.

To begin firste with our particuler Synodes, good Lord what a holbe and open sclaunder is this, that (whatsoeuer these corruptions are, which here they heape vp agaynst the officers) they dare not shame to saye, that the particuler Synodes are holden for this end, yea for no other ende almost, but to gather vp fees both ordinarie and extraordinarie, with daylie newe deuises to powle the poore Priestes of their money?

It cannot bee denyed but that in such Synodes there are, and must needs bee, where there are ordinarie officers, some ordinarie fees, except there be ordinarie stipends provided, that the officers may be otherwise allowed for their acts, their paynes and charges, if they would haue any officers at all, to enact or record the things done or decreed in their Synodes. Yea, the very Pastors themselves must haue (as they sayd before) a sufficient liuing. And were it well sayd of any enuying the same, because the Pastors must euen of ordinarie haue sufficient lyuings, that therefore a sufficient lyuing is the ende, or there is no other ende almost, but that, of hauing Pastors? where, as indeede that is no ende at all of the Pastorship, but a necessarie or conuenient concurrence and appendix annexed thereunto. And euen so is it in the fees of the officers both in Synodes, and all other publike actions of the officers. For if there were no other endes of them; both their fees and the offices could not continue, nor euer had begun.

Neither helpeth it the matter, that they say not simple, Synodes are holden for no other ende at all: but that they are holden for no other ende almost: for, although almost neuer reached home; and so, it appeareth, that they are holden for other endes, if they had bene as willing to shewe them, as to shewe these thinges that here they picke quarrels withall: yet, if they had so done, they should haue shewed, that the gathering of these fees, in very deepe were no endes of Synodes at all, but allowances assigned vnto them, that trauelled in the Synodes, to the endes that Synodes were and are ordeyned for. And if any officer (as I graunt many officers doe) shot at other endes, and made his fees his ende: so also may any other officer doe, Pastor or whosoever. But this is the fault of the man, and not to be imputed to the matter.

But it is a good hearing (if they meane good sooth) that our Brethren pet now at the length begin to haue some pittie on the poore Priestes, whom for the greatest parte of this their learned discourse, they haue courted and recourfed, withall the most dispitfull reproaches that they could deuise; and some would haue them hangd, and some would haue them turned out a begging: and now forsoothe, they begin to smoothe them, and pittie the poore Priestes, that they should bee polled of their money. Shall wee crye, good Lord what a mockerie is this? But there is no Priest so poore nor simple, that may not perceiue their mockerie both of him, and of the good lawes and

and lawful orders of the Synods? Yea, how they would mocke them euen with that Sophisticall deception, which their selues last noted, of not discerning, betweene the lawfull order and the abuse thereof.

And here (to make the Synod the more odious, they begin with the accusation extorting money for seeing the letters of orders.

Extorting money for seeing letters of Orders.

But for plaine and simple answer hereunto: for the ordinarie and ancient accustomed fees of Registers, or other fees by law rated and set downe, as are thought reasonable; there is great reason, that without all scoffing, grudging or detracting, they should be payd vnto them, seeing that the office of a Register in making and keeping authentick records, is a good and necessarie office. And euen this among all other things, that our Bretheren here first begin to bee offended withall, to call for, to see, and to recorde, yea, euen at euery Synode, such of the Ministers letters of orders, as they shall thinke requisite, which is a matter of no small importance.

The dutie of lawfull fees in Registers &c.

If any Registers doe abuse themselves therein, namely by extortion (as here they are burdened) uanie the Register, proue the extortion in tyme, place and manner competent; and the Law hath prouided readie remedie. This generall complaint on all, we knowe not by whom, is not lawfull. But belike they would either haue no Registers, or they should haue no fee, or about all things, the letters of orders must not be called for, nor scene: for in that, *tangis vltim*, if our Bretheren must bee diuened to shewe how they were made Ministers, by authoritie whereof they take themselves for Pastors. This is euen as when the Pharises Math. 22. were diuened to shewe the penie that conuicted them, either they must cleane ouerthrow all this their learned discourse, and disclaime all these deuises of their Pastorshippe; or els they shall shewe themselves to bee no faithfull Ministers nor true Pastors, yea to bee utterly no Pastors or Ministers at all, nor to haue any lawfull authoritie to teach or preach, nor to be capable to hold any Ecclesiasticall function or liuing, which would bee a shewder losse vnto them, than all the Registers fees (for all his extorting) amounteth vnto.

Our bretheren loth to shewe their letters of orders.

But by their leaue, the Register must not leaue still to call for the letters of their orders, both to see that they haue them, and that they bee recorded, and that in their still presenting of them, they stil acknowledge, that they hold all the lawfulness of their entrie into their calling and function by the testimony of them: so that if they shall now pretende to bee Ministers, and teach and preach and hold liuing, by that order that themselves crye out vpon, and yet retheyne it: all the world may see this great vnfaithfulness perpetually remayning in record agaynst them. I speake not this to approue the manner of ordeyning in the Popish tyme (of the which for the most of our Bretheren are not) the corruptions in which orders they haue publicly renounced & disclaimed: & yet the exhibiting of the also, for the good part in the, is necessarie, & thereby they also are knowne, how they were called into the Ministerie.

From

From letters of orders they come to dinners, and (say they in general) such like matters.

If they bee no worse matters than dinners, they are no ill matters. But if they were no better, they might haue dined at home. And is it not good reason, if their dinners be there prouided, they should pay for their dinners, or prouide otherwise, or kisse the poste, for ought that I perceiue, except any will bestow their dinner on them. What a toy is this, to helpe to furnish up their learned discourse, to picke a quarrell at the Synodes, for the Priestes paying of money for their dinners? Let them goe reckon rather with the Capster or the Poste, than trouble their learned discourse on Synodes, for dinners and such like matters.

Selling & buy-
ing of bookes.

From dinner they come to selling and buying of bookes.

Neither is this worthe their learned discourse, nor yet can bee much amisse, if ought amisse at all, so that the buyer haue ware worth his money. Call they this pillage?

Yea, say they, whereby they compell men to buye bookes of them.

I doe not thinke that they compell any: for if they list, they may buye them in other places. So that this is but a gentle compulsion to buye the bookes of them. Although, to appoynt some bookes meete for them, and to compell them to haue such bookes, is both lawfull and conuenient. If they maye haue them there, it is their more ease that buye them, and if they pay a penie or two pence more for the reddinesse of them, and for his charge that prouided them, let them looke to that, a foole and his money is soone parted. And must this also bee inserted into this learned discourse?

No meruell if they forget not the greater and dearer bookes, when they remember a booke of a groate or two pence? But belike, some of these our Bretheren met with a hard bukster, or els they are ouer hard handed, if not worse affected, to any of those bookes, of which, if they might set the price, though the booke were well worth two or three shillings, would they not yet thinke it too deare of a penie or twopence? Lo, how easie a matter it is to finde a sticke to beate a dogge; to picke a quarrell at euery small offence, when one is disposed to cauil.

If the booke bee necessarie for the Parish, or for the Pastors, why should they not bee compelled to haue it? If they haue it already; this is not true, that they can be compelled to buy it agayne, of these or those men. If they thinke they may haue it cheaper in Paules Church-yard; they may sende ther for it, none can let them. If any compell them, or extort more than it is worth: their complaynt may bee hard in other places, and the partie offend- ing, (be he mailster Register, or maister Officiall, or maister Chauncellor neuer so much) may be punished for it.

From the bookes, they come to the presentments, with the which they

seeme

The present-
ments not re-
formed.

seeme to finde no fault, that there are many presentments and me sworne to present matters, but they finde fault with this, that for reformation of any thing in the church, little or none amendement at all doth followe. And I confesse, that here they saye some thing, for little amendement, but not, for none at all. But still, this fault is not in the Lawe, nor in the Synode, but eptier in the people that were worse and worse, or in the Officer that is negligent, and perchaunce also corrupted. And if the fault bee found to bee in him: there are lawes also provided to resourme him.

As for the common saying in the Countrey, when the presentment is once receiued, they shall neuer here more of it.

The presentment no more hearde of.

It may bee, that some may say so, and it may so fall out in some matters and in some persons, but in all, it cannot bee true, nor for the most parte. Let them inquire after it, and they shall finde it farre otherwise. But I will defende no mans fault, nor yet myne owne; and by some negligence or ignorance, without any corruption, some faultes perhaps may not bee resourmed, that haue bene presented, or all mens humors are not satisfied, in the maner of resourming the same. Some count it no reformation, if it bee not resourmed as they imagine it should bee. But, *id possumus quod inre possumus*. As for the reformations which our Bretheren woulde haue (in the conceyte of many other, that are as godly learned and wise as they, and of great experience in the sequell of such matters) where little amendement is now; would bring a great deale lesse amendement, if not rather, it would cleane matte all.

Reformation of faultes.

Next to the presentments, they fall a quarreling with the Summoner, for giuing warning to the parties presented to appeare and aunswere, or for their not so doing, and for giuing notice to them, that they haue incurred the censure of excommunication.

The Summoner caryinge forth the citations and excommunications.

But here, howsoeuer the Summoner also may abuse his office, with pettishying (as they terme it): yet is not his office all vnneressarie. And euen by the poore Summoner they may perceiue, that the common saying in the Countrey, is not very true, that when the presentment is once receiued, they shall neuer here more of it. For belike they heare somewhat more, when they heare of Citations, and perchaunce heare themselves summoned, and agayne after that, when they heare other newes, that for their contumacie besides their other notorious tymes, they stande excommunicated, and if the excommunications be scattered abroad as thick as hayle shot, the countrey were very thicke of hearing, if they hard not of them.

The presentment hearde of.

And if the Summoner (notwithstanding al his promises for a Cheese or a gammon of Bacon) could not excuse the partie for non apparance: then bribes auayle the lesse, and Maister Chauncellor and the Officiall are the

Bribes not preuayling,

once

uocations.

once excommunicated, there is no remedie but he must trudge to the Chauncelor or Officiall for absolution. Neither doth his absolution consist (as they, to make it obious and contemptible, scoffe out the matter) in absolving his purse of a few groates. It was meruel they raysed it not from fewe to many groates, and yet good reason, if he be able, that he should smart so farre, euen by the purse also, as to satisfie the duetie of the fees, that are by lawe appoynted to the officers? But this is most vntrue, that his absolution and releasing from the bonde of excommunication, that in mockerie, they call, the giuing him his blessing (which terme they might as well vse, if it had bene the action of their whole Seniorie) is the absolving of the purse, or consisteth on paying of money. Whereas indeede, he was neither excommunicated, nor is absolved, for money: but as he was excommunicated for the encrease of his fault with disobedient contumacie, and contempt, for the which lesser sinnes deserue this correction as our Bretheren pag. 39. confesse: so is he released of the same, and restored to his state, vpon his humble and penitent submission, and serious request. Yea, if the case so require, vpon his publike acknowledgement and declaration of his hartie repentaunce, with some demonstrances and notes, of humble stepping open rebuke and shame, in the face of all the congregation. With what conscience now, can our Bretheren (agaynst their owne knowledge, in things so manifest) knitte vpon this matter, saying and this is the Image of our little particular Synod? and is this the Image also, of our great faithfull Bretherens, little faithfull and sincere dealing?

Absolution
not for mo-
ney.

*The lear-
ned disc.*

pag. 123.

125, 136.

¶ 137.

Choosing of
Clerkes of
the conuocati-
on house.

Act. 15.

Our generall conuocations hauing a more shewe of good order, but in effect little better. For first they are stuffed full of Popish & prophane Chauncellors, and other Lawyers, which being meere lay men, and vnlearned in diuinitie, by their owne law ought to be no members of the Synode: and yet these will beare the greatest sway in all things. The Bishops, as though they were greater than the Apostles, must haue their seuerall conuenticle, whereas the Apostles and Elders came together with the whole multitude. Acts. 15. and as they are seuered in place, so will they be higher in authoritie. So that whatsoever is decreed among them, that must be called the determination of the whole Synode. So that no man must be suffered to speake any thing agaynst it, be it neuer so reasonable or agreeable to the word of God: yea, whosoever will not subscribe to all such things as they decree, must be excluded out of the conuocation, as was practised and threatned in the conuocation at the foresayd Parliament, vnto diuers godly and learned Preachers, that offered to speake agaynst diuers grosse and palpable errors, that had escaped the Bishops decrees. As, for the distinctions of Canonical and Apocryphall bookes, for explication of the clause in the article of predestination: where it is sayd, that the elect may fall from grace, and such like matters.

matters. If this be not to practise Lordship ouer our faith: to set downe decrees of Religion, which must be accepted of all men, without either reason or testimonie of the Scripture to proue them, and no man permitted to shewe any reason or Scriptures, that inforceth his conscience to the contrary, but onely to hang vpon the authoritie of Bishops: let some other declare what Paule meaneth, 2. Cor. 1. 4. where he denyeth, that hee would exercise any Lordshippe, ouer the faith of the Corinthians.

For although their decrees were neuer so perfect, yet it were an example of Tyrannicall dominion, neither to giue reasons to satisfie the ignoraunt themselves, nor to heare or confute that which might bee alleadged agaynst them by others; but for a fewe Lordbishops in comparison of all the Conuocation, to sit by themselves and order all thinges at their pleasures, as though the Gospell sprang first from them: or had come vnto them onely; it fauoureth nothing so much as of Popish tyrannie: whereas otherwise it is well knowne they are not all of the best learned, nor all of the longest studie, nor all of the soundest iudgement, nor all of greatest zeale, nor all of best example, and therefore not meetest to be the onely determiners in Ecclesiasticall matters, to the preiudice of the whole Synode. Wherefore it is greatly to bee desired, that our Synodes also, which are so farre out of order, may bee reformed according to the Scripture, and the example of the Primitive Church, that all thinges maye bee done with such modestie, grauitie, and iudgement, as they were by the Apostles and Elders. Acts. 15.

From our little or particular Synods, our Bretheren come now to our generall conuocations, of which they yet confesse, that both they haue a more shewe of good order, and are in effect though little, yet somewhat better. And here to proue this little better, they say:

For first, they are stuffed full of Popish and prophane Chauncellors, and other Lawyers.

Is this their little better good order in effect, that they spake of? If this were true, it is much worse, than before they made the little Synodes to bee. Before we had but trifles, here is worse stuffe if the conuocations are stuffed full of Popish and prophane Chauncellors and other Lawyers. And if they bee stuffed with them, then belike there is some store of them. But can they name and proue any such Chauncellors or Lawyers, as bee admitted to bee members of the Synode, to bee popish and prophane? If they can; it had bene very well done, that at such tymes as the Conuocations were holden, they had (by these our Bretherens intimation) bene detected and examined, that if they had bene so conuicted, they might haue bene auoyded, remoued, or punished. If they can name none, nor proue any to

Bridges.

Our generall conuocations.

Our Brethrens contumelious speeches of Chauncelors & Lawyers.

and Law-
ers.

be such persons, then is this too prophane, too vncharitable, too vnprotestant-like a sclander, and the more at randon that these foule speeches are thus cast forth, so much the worse and more suspicious. *Q* is the very name and office of Chauncellor or Lawyer, accounted of them to bee prophane and popish? *Q* doe they meane it of Chauncellors onely, and not ioyntly of Lawyers? And are all Chauncellors then popish and prophane? These speeches (sauing our Bretherens reuerence) are not onely rash, but daungerous, agaynst many worshipfull and right honorable personages, that haue the name and office of Chauncellors, and are yet neither prophane nor popish, but godly, sincere, religious, and very great fauourers of the Gospel.

Chauncelors
or Lawyers in
our conuocati-
ons.

As for our Conuocations, are so little stuffed full of Chauncellors or Lawyers, that wee haue there very fewe of them. And if wee haue some of them for their counsell and experience in the lawe: I thinke it no such matter of offence, but rather expedient, they being such, as are knowne to be of sound Religion, and not popish, or infected with any other knowne errour: and not prophane but vertuous and holie in life and conuersation. We thinke rather, wee might bee glad, to haue some such Chauncellors or Lawyers amongst vs, because of their better experience in Ecclesiasticall regiment, and in deuising lawes, orders, and decrees, than wee our selues are so well able to conceiue, whose onely or principall profession is Diuinitie.

But say they, of these Chauncellors and other Lawyers: which being meere lay men, and vnlearned in Diuinitie, by their own lawe ought to be no members of the Synode.

Whether our
Chauncelors
or Lawyers in
conuocations
be more lay &
vnlearned in
diuinitie then
our bretherens
gouernors.

If they spared not before to call them popish and prophane, no meruell if they call them mere lay men and vnlearned in Diuinitie. But see here the indifferencie of these our learned Bretheren. When they speake of their gouerning Elders in euery congregation, they forsooth are not laye men, but persons and officers Ecclesiasticall. Although they bee Gentlemen, Marchants, Artizanes, Farmers, Husbandmen, or what trade soeuer. These are forsooth, no meere laye men, but Presbyters Priestes or Elders. And who made them so? The Pastor and the Parish haue chosen them to this office. And can their choyse make a meere lay man, not to be a meere lay man: and cannot the choyse of all the Pastors in a whole shire, nor the approbation of the whole prouinciall Synode, make a Chauncellor or other Lawyer to be no meere lay man, in respect of the Ecclesiasticall office that they chose him vnto, as well as could that particular Parish or congregation?

Yea, but (say they these Chauncellors and other Lawyers) they are vnlearned in Diuinitie.

our bretheren
objecting to
chauncelors
& Lawyers

I meruell that our Bretheren euen for very shame, would haue euer objected this vnto them; knowing what great learned men many of their Seniors must needes fall out to bee, in many Parishes, whom their late olde
fir

for Iohn lacke latine would soone appose, for he yet at least could reade his Articles, but they could not reade a letter on the booke. And yet these men because they bee Seniors, must bee counted learned in Diuinitie, and how got they on a suddayne, all this learning, by inspiration with the election of them to the Seniorie? or came it by vertue of their Eldership? As though learning in Diuinitie were euen tyed to their Consistory.

As for Chauncellors and other Lawyers Ciuill or Canon (for I take it that they speake not so much of the Temporal Lawyers) these are meere lay men and vnlearned in Diuinitie. What a straunge and high conceyte is this of themselves, still boasting in the toppe of euery lease of their learned discourse, and often of their graue wise and godly Seniors, with contempt of others, if they fauour not their deuises, bee they neuer so learned men?

If they say, though they bee learned men, yet in other things, not in diuinitie. Is it not moze likely, that they bee or may bee, farre more learned in Diuinitie too, professing the studie that is euen next vnto Diuinitie, and in a great parte consisteth on Diuinitie, than those Temporal men, that are altogether or for the most parte trayned by in worldly matters and in mechanicall occupations, and haue little minde or leisure and lesse helpes of fearing to imploye themselves in any deepe studie in Diuinitie, yea many of them utterly vnlearned? What a greate vanitie is in this dealing?

And yet these (say they, meaning Chauncelors and other Lawyers) will beare the greatest sway in all things in our Synodes.

These beare little sway (GOD knowes, and it is apparant) at most, no moze than doth any other particular man in them. But in their Synodes (though they speake cleane contrary therein vnto themselves) yet these they lay rather than Ecclesiasticall Elders, either should beare the greatest sway of gouernment, or let them lay aside the prerogatiue of this name of Gouernours, which title they make moze peculier to them, than either to the Doctors or to the Pastors.

But now after the Chauncellors & Lawyers, which in our Conuocations or generall Synode are very fewe amongst vs, except withall they be Ministers of the worde and Sacraments, or els Deacons: our Bretheren must here (there is no remedie) haue yet another sling at the Bishops.

The Bishops (say they) as though they were greater than the Apostles, must haue their seuerall conuenticle.

If the Bishoppes haue a lawfull superiour dignitie, moze than the other Priestes or pastorall Elders haue, as before at large is proved: why maye they not also haue a superiour place seuerall by themselves, to consult vpon matters, that are meetest to bee propounded in the whole Synode? Doth it therefore followe herevpon, that they take vpon them to bee greater than the Apostles, or but comparable

seuerall
place.
that they be
learned in di-
uinitie.

Chauncelors
& Lawyers
beare not the
greatest sway
in our conuo-
cations.

The Bishops
seuerall place
in the conuo-
cation.

to them? What a triuolous argument is this? but what reason haue they for it?

The Apostles
example A&.
15. 6.

Whereas (say they) the Apostles came together with the whole multitude. Nay, soft (Bretheren) put by these words agayne, for this time and place, with the whole multitude, in your purse. Adde not to the text. The words are these, A&. 15. vers. 6. *Then the Apostles and Elders came together to looke to this matter.* I graunt, he nameth afterward, *all the multitude*, ver. 12. And yet it seemeth that he ment there, none other, but all the multitude of the Apostles and Elders, that he sayde before, vers. 6. did come together. Although afterward for the sending of chosen men to carrie their decree, it is sayd, vers. 22 that *it seemed good to the Apostles and Elders, with the whole Church*; although the whole multitude of the whole Church came not together about that controuersie. But it may appeare, the Apostles and the other Elders with the multitude were so in one place together, that neuertheless Luke testifieth, Acts. 5. vers. 12. saying: *and of the other* (meaning, besides the Apostles) *no man durst ioyne himselfe to them.* And therefore if our Bishoppes haue their seuerall conuenticle, or place of comming together by themselves, what haue they therein that the Apostles also had not? and yet it followeth not, that if the Apostles had no seuerall conuenticle or meeting together, that they make themselves greater than the Apostles; or make any comparison of greatnesse with them.

The Apostles
were seuerall
by themselves
and yet ioynd
with the Pas-
tors and the
multitude.

But they acknowledge themselves farre inferiour, as in giftes, so in dignitie also of their function. Yea, in the order of their Pastorall Eldershippe or Priesthood it selfe, they acknowledge themselves to bee but equall and and all one, euen the greatest of them, not onely with the meanest in the conuocation; but with the poorest Priest in Englande. Albeit, in respect of their lawfull superiour dignities, they may well haue a superiour and seuerall conuenticle or meeting place, notwithstanding ostentymes, both they and all the residue of the conuocation, doe ioyntly also in one place assemble altogether.

The Bishops
higher in
thoritie.

And as they are seuered (say they) in place, so will they bee higher in authoritie.

And good reason too, sith (as wee haue seene) it is, not in respect of any higher authoritie in the order of the Eldership: but of their higher authoritie of iurisdiction in the Ecclesiasticall regiment.

So that whatsoeuer (say they) is decreed amongst themselves; that must be called the determination of the whole Synode.

The decrees
of the whole
synod not of
the Bishops
onlie.

I meruell that our Bretheren shamed not feared not, to stuffe their learned discourse, with so many manifest vntrueths. It is most euident, that nothing is or can bee decreed in the name of the whole Synodes determination, without the whole Synode (comprehending at least, the greatest

greatest number for the whole) haue decreed and determined the same.

So that (say they) no man must bee suffered to speake any thing agaynst it, bee it neuer so reasonable, or agreable to the worde of God.

This is another most great and manifest vntrueth, sclanderous to the Bishoppes, and reproachfull to the whole Conuocation. There is none of the house, but that may in any matter, that is propounded to bee debated vpon; yea, any other though not of the house, being knowne to be a reuerent, godly, wise and learned person, either of the Ministerie, yea in some cases, though he were not any Ecclesiasticall person, yet might he also, bee freely admitted (according to the auncient Canons) to speake before the house, in such sorte and manner as the order of the house requirerh, for those that bee or should bee learned men, to speake their minde in the Latine tongue (for feare some young Sir Iohn lacke latine would bee ouer busie) and so to reason freely *pro & contra*, obseruing alwaies that modestie and reuerence, which becometh the assemblie of graue and learned men. And in this manner, many haue propounded, and reasoned vpon diuers matters; as those that are auncients in the Conuocations heretofore, can witnesse.

How euerie de
of the house
may speake in
the conuoca-
tion.

Yea (saye they) whosoeuer will not subscribe to all such thinges as they decree, must bee excluded out of the Conuocation, as was practised and threatned, in the Conuocation at the foresayde Parliament, vnto diuers godly and learned Preachers, that offered to speake agaynst diuers grosse and palpable errors, that had escaped the Bishops.

Our Bretheren hauing so often broken the squire of trueth in these matters, doe here waxe bold to rappe out vntrueths now by huddles. What one Preacher hath bene excluded out of the Conuocation, for this, that he would not subscribe to all such thinges as the Bishoppes among themselves haue decreed? Or can they bring any instance but of such one threat made vnto them? And albeit a threat differeth from the putting it in practise: yet this also is a notorious sclander. There was no such thing either practised or threatned at any tyme in our Conuocations, namely at that tyme they mention (which I remember well, and so doe many others) when some speaking in English began to bee ouer busie, and to vse disordered behaviour with vnreuerent termes, they were by the Moderator as moderator commaunded to silence, or els to departe and not to disturbe the house, nor alter the lawfull orders thereof, except they would, and that in seemely modestie speake in Latine: which these godly and learned Preachers that our Bretheren commende, liked not to doe. Neuerthelesse, other being in deepe godly and learned Preachers, did very reuerently and with great learning discusse those matters. And so with generall consent either of all,

None excluded
the house for
not subscri-
bing to the
Bishops de-
crees.

or (which sufficed) of the most and best parte, those Articles were confes-
sed vpon and approued for good and sound doctrine. And so I hope will
stand, for any thing that our Bretheren, or any other shall euer bee able to say
agaynst them.

As for any (and much lesse) diuers grosse and palpable errors that
escaped the Bishops: I remember none, nor can learne of any. The De-
crees conteyned in the articles aforesayd, are published to the open viewe of
of euery man, if our Bretheren as yet can burthen them with any grosse or
palpable error, or with any error at all, though not grosse nor palpa-
ble, or but with apparance or suspicion of error, it were worth the hearing.
But if there bee no such error in them, who are then worthe the punishing,
or at least worthe to acknowledge with repentaunce and reuoking this so
great a sleaunders? For it toucheth not our Bishoppes and the Conuoca-
tion onely; but, being established also as is aforesayd by act of Parlia-
ment, and so the professed doctrine of all the Realme and Church of En-
gland: how are wee not all hereby defaced, to mainteyne grosse and pal-
pable errors, and that in no small poynts of doctrine?

If Papistes had sayd this, it had bene lesse meruell, which hate our do-
ctrine and count it stuffe full of errors and heresies too. But they neuer
were, nor are, nor euer shall bee (God willing) able, to proue that we main-
teyne any one error in any one article of doctrine, but agree in all the
substance of Religion, with the true and sincere worde of God. Wee our
Bretheren their selues bearing vs witnesse, who in the Preface of this lear-
ned discourse confesse, that for the substance of Religion, it is resolved,
and now publikly mainteyned for our true and holy faith.

How could this bee true, if those articles, namely these which here they
note, being matter of faith, and publikly mainteyned and resolved, by
all the Church of England to bee true and holie, were grosse and pal-
pable errors? But to shewe both vnto them, and to all the worlde (least
the Papistes should take holde hereon, when they heare of this our owne
Bretherens accusation, which will bee euen meate and drinke to them, be-
ing glad to feede vpon such sleaunders, that as wee are sounde (God bee
blessed for it) in all other articles of doctrine; so in these wee mainteyne
no error at all, but a most sure and sincere trueth: let vs come to the viewe
of these two Articles, that here they mention for example.

As for the distinction (saye they) of Canonickall and Apocryphall
bookes.

Although this bee a matter wherein good and godly fathers haue had
some difference: yet for our Bishoppes and Conuocations decree there-
on, I see not how our Bretheren shall bee able to finde, that wee holde a-
ny error in that matter. It is the sixth Article, the wordes whereof are
these.

Holy Scripture conteyneth all things necessarie to saluation: so that whatsoener is not read therein, nor may bee proued thereby; is not to be required of any man, that it should bee belceued as an article of the faith, or bee thought requisite or necessarie to saluation. In the name of the holy Scripture, wee doe vnderstand those canonically bookes of the old and newe Testament, of whose authoritie was neuer any doubt in the Church.

Of the names and number of the Canonically bookes. Genesis, Exodus, Leuiticus, Numeri, Deuteronomic, Iosue, Iudges, Ruth. The first booke of Samuell. The 2. booke of Samuell. The first booke of Kings. The 2. booke of Kings. The 1. booke of Chroni. The 2. booke of Chroni. The 1. booke of Esdras. The 2. booke of Esdras. The booke of Hester. The booke of Iob. The Psalmes. The Prouerbes. Ecclesiast. or preacher. Cantica or songs of Sal. 4. Prophets the greater. 12. Prophets the lesse.

The names & number of the Canonically bookes.

And the other bookes as Ierome sayth the Church doth reade for example of life and instruction of maners, but yet doth it not applye them to establish any doctrine. Such are these following. The 3. booke of Esdras. The 4. booke of Esdras. The booke of Tobias. The booke of Iudith. The rest of the booke of Hester. The booke of Wisdome. Iesus the sonne of Syrach. Baruch the Prophet. The song of the 3. children. The storie of Susanna. Of Bell and the Dragon. The prayer of Manasses. The 1. booke of Machab. The 2. booke of Machab.

The number and names of the Apocryphall bookes in the old testament.

All the bookes of the newe Testament, as they are commonly receiued, we doe receiue and account them for canonically.

This is the whole article, especially for the distinction of Canonically and Apocryphall bookes. And is there any grosse and palpable error, or any error at all in this distinction, that any godly and learned Preacher should haue offered to speake agaynst in the Conuocation? Well, if he could not be suffered to speake then: let him do it yet, doing it in seemely order. Yea, if it be a grosse and palpable error that all we grossely maynteine in this distinction he is bound to shewe it orderly, *comiter monstrari viam errantis*, if he will be a faithfull Minister. And if wee cannot bee able to defend this distinction, we will then (by Gods grace) yeld it to be an error, and forsake it. But I meruell, if it be so grosse and palpable, that we cannot yet feele nor vnderstande it, which were indeede a great grosseesse in vs all. But because, I confesse my selfe to be but grosse, that cannot so quickly find out this palpable error: neuerthelesse since that it is palpable or may be groped (and yet our learned Bretheren will not bouchsafe to set it downe) I will therefore grossely grope after it, if perhaps I may finde it, and giue others warning of it. For (by the grace of God) wee shall not be so grosse, as defend any error, if we may finde it, and perceiue that it is indeede an error, that is to say, a wrong and false opinion.

call scripture

Is this grosse error in these wordes: holie Scripture conteyneth all things necessarie to saluation, so that whatsoeuer is not read therein nor may bee proued thereby, is not to bee required of any man, that it should be beleeued as an article of faith, or be thought requisite or necessarie to saluation? I trust, they will acquit this parte of the article from all error. Neither is it properly of the distinction of Canonickall and Apocryphall bookes, which are to bee accounted of the one sorte, or of the other, but of eithers validitie or inualiditie in the articles of faith, and matters requisite or necessarie to saluation.

In what words
this grosse error
should lye.

What then? Is this grosse and palpable error, for the distinction of Canonickall and Apocryphall bookes in the wordes of the article following? In the name of holy Scripture we doe vnderstand those Canonickall bookes of the olde and newe Testament, of whose authoritie was neuer any doubt in the Church. What grosse and palpable error, or any error at all is in these wordes, that wee doe vnderstand those bookes in the name of holy Scripture, of whose authoritie there was neuer any doubt in the Church? Is there any reason to the contrary, why wee should not vnderstand these bookes for holy Scripture?

The bookes
that were neuer
doubted of

If they replye, that is true indeede, for those bookes: but not for those bookes onely: then are these wordes also of the article acquit by their owne mouthes. As for the so vnderstanding of them onely, to be accounted in the name of holy Scripture, of whose authoritie was neuer any doubt in the Church: this article hath no such worde, as this word onely, nor any such meaning. Pea, least their meaning or wordes might be misconstrued, they goe also particularly to worke, and booke by booke till which is to be vnderstoode for the holie or canonickall Scripture, and which not, in the olde Testament. And in the newe Testament, they haue reckoned all for Canonickall.

Some of the
canonickall
doubted of.

If they yet replye, that diuers bookes of those which the articles name and vnderstand for the holie and canonickall Scripture, haue bin doubted of: I graunt it, and the articles doe confesse as much in these playne wordes. All the bookes of the newe Testament, as they are commonly receiued, we doe receiue and account them for canonickall. Do they not here plainly enough inferre, that there hath bene some doubt and not receiuing of some of them, when they say, as they are commonly receiued, so doe wee receiue them, though some doe not so receiue them? And will our learned Bretheren bee so preumptiue, that if they had not so fully or clereely expessed their meaning in the former wordes, they will not giue them leaue to bee their owne expolitours, but bee so cutted and short with them, that they may not tell out their owne tale, but a worde and a blowe, or euer they haue tolde halfe their tale, to crye out by and by, error, error, pea, grosse error, and palpable error?

Our Brethren
to quicke cen-
sure.

Our Brethren, ye are a little to hastie to bée Parrish Priestes: yee giue too
short and too sharpe a iudgement in this matter. Take the whole article to-
gether, to conferre the later wordes with the former, and if a worde escape
incommodiously: What? my Maisters, will yee take vauntage of euery il-
lable? or if ye will needes pise so narrowly: goe to it then hardlye and spare
not. I mislike not your industrie therein, syppe (a Gods blessing) euery mote
in your byetherens eyes, and note euery tittle in their writtinges, and weigh
their wordes euen in the Goldsmithes balance. Yet, when yee haue all
done, ye confesse your selues, it is but a scape, whereas indeede, weighe it
well and trulye, it is not so much. But admitte it were a scape, will ye make
a mountayne of a mole hill, that it is a grosse and palpable error? Ne-
rely, whether we shall weigh the wordes with graue and indifferent iudge-
ment, as we ought to doe: or but euen grossely or sleighly consider of them,
except our opinion be too grossely foreshadowed against them, we coulde neuer
giue so grosse a iudgement of them, as, for a grosse and palpable error
to condemne them: for in very deede, there is no error at all in them.

But it maye be (such is my grosse pate) that yet wee haue not light vpon
this grosse and palpable error, indeede there are other wordes also, es-
peciallye these after the catalogue of the Canonickall bookes in the olde Te-
stament.

And the other bookes (as Hierome sayth) the Church doth reade,
for example of the life and instruction of manners, but yet it doth not
apply them to establish any doctrine.

Ieronimus in
prefationē in
libros Salamo-

Is there any thing here that our Brethren can challenge of error? Is
the sence of Hierome cyted amisse? Or is Hieromes sentence it selfe Erro-
neous? The wordes of Hierome in his preface on the bookes of Salomon,
are these: as therefore the Church readeth indeede the bookes of Iu-
deth, Tobie and the Machabies, but receaueth them not among the ca-
nonickall Scriptures: so also it maye reade these two volumes (hee spea-
keth of Iesus the sonne of Syrach, and the booke of wisdom) to the a-
dification of the people, not to confirme the authoritye of Ecclesiasti-
cal opinions, or decrees. Or are they offended that yet thus much should be
giuen to the apocryphall Scriptures, that they should bee read at all in the
Church, for adification in example of life and instruction of manners:
but to be utterly neglected or defaced, as some haue not spared to bestowe,
very grosse speeches on all the apocryphall Scripture? but bicause this a-
gain, is not so much for the distinction of Canonickall and Apocryphall
bookes, as for the estimation of them, I thinke they meane not of anye
grosse or palpable error in these wordes. If they doe (by the grace of god)
wee shall the easlier cleare them, by the testimonie of manye, whome our
brethren (I hope) wil not burden with so grosse speeches. Especially when
the whole Frenche Church in their confession, goeth as far forth herein,

The c. maris
of the apocri-
phall bookes

The Apocrypha.
In harmonia
confessionum
fidei sec.
1 de scriptura
pag. 10.

as we doe. where hauing reckoned vp the whole Canonickall Scripture of the olde Testament and the newe, agreeing in all the particuler bookes with vs; in the fourth article they saye. These bookes wee acknowledge to bee canonickall, that is, wee haue them as the squire and rule of our Fayth, and that not onely by the common consent of the church but also much more by the testimonye and inwarde perswasions of the the holyc ghoste, by whose suggestion we are taught to discerne them from other Ecclesiasticall bookes, which as they may be profitable, neuerthelesse they are not of that sort, that any article of the faith may be established out of them.

To whome accordeth the confession of the churches of Belgia, or the lowe Countreies. Who after their lyke enumeration of the canonickall bookes in the five and sixe articles, saye on this wise. These onelye bookes wee receaue as holy and canonickall, vppon which our fayth may staye, bee confirmed and established, &c. Moreouer wee make a difference betweene these holy bookes, and those which they call appocrypha, that it to wit, because the appocryphall may indeede be read in the church, and it is lawefull also so farre foorth to take instructions out of them, as far as they agree with the canonickall bookes. Howbeit, they haue not that authoritie and force, that any opinion of the fayth and christian Religion can bee certainlye builded on their testimonye. So farre is it off, that they can infringe or diminishe the authoritie of others.

And if after these, I maye alleage any private mans confession; I commend the Reuerende Zanchius. Who in his confession, chap. 1. Aphorisme. 4. after the like particular reherfall, that our Articles make, of the bookes canonickall and not Canonickall in the olde Testament: he sayth.

Thus much of the olde. But out of the newe Testament wee except none. For although there bee some of them, of which it was doubted in the olde tyme: notwithstanding euen they also were afterwarde no whit lesse acknowledged than were the other, to bee the writings of the apostles, vnto whose iudgement we also subscribe. Of the former sorte, are the Gospels, after Matthew, Marke, Luke, Iohn: the actes of the apostles, the Epistles of Paule, the former of Peter, the former of Iohn. Of the later sorte are, the Epistle to the Hebrues, the Epistle of Iames, the later of Peter, the seconde and thirde of Iohn, the Epistle of Iude, the Apocalypse. For although they maye seeme after a kinde of sorte, to bee of a certayne greater authoritie, of the which it was neuer doubted, than those of which sometymes it was doubted: notwithstanding, wee beleue as well the one as the other, euen as the certaine word of God. As for the Apocryphall bookes that are contey-
ned

ned in the Bybles volume: wee giue them the firste place after the Canonickall. And therefore wee vse onelye the Canonickall bookes, to prooue the opinions (or decrees) of Fayth, and with the Fathers wee teache that they are to bee vsed: as for the other, wee thinke that they haue no small authoritie to confirme afterwarde, those thinges that already are prooued. Thus writeth Zanchius agreeing with our articles, And heereto also he quoteth, Hierome in Praef. in Salo. Cyp. in Symb. pag. 377. conc. Load, cap. 59.

But what neede I labour thus, to cleere our Article hereupon: when the Geneva Bible it selfe, hath as much as this comes too, saying: the bookes that followe in order after the Prophetes, vnto the newe Testament, are called Apocrypha, that is, bookes which were not receaued by a common consent to be read and expounded publikeleye in the Church, neyther yet serued to prooue any poynte of Christian Religion, saue in as much as they had the consent of other scriptures called canonickall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godlye men, were receaued to be read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of Godly maners.

Is not this as muche here as is in anye thing conteyned in these wordes of our bookes article, for the vse and credite of the Apocryphall bookes: and wherein then for these wordes, doeth lye suche grosse and palpable error, as they burthen this article withall: for nothing remayneth nowe therein, not examined, but the enumeration of the bookes themselves, which are counted of vs for Canonickall, which for Apocryphall. And doe not these Articles keepe the same accompt, both for the number and for the Bookes of both sortes, that all these aforesayde, and the verie Geneva translation doth: except they will take aduantage heerin, that where the Geneva calleth Ezra and Nehemiah (as Zanchius calleth them the two former of Esdras) our article retayneth still the vsuall calling of them the firste booke of Esdras, the seconde booke of Esdras, because it treateth also muche of Esdras. But I trust that our Bretheren will not in anye wise accounte of that for a grosse and palpable or anye Error at all, considering howe ordinarilye it hath gone by these names, and in Ieromes preface heresaythe, Neyther let it mooue anye bodye that one booke is of vs set forth, nor let him bee delighted in the dreames of the third and fourth booke, Because also among the Hebrues the speeches of Esdras and Nehemiah are straightened into one Volume, &c. As the bookes & matter we keepe full reckoning if their offence be, because wee counte none Appocryphall in the newe Testament: what do wee otherwise, than Zanchius doth: Than the Geneva Testament doth: yea than the Frenche, the Heluetian; and

The 1. & 2.
booke of Es-
dras.

Hieronimi pre-
fatio in 1.
Esdras.

tion.

and the Dutch reformed Churches doe: and therefore, where these grosse errors and palpable shoulde bee in this article, they are so grosse and palpable, that we can yet neyther see nor feele them. When our bretheren can thewe and proue them, I for my parte (will by Gods assistance) wilfully defende no knowinge error.

Now since we cannot find this, let vs come to their seconde instance, which is, as they say:

Our Brethrens
2. challeng of
of the booke
of articles for
grosse and pal-
pable errors.

For explication of the clause in the article of predestination, where it is sayde, that the elect may fall from grace, and such like matters.

Whether it bee negligence, or willfull peruertering, that I knowe not, but I conser it rather to the gentler faulte: notwithstanding, for those that professe themselves to be faythfull Ministers, and to sette forth a learned discourse, and thus grosselye to burthen the articles, yea one of the chiefest articles in doctrine, agreed vpon by all the learned Clergye of the Realme, and approued by all the authoritie and states of the realme, with grosse and palpable error, and to charge the Article with an euident vntruth: if this discourse maye baunt of learning, yet I woulde wish that the learned discoursers were a little more faythfull Ministers, leaste this parte thereof might of any be termed, not a learned, but a lewde and vndiscreete discoursing.

The 17. article
of predestina-
tion & electio.

Where it is sayde in the article of predestination, which is the seuenteenth article, that the elect may fall from grace, or any such lyke matter in that article, the wordes of the article are these.

Predestination to lyfe is the euerlasting purpose of G O D, whereby (before the foundations of the worlde were layde) hee hath constantlye decreede by his Counsaile secrete to vs, to deliner from curse and damnation, those whome hee hath chosen in Christe of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which bee endewed with so excellent a benefite of God, be called according to Gods purpose by his spirite woorking in due season: they through grace obeye the calling: they bee iustified freely: they bee made sonnes of G O D by adoption: they bee made like the Image of his onely begotten sonne Iesus Christe: the walker religiouslye in good woorkes, and at length by Gods mercie, they atteyne to euerlasting felicitye.

As the Godlye consideration of predestination and our election in Christ is full of sweete, pleasant, and vnspeakeable comforte to godlye persons, and such as feelee in themselves the woorking of the spirite of Christ, mortifying the workes of the fleshe, & their earthly members, drawing vp their minde to high and heauenly thinges, aswell because it doth greatlye establish and confirme their fayth of eternall saluation, to bee enioyed through Christ, as because it doth feruently kindle their loue

love towardes God: so, for curious and carnall Pastors, lacking the spirite of Christ, to haue continually before their eies the sentence of gods predestination, is a most dangerous downefall, wherby the diuell doth thrust them eyther into desperation, or into rechelesnes of most vncleane liuing, no lesse perilous than desperation.

Furthermore, we must receaue gods promises in such wise, as they be generally set foorth to vs in holy scripture: and in our doinges, that will of God is to be followed, which we haue expresly declared vnto vs in the word of God.

This againe is the whole article of predestination and election worde by word set downe, as it is in the booke. And now, what one sentence, or but one worde is here, that our brethren can proue to bee erroneous, not grosse and palpable (as they say) but to haue any spice neuer so couertly conueyed, of any the least error in the worde: if our brethren be of sounde iudgement in this article, (as I hope they be) Or what doubtfull speeches are there in this article, that neede explication, for feare they might be vnderstode erroneously? But where are heere these words, that our brethren haue by name burdened this article of predestination withall: saying, for explication of the clause in the article of predestination: where it is sayde, that the elect may fall from grace, and such like matters?

Nothing in this article of Predestination and Election but sounde doctrine.

May not our brethren be ashamed, so grossely and palpable to fall from this grace of telling the truth so oftentimes before, but specially heere, in so great a matter, challenging one of the principall articles of our religion for grosse and palpable errors or vntruths, and their selues to fall into so open, so vntrue and foule a sleaunders?

But to helpe our brethren as much as we may, with the true cleering of our selues, from so great and dangerous a sleaunders, (for our brethren harpe here about some thing) they meane be like in the 16 article, which is not (as they say) of predestination, but, of sin after baptisme, where it is sayde thus.

Not euery deadly sin willingly committed after baptisme, is sin against the holy ghost, and vnpardonable. Wherfore, the graunt of repentance is not to bee denyed, to such as fall into sin after baptisme. After wee haue receaued the holy ghost, we maye departe from grace giuen, and fall into sin, and by the grace of God (we may) arise againe, and amende our liues, and therefore they are to bee condemned, which say they can no more sinne, as long as they liue heere, or denye the place of forgiveness to such as truly repent.

The 16. article of sinne after Baptisme.

Here indeede this article sayth, that after we haue receaued the holy ghost, wee maye departe from grace giuen, and fall into sinne, and by the grace of God wee maye arise agayne and amende our liues. And is there any error, or anye darkenesse, or doubtfulness, or suspicion, of

How we may
depart from
grace.

Diuerse graces
of the holy
ghost may bee
geuen to those
that are not e-
lected.

How the elect-
ed may depart
or fall from
grace.

of inclination to errour in these wordes? for, although they speake here generally, and mention not the elect, of whome they speake in the article following, which we haue alreadye perused: yet neyther speake they of falling from grace, which worde, falling, might perhaps bee construed of them in the harder sence, as though they were destitute of all grace and cleane voyde of the spirite of God: neyther the wordes nor the sence tendeth to any suche matter, but are onely these: that after wee haue receaued the holy ghost, we may depart from grace giue, & fall into sin, &c.

Nowe, whether this bee vnderstoode of the Elect, or not: maye not such as are not of the number of the Elect, bee truly sayde also to haue receaued the holye Ghoste, in the giftes of some graces of the holye Ghoste giuen vnto them? The Apostle saythe, 1. Cor. 12. No man can say Iesus is the Lorde but by the holye Ghoste. And yet sayth Christ. Matthew 7. 21. &c. Not euerye one that sayth vnto mee, lord Lorde, shall enter into the kingdome of Heauen: but hee that doth the will of my Father that is in Heauen, and manye will saye to me in that day, Lorde, Lord, haue wee not by thy name prophesied, and by thy name caste out Deuilles, and by thy name done manye great woorkes? And then I will professe to them: I neuer knewe you, departe from mee, yee that woorkes iniquitye. And yet those that receaued these giftes of woorking miracles, &c. They were graces giuen the of the holy Ghoste. And Saint Paule calleth them Charismata and spirituall giftes, the administration, operation, and manifestation of the spirite, the diuersities of whose giftes he reckoneth vp, as we haue seene, 1. Cor. 12. And did not diuers of the Corinthians departe or fall from the true vse of these graces of the holye Ghoste? As wee maye also say of Demas and others. And euen of the apparant reprobate, sayth Saint Paule, Hebrewes, 6. vers. 4. For it is impossible that they which were once lightened, and haue tasted of the heauenlye gifte, and were made partakers of the holye Ghoste, and haue tasted of the good woorde of God and of the powers of the worlde to come, if they shoulde fall awaye, shoulde bee renewed agayne by repentance, seeing that they crucifie agayne to themselues the sonne of God, and make a mocke of him. So then, vnderstanding these wordes euen for those that are not of the number of Gods elected; neuertheles they may be such, as God hath imparted great graces of the holy ghost vnto, and yet they departe and fall from grace.

But now (which is the better and playner sence) because the Article mentioneth rysing againe: vnderstanding these wordes for the Elect of God so far as man can gather by outward tokens: yet may the Elect departe from grace, though not wholly and finally, as doe the reprobate. For example, Dauid and Peter departed from grace, and fell into grievous sinnes: yet not so, but that some sparkes of grace, though ouerwhelmed for the time still remaine in Gods elected, till God by his spirite reclaime them to repentance.

ance. Sain^t Paule writing to ^{the} Gallathians, to whom as to gods elected, chap. 1. 3. he wisheth grace and peace from God the Father, and from our Lord Iesus christ saith vnto them, vers. 6. I marvel that ye are so soone remoued away vnto another Gospel, fro him that had called you into the grace of christe, and chap. 3. 1. &c. O foolish Galathians, who hath bewitched you, that yee shoulde not obey the truth, to whome Iesus christ before was described in your sight and among you crucified? This onely would I learne of you, receaued ye the spirite by the workes of the lawe, or by the hearing of faith Preached? are ye so foolish that after yee haue begun in the spirite, ye would now be made perfect by the flesh? haue ye suffered so many thinges in vaine? &c. Had not these lost the grace of God, and S. Paule reclaimed them to repentance;

And so christ saith to the Angell (or B. of the church of Ephesus, apoc. 2. I know thy workes, & thy labour, & thy patience, and how thou canst not forbear them which are euil, & hast examined them which say they are apostles & are not, and hast found them lyers, & thou hast suffered & hast patience, and for my name sake hast laboured and hast not fainted. Here are the great graces reckoned by. But what followeth.

Neuertheles, I haue somewhat against thee, bicause thou hast left thy first loue, remember therfore, from whence thou art fallen, & repent, & do the first works, or else I will come against thee shortly, & wil remoue thy candlestick out of his place, except thou repēt. And is not this euen as much as here is said in this article; after we haue receaued the holy ghost wee maye depart from grace giuen and fall into sin, and by the grace of God, we may arise againe, and amend our liues?

And therfore, there is no error, nor anye suspicion of error in this saying: nor (as though it were doubtfully spoken) any neede of further explication: except our Bre. would euen seke to pick quarrels at words, to make the same suspicious, that are sound & plaine enough: or except they be of a contrary opinion to this article, thinking that if they once haue receaued the holy ghost & his grace, they be so pure & sure euer after, that they can neuer sin: at least, they can neuer fall into any notorious sin. But although I pray both for them & vs, that we may not depart from grace, by falling into any such grieuous, & notorious sin: yet much more, that we fall not into that presumptuous sin, that we should be so puffed by in conceit of our puritie, as to think we cannot depart fro grace, & fall into sin, & notorious sin also. For so our Bre. should themselves, maintaine a most grosse and palpable, yea a most dangerous error & condēned heresie. For although we must not wauer in doubt betwixt feare & hope, distrust & faith, for our saluatiō, but haue a firme hope & full confidence, in ^{the} eternal good purpose promises & mercies of god in christ (as ^{the} very first words of ^{the} article of predestination & election witnesseth) y we are of the number of his Elected to saluation, wherof god hath bouchsased vs good tokens, besides the pledge of his spirite, certifieng our spirit, that we are the sons

The state and confidence of the elected.

of

of God, and if sonnes, heyres: &c. yet except the spirite helpe our infirmities we should quickly fall into great temptations and enormities. And therefore we are willed for our parte to woorke our saluation with feare and trembling, to pray that we enter not into temptation, and euer to checke our presumption with these & such like sentences: If we shal say we haue no sins, we deceaue our selues and there is no truth in vs, yea, that the iuste falleth seuen times a day, and yet riseth againe, &c.

But I hope our brethren are not sotted in this grosse error of the anabaptists, neyther wee (God be prayes) do allowe of the other grosse errors of the papists, that the elected can finally utterly depart fro grace. But, *firmum stat fundamentum, deus nouit qui sunt sui.*

Our Brethrens
sclaunder of
the Bishops
for diuers
grosse & pal-
pable errors.

Neither is there any error in any of these our articles, nor any of the other articles of the booke. And therefore, I meruaile that they say, diuers godlye and learned Preachers offered to speake against diuers grosse and palpable errors that had escaped the Bishops decrees.

If there were anye so grosse, that they were palpable; and so many to, that there were diuers of them: and that (naming for example, these two matters) they conclude with this generalitie, saying, and such like matters: though we haue cleared our selues sufficiently heerein, and are (by the grace of God) ready to enter, eyther into the apologie of our selues, or to make the acknowledgement of all those diuers errors, and disclaime them, when they shalbe specified and so proued: yet is not this well done of our brethren, to burthen vs with any, especially with grosse and palpable errors, and those diuers, and not so much as name them, that we might see them, and forsake the. For this leaueth in the readers mind, a shetwoe suspicion, of further errors in these articles.

But we craue (in the feare of God and in the testimony of a good conscience) all mens good opinion, in this behalfe towards vs, till our brethren, or any other, be he Papist, Anabaptist, or whosoever, shall burthen vs expressly with this or that error by name: and then, if we cannot throughlye cleere our selues, let them condemne vs, but till then, christian charity ought to hold vs guiltlesse.

And of these (I trust) we haue sufficiently acquit our selues; as for other, we are to aunswere in our defence, when we shall haue heard their accusation. But and they be such as these, (because they tel vs before hand, & such like:) I hope in God we shall do well enough, and had those matters that they suppress, bin worse than these, I suppose they would not haue opened the, and folded vp those on this fashion. But if they be forth coming, we neede not long to heere of them we shall haue them, I warrant you, with a recumbentibus, all in tyme, in the meane time, welcome be the grace of God. But let vs now see, how our brethren conclude, and rattle by our Bishops for these articles, and for all the other matters that they haue charged them with.

If this (say they) be not to practise Lordship over Faith: to set downe ^{with proues} decrees of religion, which must be accepted of all men without eyther ^{The lear-} reason or testimonie of the scripture to prooue them, and no man per- ^{ned disc.} mitted to shewe any reason or scripture, that enforceth his conscience to the contrarie, but onely to hang vpon the authority of bishops: let ^{pag. 136.} some other declare, what Paule meaneth, 2 cor. 4. where he denieth that he would exercise anye Lordship over the Fayth of the Corinthians.

Our bretheren shewe heere a manifest prooffe, howe true that Article is, which they saye, was set downe by the Bishops and the conuocation, that the elect maye departe from grace, For I account of our bretheren, as of the number of Gods elected. Yet, if they had not in this their learned discourse departed or fallen to much from grace, would they, or coulde they haue so fallen from the truth heerein by such vntrue and notozious sclanders, thus to seeke the utter disgracing and defacing of the Bishops: haue they prooued, or can they prooue anye one article or decree of Fayth and Religion, wherein the bishops haue taken vpon them any such Lordship, or anye Lordship at all ouer our Fayth: doth not euen the very former article of these two last, cyted by our bretheren themselves against the Bishops, for the distinction of the Canonieall bookes, fully discharge the Bishops of this sclander? that holy Scripture conteyneth all thinges necessary to saluation, so that, whatsoeuer is not read therein, nor may be proued therby, is not to be required of any mā, that it should be beleued as an Article of Fayth, or be thought requisite or necessary to saluation.

Bridges.

Do they, which with their bretheren in the conuocation doe set downe this decree for faith and Religion, practise Lordship ouer our fayth, or set downe decrees of religion which must bee accepted of all men, without eyther reason or testimonie of the Scripture to prooue them, and no man permitted to shewe anye reason or Scripture, that inforceth his conscience to the contrarie, but onely to hang vpon the authoritie of Bishops: When the Bishops in most plaine wordes renounce all such authoritie, and referre it onely to the canonieall Scripture? who may not see, (if he will not wilfully, of too much affection blindfold himselfe) the apparance of this sclander?

Article 6.

But our Bretheren say, they haue set downe the decrees without eyther reason or testimony of the scripture to proue the. I graunt it, & for some, they haue so done, neyther is it the nature of brieft & summarie Articles which in Synodes are agreed vpon, after that they haue bin by reason and Scripture clarely proued, and are apparant: to haue them set out with their proues annexed to them, which is another point beside the Articles. In the ordinances Ecclesiasticall of the Church of Genena, and the orders of the schole of the said Citie, set out in french An. 1578. of the which many are of faith and religion, and in their summarie of the Christian Doctrine an-

The articles briefelic set down without their proues & testimonies.

erronious.

nered, do they still adioyne their prooues by reasons & testimonies of the Scripture. And ~~have~~ not all the most auncient counsels (which are greater ~~than~~ our conuocations) in all their articles and decrees, kept the selfe same order, most briefly and plainly, to set downe the naked article by it selfe? & so thus haue they set downe also the articles of their creedes. And so is the summary of our Faith commonly called the Apostles Creede, set downe in most short, plaine and simple wordes and sentences, without annexing the reasons or testimonies of Scripture that confirme them. For when these ~~ἀξιώματα~~, or principles, gathered as capitall conclusions, and resolutions of the scripture are thus set downe, if they bee not such, nor haue the cleere prooue and ground of Scripture for them, they will quickely appeare in this their nakednesse, and quickely shewe their shame to all the worlde, as doe the Papistes decrees whiche they set forth, so soone as euer they come to the touchstone, to be examined and prooued by the Scripture, they molter away, and resolute to banitie.

Let our bretheren nowe (a Gods name) take this our booke of articles, and whetse all their wittes, and with all their learned discourses set vpon it, examine and trye it peece meale thorow and through euery sentence worde, syllable and type in it, if they finde anye thing contrarie to god and sounde reason, yea, contrarie to our dissnant from the Canonically Scriptures: then saye, our Bishops practise Lordship ouer our Fayth, and set downe orders of Religion which must bee accepted of all men, without eyther reason, or testimonie of Scripture to proue them, and no man permitted to shewe any reason or Scripture, that inforceth his conscience to the contrary, but onely to hang vpon the authority of Bishops.

But if they cannot finde anye thing in these decrees, orders, and Articles, nor anye coulde finde it then, nor coulde euer since, nor euer shalbe able (and there was then in the conuocation, libertie enough, and hath euer bin since, and still is, being bled in that lawefull and reuerent manner that is requisite for the treaty of such matters) which yet coulde neuer, nor, I hope, shall euer be conuinced of errour: then let our bretheren (for verie shame or rather for loue of truthe) peside, and reuoke these foule sleanders on the Bishops, and inderbe on all the conuocation, and on all the realme and Church of Englande, that hath established the allowance of these articles: or rather on the Articles themselves, which they sleander to be decrees of Religion without eyther reason or testimonie of the Scripture to prooue them, and that they onely hang vpon the authority of Bishops, and so are mere doctrines of men, and that they are Errors grosse and palpable. Thus through the sides of the Bishops, are these Articles and our Faith and Religion wounded by these our Bretheren, as though not onely our Bishops, but all the Cleargie, the realme, the doctrine

doctrine and all, were as ill or worse than the Papistes, so farre hath this immoderate heate of their inconsiderate zeale, inflamed their passions and patience against the lawfull authority of the Bishops.

Nowe, when our Bretheren haue thus in their eager pursuite of the Bishops authoritye, rased by this foule sclander on the decrees: yet at length beginning to thinke better of the matter, and that it might bee, some bodye would perhaps take the paynes, to searche these Articles, since they were defamed of so grosse and palpable errors, and to bee without reason, nor grounded of the woordes of GOD: and in perusing of them might finde them, (as they are indeede) to bee moste clere and sounde from all Error, and manye of them (where reason is required) hauing excellent reasons also annexed, and all to bee altogether grounded on the woordes of God, whereof they were but summes and Capitall principles: so that, if this their sclander, bypon the present viewe of them woulde vanish away, though it woulde cast a grosse and palpable myste of error, to him that woulde barely on their credite beleue them: Well, yet for all that, haue at the Bishops one flyinge moe, and it bee but for a parting blowe, or for a friendly shakinge handes at the farewell.

For (say they) although their decrees were neuer so perfect.

Then, say I, their sclanders were very shamefull.

Yet (say they) it were an example of tyrannicall dominion, neyther to giue reasons to satisfie the ignorant themselves, nor to heare or confute that which might bee alledged againste them by others, but for a fewe Lorde Bishops, incomparison of all the conuocation, to sit by themselves, and order all thinges at their pleasures, as though the Gospell sprang first from them, or had come vnto them onely; it saoureth of nothing so much as of Popish tyrannie.

This is no lesse notorious a sclander, than the other. There is none of the Conuocation house, but in the debating of any matter pronounced, maye bee throughly heard, behauing himselfe in such order as is desired. Neither woulde the Bishops disbaire eyther then, or at anye other time, their selues to satisfie the ignorant. But whome meane they by this ignorant, that should be brought into the conuocation house, or come before the Bishops there assembled? would they haue it that euery ignorant person of the common people, should come before the Bishops, and desire of them the satisfaction of their ignorance? or doe they meane themselves the faithfull Ministers, that haue in this their learned discourse, made a brieft & playne declaration (as they called it) concerning the thinges that are their desires? and will they then acknowledge their ignorance in these matters? & desire the Bishops to satisfie them with reason, this were a good hearing if they would thus doe. Though they were not chosen to be any of the house, yet and they would so doe, as they were neuer denyed, so

How any in the conuocation house may be heard.

How our bretheren offered to be satisfied.

our Brethren.

would I undertake they should be easily admitted, to come euen to the Bishops themselves & there in due manner to acknowledge their ignorance, desiring to be satisfied with reason given by the Bishops vnto them. They should finde the Bishops reasonable enough, without any tyrannicall dominion ouer them: or if the Bishops would vse anye insolencie or tyrannicall dominion, they should not be suffered, vpon due complaint, and prooffe thereof. But what reason would satisfie them, that cannot so much as speake of these matters, without vaunt of euery speeche of theirs, to be a learned discourse: yea, that cannot speake in print vppon aduised deliberation, but in such a choller, and with such intemperate speeches as these are: Is it likely these learned men would acknowledge their ignorance, and would desire to be satisfied, or be satisfied indeede with reason, as they ought to be, if they might haue reasons by the Bishops themselves giuen vnto them?

Yes, that they would, if the Bishops would heare them, or confute that which might be alleaged against them by others.

Ah, then I perceiue, there is a further drift in this desire, than to acknowledge their ignorance, & desire to be satisfied with the Bishops reasons giuen vnto the: For now on a suddaine, their ignorance is turned to knowledg & to such knowledge, that they professe beforehand, the Bishops must heare them what? to confesse their ignorance, or to desire to learne the Bishops reasons?

No, but the Bishops must heare, or confute that which might be alleaged against them by others.

So that, they must needes dispute with the Bishops themselves, and with no meener persons of all the conuocation house, and if the Bishops will not heare or confute that, whatsoever it be, which might be alleaged against them by others, then the Bishops vse tyrannicall dominion.

But would they be contented, if the Bishops would confute them, yea, if they confuted that, that might be alleaged against them by others?

But when would these others say, they were confuted? they reckon before hand to confute, when whatsoever it were without al exceptiō, which might be alleaged, be it neuer so strong reason, or neuer so firmly grounded on the word of God, by the bishops or by any others: were they neuer so many or neuer so excellently learned, if they be against them, they beleeue they will alleage that against them that will confute them quite & cleane. And all this they must be heard thoroughly, till they haue done it.

Must they so? and what if they were neuer able to doe it?

Not able quoth hee? doubt yee of that? that they were not able to confute all the Bishops? if they be but heard till they haue done speaking, their very sayings are confutations of al that might be alleaged against them by others, eyther the Bishops, or all the whole conuocation.

What? doe our brethren meane to be heard thus: they challenge here the Bishops hard, for sitting by themselves, and ordering all thinges at their pleasures, as though the Gospel sprang first from them, or had come vn-

to them onely: but howsoever the Bishops would attempt thus to order
all thinges, which if they would, could not be suffered, neyther indeede doe
they, nor attempt to doe; yet if we shall looke better into the matter, how far
of are our bretheren from playing all these partes? they haue hitherto urged
many thinges, and some vpon their owne mere conclusions and bare words;
yea, we haue not hitherto in all this learned discourse, heard one true and
substantiall prooffe out of Gods worde alleaged for the Doctors to bee
debarred from preaching; for the Pastors to haue no superiour among them,
in any standing dignity, authority and gouernment of Iurisdiction; for a con-
sistorye of Ecclesiasticall Seniors, that may not teache but gouerne onely, to
bee elected in euery congregation: for the Deacons not to meddle with tea-
ching, but onely with the care of the poore and of the collections and distri-
butions: for the excommunications to be made by this consistorye of not
teaching Gouerniours; for the Pastors to be made in Synodes onely, after they
are elected by the people with holding vp their handes: and that they cannot
bee made Ministers but of this or that place; & cannot be counted Ministers being
out of that place. And that where such preachers are not, there can bee no
publike prayers nor sacraments administred, &c. What one of these points;
and a number more, hath bin proued by any one cleere testimonie, or necessa-
ry consequent of the Scripture, or by any one substantiall reason for the
prooffe of them; and what else in effect is this, than but to order all these
thinges at their pleasures? And when they take on with all the Bishops,
as though by their former industries and labours, they their selues had not
receaued this light of the Gospell, which God bee praysed wee haue, if wee
can vse it thankfully: or as though they were not by the Bishops made Mi-
nisters of the Gospell, if they haue any Ministerie at all thereof, and be not
meere lay men: is not this, euen as though the Gospell (so far as the light
of these controuersies commeth) vnto and their Ministerie thereof, sprang
first from them, or had come vnto them onely, if not to our Bishops, nor
to anye of our conuocations, nor to all the clergie of our Church of England
but onely to them that set these thinges abroacher: and what now? shall wee
conclude on them, as they do on the Bishops; it saoureth nothing so much
as of popish tyranny? whereof saoureth this? first, to put backe the Prin-
ces supremacie in Ecclesiasticall causes, till all their Eccl. tetrarchie be par-
tes among them, in such maner as wee haue already heard; and then, to pull
downe all the dignities and authorities of Archebishops, Bishops, and all
other Ecclesiasticall superiour Prelates. And to set vp themselves, euerye
one to bee a full Bishoppe in his owne seuerall congregation; what though
not Lordship in name, but M. Bishop, yet in rule and authoritye ouer
all in his congregation to bee euen a Lordship: to suffer no superiour Pa-
stor ouer him in his Iurisdiction, but eche one equall to the best; and hee,
as though hee were in his territorye euen another newe little Pope sitting in

How farre of
our bretheren
are from those
partes where-
with they bur-
den the bish-
ops.

The state of
our brethrens
new pastor-
ship.

his pontificalibus, with his consistorie of gouernors, as though it were a Colledge or Senate of a newe kinde of Cardinales, as the hingins that holde vp the doxes of Ecclesiasticall regiment and discipline: with a new mixte kinde of gouernors semi-secular, and dimi-ecclesiasticall Seniors, to sit by the themselves rounde aboute this Episcopall Pastor, ouer ruling all the congregation, yea, whosoener were inhabiting in þ parish, Knight, Lord, Earle, Duke, Prince, Queene, King, or Emperour, they must all of them, for all discipline and Ecclesiasticall regiment, be ouer-ruled by him, & by these his Gouerning Elders sitting about him. Of what sauoureth this? Of dominion? of Poperie? of tyrannie? of confusion? of pride? of ordering all things at their pleasures? besides what dangers else, or worse thā yet we see not? if our bishops shoulde thus retallie these thinges vnto our Bretheren, woulde they not (trowe you) pay home the reckoning?

Our Brethrens
accusation of
our Bishops.

But as though they were not yet on euen handes, but that there were a greate oddes in this reckoning; and as though the Bishoppes were not to bee accounted comparable; nor for Learning, Study, Iudgement, Zeale, Example, they were so woorthy of their authoritie, as these our Bretheren are, to haue this newe kind of Eccl. gouernment; they obiect vnto the bishops their non sufficiencie in these thinges.

Whereas otherwise (saye they) it is well knowne, they are not all of the best learned, nor all of the longest study, nor all of the soundest Iudgement, nor all of the greatest zeale, nor all of the best Example, and therefore not meetest to be the onely determiners in Ecclesiasticall matters, to the preiudice of the whole Synode.

Our Brethrens
commendatio
of themselves.

As for this conclusion, wee shall come to it in his turne. This comparison in the antecedent, is somewhat obious, to hypraide to the Bishoppes, that they are not all of the best in these thinges, as though there were some other in the Synode, better heerein than they. Belike they meane those diuerse godlye and learned Preachers, that they sayde before before, offered to speak; or else some other of themselves, that they woulde haue to bee also of the Synode. For, although it were a pretie pollicie, to commit vs together among our selues, with an emulation agaynst our bishops, as not so learned, &c. as they woulde haue vs of the Connocation house, thinke our selues to be: yet they lightly giue not this to any of vs, to be counted eyther learned, or studious, or sounde in iudgement, or of greate zeale, or of best example. But they oftentimes commende themselves for all these thinges, to be godlie, wise, graue, and zealous men; they are those that Preache moste diligently, praye most feruently, and minister the Sacramentes moste reuerently: they are the faithfull Ministers that seeke the Churches reformation; and still, looks vp to the top of euery leafe, and there hangeth by this Iuie Garland to tolle on the reader, A Learned discourse of Ecclesiasticall gouernment.

As for our Bishops, tush, for them, it is well knowne, they are not all ^{our Bishops.} of the best learned, nor all of the longest studie, nor all of the greatest zeale, nor all of the best example.

I praye you brethren, of what saoureth this? Surely it saoureth not all of the best learning neyther, (in my iudgement) if not rather of that learning, whereof Saint Paule sayth, *scientia inflat*. Well (howe vn-founde soeuer they shall accounte my simple Iudgement) woulde God their learning saoured a little more of lowlie humility, and of Christian charitie than it doth; to thinke better of other their brethren in these qualities, namely of their betters, than of them selues.

And yet, if one shall examine these qualities particularly; what cause haue ^{Learning.} they to vphayde their Learning to the Bishops? I wisse, they may easilie enter comparison with many of these our Brethren. And if they shoulde all bee measured by this Learned discourse, might not these wordes returne to their Pastors? that neyther they are all of the best learning: except they haue better learning, that they keepe yet in store for an after reckoning.

And as for long studie in the moste of them, there neede no long studie ^{Longe studie.} for an aunswere. All the worlde may see that, in the peares of the studentes do not their selues in their preface confesse? If any shal obiect, that the graue authority of Archbishops & Bishops, shall receaue a checke, whilst they are brought to deale with those, whom they iudge few, yong, vnlearned, & not comparable to themselves: but now they dare compare both in long studie & in learning to, with the B. and giue the check to, as yong as they be, yea (in their opinion) to giue the check-mate, and that with a patune.

But what sayd they there to this obiection? did they not say: let vs graunt the greate difference which they make of yeares and learning; yet the speeche of Elihu, giueth them sufficient aunswere, that this vnderstanding is not tyed to such outwardes respects, but to the reuelation of Gods spirite. Here (as it were) they renounce they vaunt of long studie, in which they could not for shame, make any comparison, & therfore they flie to the example of yong Elihu, & to the reuelatio of gods spirite; as though their learning, and these platformes, came by reuelation to the on a sudden. and doe they now vpon y mattering of a little learning; or for the small time, be it of their earnest studie, come in as it were vying withall the B. making exception of none, but obiect to them all, that they are not all of the best learned, nor all of longest studie?

But what neede long study, for greate or best learning among them, when their gouerning Elders in euery congregatio, shal go for men learned in diuinity, that haue little leasure to studie long, or perhaps at all? and euery Pastor holden for a learned diuine and for a learned Preacher, although he were but new made a Pastor?

And as for sound iudgement, they measure y, after their own iudgement

accusation.

Sound iudg-
ment.

and conceite, esteeming euery mans iudgement, albeit he be of neuer so long studie or greate learning, to bee no sounde iudgement, if it sounde not soundlie in their forestalled Iudgement.

As also their ouer great & preposterous zeale condemneth all the Bishops, and all vs their bretheren in the Gospell of Christ, to be but Popish and without all zeale, if wee yeilde not straight way to them, in all the deuises of these newe platfoymes.

The best ex-
ample.

And no maruell then, if the shoue in this among the residue, that the Bishops be not all of the best example. Would God, both they and wee, and all our bretheren were, if not of best, yet of better example than wee be. For to say the truth, the better of both, yea the best of vs all therein may be amended. Neuerthelesse though it be an offence vnto the weake, and a stepne vnto the authoritie: yet not so, but that the authoritie it selfe is good, and maye stand euen in those persons, that are not all of best example, no, nor all of the greatest zeale: nor all of soundest iudgement: nor all of longest studie: nor all of the best learned neither: but, if the Bishops were in these thinges inferiour to some other, or to them, or any of them haue any defecte therein: yet ought not our bretheren thus to insult vpon them, being their fathers that made them Ministers of the Gospell, and hauing authority ouer them in the Church: were it but for the reuerence and dignitie of their authoritie, except inderde they were open enemies to the Faich, or manifest wicked in the example of their conuersation.

It should better (me thinkes) befeeme our brethzen, to followe the shame fastnesse of Sem and Iapheth, than the shamelesnesse of Cham, in deriding and reuealing his fathers shame.

But what do I speaking this of those Children that are growne into such disbaime, that they will not acknowledge them to be their fathers?

If they saye, that in these words they do not thus accuse them all, in saying: they are not all of the best learned, nor all of the longest studie, nor all of soundest iudgement, nor all of greatest zeale, nor all of best example?

What then do they meane by these so intricate speeches? bicause they still place this word all so cunningly in the middle, that as it may be called in question, whether they referred it to these matters as when we saie a thing is not all of the best, that is to say, it is but meane or base, not all of the soundest that is to saye, rotten or corrupted; not all of the longest, that is, but short; not al of the greatest, that is but little: or els, that they referre the worde all, not to the matter, but to the persons, as they are not all of the best, that is to saye some of them are not of the best: and so for the residue of these qualities.

In which later sence if they shall meane it, that though they bee not all of the of the best learned, yet some of the are of the best learned, of the longest studie,

studie, of the soundest iudgement, of the greatest zeale, and of the best example: as it is apparant, & they cannot for very shame denye these things, or the most of them, in some of our Bishoppes: why then doe they not follow those fewer some, than thus for some not so good in these things, to shake off all. And yet it is well knowne also, that there are many other (God be praised) besides the Bishops, that may compare with any of these our Bretheren the learned discoursers, in any, yea in all these things. But their quarrell is here pretended onely, or chiefly at the Bishoppes, concluding agaynst them upon these premises:

And therefore not meete to be the onely determiners in Ecclesiasticall matters, to the preiudice of the whole Synode.

This conclusion wee may safely admit, were the Bishops neuer so excellent. It is not meete, neither doe they, nor can they, take this upon them, which were indeebe to the preiudice of the whole Synode. For the Synod receiveth this preiudice by them, nor giueth such authoritie to them, to be the onely determiners in Ecclesiasticall matters. For every one that is any particular member of the whole Synode hath both his deliberative and determinative voyce, except wee shall speake of such determination as recollecting all their severall determinations, pronounceth publikely the sententiall and finall determination of the matters, in the name and authoritie of them all, as James did, being Bishop of Ierusalem. And yet neither so, all the Bishops doe it: but one and the chiefeest among them, as the full resolution of the whole Synode.

But how will our Bretheren cleere themselves of this, whereof they accuse our Bishoppes? for they pretending to be Pastors, and that Pastors and Bishops be but al one: they will then be Bishops, every one that pretendeth to be a Pastor. Now, though these Bishops admit their governing Elders to come to the Synode, and to be parts also of the Synode with the Pastors, saying, that the Synode consisteth principally of Pastors, Elders, Teachers, and men of wisdom, iudgement and gravitie, as it were of necessarie regents: pag. 113. And hereto they urge the assemblie, Act. 15. *the Apostles and Elders came together to consider upon this matter, &c.* yet when they come to the determination euen where they say pag. 117. the Synode hath to determine what shalbe observed in particular charges, as of the tyme, place, and forme of preaching, and praying, and administring of the Sacraments: they so make themselves to bee the onely determiners in all Ecclesiasticall matters, that disoayning any other should so much as knowe them, they say.

For who should bee able to knowe what order, comelineesse, and edification requireth, according to Gods word, but they that be teachers and preachers of the same vnto all others? for it is absurde that they should bee taught by such in these small things, as ought to learne the

determi-
ning.

How our bre-
thren deale in
synods with
their owne go-
uernors.

Our Brethrens
wordes reu-
ned home.

trueth of them in all matters.

Doe they not here (make their Ecclesiasticall Gouvernours and Elders to be no teachers, and yet principall parts, whereof the Synod consisteth, and necessary regents; & yet when it cometh to the regencie inuerse, to be cleane excluded from all regencie and determining of these matters, except they should determine that they knowe not: What shall we say then: whatsoeuer is decreed amongst them, that is to say, among these Bishops, that must be called the determination of the whole Synode. So that no man must be suffered to speake any thing agaynst it, be it neuer so reasonable or agreeable to the word of God. pag. 135. Tush, what reason you any longer of reason, or of agreeablenesse to the word of God? Haue ye not your aunswere already: Who should bee able to knowe what order, comelineffe, and edification requireth according to Gods worde, but they that be teachers and preachers of the same vnto all others? What? and will you take vpon you to bee teachers and preachers, because ye are Ecclesiasticall gouernours, and because ye are parts whereof the Synode consisteth? or are ye so cranke þe be necessarie regents? What of all this? we tell you agayne, that sure ye bee not teachers and preachers, and so no Pastors nor Bishoppes: It is absurd that they should bee taught by you, which ought to learne the trueth of vs the Pastorall Bishops in all matters. And therefore, whosoever of you all will not subscribe to all such things as we the Bishops decree, must bee excluded out of the Conuocation.

If this bee not to practise Lordship (though not ouer the faith (yet ouer al the Synode, and ouer all the Churches, in these matters, no man being permitted to shewe any reason or scripture that inforceeth his conscience to the contrary: no not their Gouvernors themselues to quitch, for feare they should heere be snatched vp for halting: but onely to hang vpon the authoritie, of these newe vpstart Pastorall Bishops: let some other declare, what this meaneth, and how farre this differeth from tyrannicall dominion, & from ordering all things at their pleasures, as though the Gospell sprang from them, or had come to them onely. It saouureth of nothing so much as of Popish tyrannie: (except of somewhat worse) whereas otherwise, it is well knowne that they are not all of the best learned, but many of them very simple schollers: nor all of longest studie, but mere children (or no students in Diuinity) euen the other day: nor all of soundest iudgement, nor able to iudge of many controuersies, nor to iudge of or sound to the depth of these, nor al of them sound, nor soundly agreeing together in iudgement of them. Nor all of the greatest zeale, though it bee the greatest thing in them, but according to knowledge not so great as theirs: Nor all of the best example, but some good, some bad, and one with another as all other men, and what followeth:

And

And therefore not meete (how sayne soeuer they would, and take it heere vpon them) to bee the onely determiners in Eccl. matters, to the preiudice of the whole Synod, and of all the gouerning Elders, that are parts of the whole Synode with them. So playnly in all these thinges doe our Brethren euen in their owne words, with a very little windlasse turning the home agayne, while they would powre out all these reproches on our Bishops, reaching short of them, spill them by the way, and all to defile and bespall them selues therewith. As for our bishops, as they neither take any such authoritie in the Synod vpon them, ouer the Pastors, as these Episcopall Pastors take vpon them ouer their gouerning Elders; and so our Bishops preiudice not the whole Synod, nor any part thereof, as they do theirs; nor our Synodes finde themselves preiudiced or agreed with the authoritie of our Bishops: but both our Bishops and our whole Synodes finde themselves sclaundered, iniured, defaced, and so, much preiudiced by these speeches and deuises of our Brethren.

Whether our Bishops or these Pastors do more preiudice the synod.

As among other, this conclusion following is a great sclaunder of them: Wherefore, it is greatly (say they) to be desired, that our Synodes also which are so farre out of order, may bee reformed according to the Scripture and the example of the Primitiue Church.

That our Synodes are so farre out of order, as our Brethren pretend, (except they haue some fresh proues to come) they haue not yet proued it. This is but an apparant vntrueth and infamie of them. The refovrning of Synodes according to the Scripture and the example of the Primitiue Church, so farre as the Scripture giueth either rule or example of them, is already in practise, if our Brethren would bee thankfull to God for it. As for the particuler abuses, they may much more easily be refovrned, than by such Synodes and Councils as are heere deuised.

That all things (say they) may bee done with such modestie, grauitie and iudgement, as they were by the Apostles and Elders. A.C. 15.

Pea forsooth, this at length, is a good small conclusion and determination of this matter. I am glad our Brethren yet after all these ruffling stormes, end thus caimelie, with this wholesome aduice of modestie, grauitie and iudgement. Which three poynts if they had all this while set before them, at least wise, if they had followed them: they would neuer thus lauidly haue defaced all our Synodes and Conuocations, with all the Bishops, the Pastors and other officers in them, albeit there had bene some defects or abuses of them, which might with modestie, grauitie and iudgement bee well reformed, the lawes, and orders of them already established (with the Bishops, Pastors and officers authorities reserved) remayning intier and still continuing.

Our brethrens conclusion.

The

The argument of the 16. Booke.

IN this last Booke (after their profession, that they haue now set forth the whole Ecclesiasticall Ministerie, with all the dueties and authorities perteyning to these lower re-trarches) they here graunt, that the place requireth, to treat of the Ciuill Magistrates authoritie in Ecclesiasticall matters.

First, of the right understanding the title of the Princes supremacie, and how farre forth they will moue no controuersies thereof. Of their graunt to the Princes supremacie ouer the Ecclesiasticall persons, with their cautions of the Popes supremacie, and of Princes casting off the Popes yoke. Of the Princes supremacie also in the matters Ecclesiasticall, and of the Pastors supremacie therein aboue the Prince, and of the Popes presumption in these matters. Of the Princes authoritie in making lawes of Ecclesiasticall matters, and of their exception for not confounding the Princes and the Pastors offices, and of the Pastors consent. Whether the Princes authoritie reach no further, than to make ciuill lawes for Ecclesiasticall matters. And how farre the Pope also allowed Princes to make such lawes. Whether the Princes authoritie stretch not to their dealing in the making of Ecclesiasticall lawes, but onely for the charge to obserue them, that by the Clergie are already made, and for the bodily punishment of those that violate them: whether this bee any more than the very Papistes and the Pope graunteth, and whether euen this also doe not touch these learned discourfers. Of the authoritie

thoritie and dealing of the auncient Princes before Christes comming, and of the Christian Princes since his comming. Of our Bretherens reuerence to the auncient Christian Princes in the Romaine Empyre, and in the Kingdoms of France, Spayne, and of this our Britanie. Of the Emperours authoritie & dealings in Ecclesiasticall matters in the greatest Councils, and of their Ecclesiastical sanctions. Of the French Kings authoritie and dealing in the same. Of the authoritie and dealings of the Kings in Spayne. Of the authoritie and dealing of the Kings in England, and of the Ecclesiasticall lawes of the auncient Saxon Kings. Of the Princes dealing herein by the aduice of their learned Clergie, and whether their aduice inferre their sole superiour authoritie. Of the Princes seruice of God their father, and seruing the comoditie of the Church their mother. Of the testimonies of Esa 49. 23. Psalm. 2. 11. 1. Tim. 2. 2. and of the Papistes and our Bretherens applying the same. How farre the endes and benefites of a Prince doe stretch: and how the Prince is both a childe, and yet withall a foster father or Nurse vnto the Church.

All which being declared for the authoritie of the Prince: our Bretheren make their Epilogus of all this learned discourse.

First concerning their owne perswasion for this prescribed forme of Ecclesiasticall gouernment, to bee agreeable to Gods word, and cōsenting to the example of the Primitiue Church. And of their auouching that they be able so to proue it: and of their promise that when occasion shall serue, they will proue it so to bee. Of their solemne protestation why in the meane tyme they set forth this learned discourse, and what they seeke

seeke herein. And of the true way to reformation. And of their mouing them that be in authoritie, to put this prescribed forme in praëtise. And of their offering vp their bookes hereof vnto the Parliament. And how this doing is cleane contrary to the chiefeſt poſitions in this learned diſcourſe. And of renewing agayne theſe controuerſies by diſputation. And of the euent of this forme if it ſhould be embraced. And of their deſire that either this forme preſcribed, or if not this, yet the like may be receiued: and how vncerteyne this deſire of theirs is: and how we may or may not ſee and iudge what is the vuttermoſt of their deſires herein. Of their ſclaunders of the preſent ſtate, and that wee are the aduerſaries of Gods trueth, and how wee be hinderers of their proceeding to reformation. And of this learned diſcourſe to be their publike teſtimoniall to the preſent age, and that the poſteritie may know that the trueth in this tyme was not vnknoſne, nor vnteſtified, concerning the right regiment of the Church, and whether this can be knowne hereby, yea, or no. Of their diſordered ſpeeches agaynſt our regiment of the Church, and whether it be receiued of the moſt parte of Poperie, and how this redoundeth on our Bretheren. How they accuſe theirs and our godly fathers of neglecting in this poynt for deliuering our Eccleſiaſticall regiment to their children without contradiction, and how preiudiciall they complayne that this is vnto them. Laſt of all of their concluſion by prayer to God, for the pacification of theſe matters.

And

AND now that we haue set forth the whole Ecclesiasticall Ministerie, *ministrie.*
according to the word of God, with all the dueties and authorities *The lear-*
that pertaineth vnto it: the place requireth that wee should also in- *ned disc.*
treate of the authoritie of the ciuill Magistrate in matters Ecclesiasti-
call. *pag. 137.*



Thanks bee giuen to God, that now at length our
Bretheren here confesse (for I hope they say it not
for a vaunt) that they haue set forth the whole
Ecclesiasticall Ministerie with all the dueties
and authorities that pertaine vnto it. So that,
if now either they themselves or any other among
them, adde any thing, or alter any thing, of the
dueties or of the authoritie of the Ecclesiastical
Ministerie: then is either this or that conuincd,
not to bee the whole Ecclesiasticall ministerie,

Bridges.

The whole ec-
clesiasticall mi-
nisterie and all
the duties and
authorities
pertayning.

nor all the dueties and authorities that pertaine vnto it, as here they say
this is. But we haue seene in perusing this their learned discourse, in how
many things, and those of moment materially pertainyng to the Eccle-
siasticall ministerie and to the dueties and authorities of the same, how
they haue often altered and varied one from another, and runne into playne
contradictions, besides a number of other, and other manner of popntes,
that I could gather and set downe, and (GOD willing) shall at large, if our
Bretheren shall call for them: onely now I note a fewe of those, that this
learned discourse hath led me vnto: And therefore, either their other dis-
courses, or this their learned discourse is not altogether as here they say ac-
cording to the word of God.

The diuersities
of our Brethe-
rens discourses.

And now, sith that they haue discoursed and set forth the whole, and
all that they could or would, for their Ecclesiasticall ministerie, and all the
dueties and authorities pertainyng vnto it: I beseech thee which art the
Protestant reader hereof, in the feare of God, bearing thy selfe euen indiffe-
rently (as to those that on either parte, though dissenting in these matters the
one from the other, yet in the substance of Religion and vnitie of faith, are
both of vs thy deare and true Bretheren in Christ, because wee on either
hand may fauour too much our owne parties, and be caried away in the heate
of our disputes) that thou wilt vouchsafe (so neere as God shall giue thee
grace and an vnderstanding heart, to bee a true Judge, and an vpright iu-
peere, betweene all them (God knowes who and how many) that call them
selves, all the faithfull ministers that seeke for the discipline and refor-
mation of the Church of England, on the one partie: and euen poore myne
owne selfe (God wotte) in this action, on the other partie: and betweene their
learned discourse (as they intitule it) of Ecclesiasticall gonernment, and

The readers
dutie in these
controuerfies.

my

of the princes
authoritie.

my vnlearned (as I confesse) and course aunswere thereunto: setting aside (for the whyle) all fauour and partialitie, (which disturbe a cleere iudgement) euen as GOD shall helpe thee, and be thy true Iudge, and so I commit and commend it to Gods good speeding, and to thy indifferent reading, weighing, and iudging of it.

Our Brethrens
entrie into the
treatise of the
Princes autho-
ritie.

And here now, when our Bretheren haue thus to the full, discoursed on the whole Ecclesiasticall ministerie, and all the dueties and authorities that pertaine vnto it: at length they begin to finde some leisure, to bethink themselves of the Christian Prince, and to giue him yet some remaynder at least, in the last lapping vp of all this learned discourse. So that, if the Christian Princes haue not the blessing before hande so plentifully powred forth, as vpon Iacob, to haue the dewe of heauen and fatnesse of the earth, and to bee Lovers ouer their Bretheren and honoured of their mothers children: yet as one boyne out of tyme (as they say by three hundred yeeres) and coming later, they shall not yet bee cleane forgotten, but shall haue at least a portion of Esaus blessing so farre forth, that they shall haue also a dwelling place in the fatnesse of the earth, and somewhat also of the dewe from heauen aboue. Yet they shall haue their liuing by the sworde: but they must serue their Brothers, till they get the maystrie, and breake their Brothers yoke from their neckes. And if they hold not themselves content with this blessing: let them goe further and fare worse, they get no more heere. For, their Bretheren haue come before them, and gotten away the blessings from them. All the whole gouernment of Ecclesiasticall matters, is giuen and parted into fower partes, and is made a fayre tetrarchie, of Doctor, the Pastor, the Gouernour, and the Deacon, these fower haue foreshallied in their seuerall shares and Iurisdiction, the gouernment, and ordering of all Ecclesiasticall matters. But yet since there is a fiftie parte of something left, and reserued for the Christian Prince: let vs see what that portion is, and how our Bretheren will also ordeyne and dispose thereof.

Our Brethrens
dealing with
Christian
princes in these
matters.

The lear-
ned disc.
pag. 138.

And now (saye they) that wee haue set forth the whole Ecclesiasticall ministerie, &c. The place requireth, that wee should also intreate of the authoritie of the Ciuill Magistrate in matters Ecclesiasticall.

The place required this long before. But let vs now take it while it is offered, least no place at all be left to the Christian Princes.

Of the title of the Princes supremacie, if it be truly vnderstood, we moue no controuersie, but that it doth properly appertaine to the ciuill Magistrate to bee the highest gouernour of all persons within his dominion, so that the soueraigne Empyre of GOD bee kept whole.

If the authoritie of the Christian princes supremacie be good, the title ^{raigne} expressing the same authoritie, is good also. And so, ^{Empire.} vice versa; if the title be good, the authoritie of the princes supremacie is likewise good. But ^{Bridges.} what meane they by this caution, that they say, of the title of the Princes The title of the Princes supremacie. supremacie, if it be rightly vnderstood? For if they denie the vnderstanding of it, as her Maiestie & her predecessors, and the Parliament, and the whole Realmes and Churches both of England and of Ireland do vnderstand it, then do they flatly deny that supremacie which her Maiestie claimeth and hath; and that both her Predecessors, her Maiesties most renowned father claimed, recovered, and had: and which also her Maiesties most godly Brother claimed and had: and that the Parliament and the whole Realmes & Churches of England and Ireland doe owe, acknowledge and yeld vnto her Maiestie, as they did before to her foresaide most noble predecessors. And how then do they moue no controuersie of it? Which to call in question, considering withall (besides the manifest right in the law of God) the danger of the penall lawes of this Realme prouided by statute, were very dangerous for the to do: besides the euill offence and example to the Papists, that would gladly lie in the wind for such advantage, that some of the Protestants themselves should now beginne, to moue controuersies, first of the title, and then of the authoritie of the christian Princes supremacie in Eccl. matters, and then of the vnderstanding of it, as though it had bin all this while not rightly vnderstood, or but ambiguously, which is so cleare, both in the matter it self & by the statutes thereon, & by diuerse that haue writtten & set forth the same plainly against the wangling Papists, and by open declaratiōs in arraignments of those that haue woorthily suffered for their obstinate deniall of the same: that almost no controuersie is made more cleare & plaine than is the vnderstanding thereof. And do our B. come in now at length (after all their putting backe the speaking of it) with granting to it, with this exception: If it be rightly vnderstood? Then I perceane they moue controuersie also of it for the right vnderstanding thereof. Well, what then? For we would not haue them yeld to it otherwise.

The vnderstanding of the title of supremacie.

Our Brethr. exception of Gods soueraigne Empire.

If it be rightly vnderstood (say they) we moue no controuersie of it, but that it doth properly appertaine to the ciuill Magistrate to be the highest gouernor of all persons within his dominion, so that the soueraigne Empire of God be kept whole.

This is a verie good vnderstanding of it, so that the soueraigne Empire of God be kept whole: God forbid that should be violated, invaded, or any iot thereof diminished by the Prince. Neither doth her Ma. or did her most woorthy father or brother, take vpon them, or we acknowledge any other supreme government. And therefore, for our Breth. her Ma. loyall subiectes, to cast forth such exceptions vnnecessarily, and where no

pire en-
tire,

cause is, thereby although to moue no controuerſie, yet to ingender ſuſpi-
tion, that her Maieſty, her Father, and her Brother, claymed the title of
ſupremacy other wiſe, than that the ſoueraigne Empire of God might be
kept whole, this being one of the chiefest cauſes of their and her claime, e-
uen that the ſoueraigne Empire of God might be kept whole: or that
we do other wiſe yeeld to any ſupremacy of the Prince: this is neither here
in them, or in any other dutifully done, but iniurious both to her Maieſty,
and to all her obedient ſubjects that do yeeld it.

But ſince they will needs here make this exception, proteſting that
they moue no queſtion of the title of the Princes ſupremacy, if it be
rightly vnderſtood, and that this right vnderſtanding is onely this, ſo
that the ſoueraigne Empire of God be kept whole: go to then, and let
vs alſo haue this rightly vnderſtood withall, ſo that, none of all theſe four
Tetrarchs, Doctor, Paſtor, Gouvernor, nor Deacon, ſoꝝ whome they con-
tend, be vnderſtood to be God: noꝝ their Empire, for Gods Empire.

Gods em-
pire kept
whole by
the Princes
ſupremacie.

If they ſay, this can not well be graunted; bycauſe, though they be not
God perſonally, noꝝ ſo their Empire Gods Empire, yet they be God re-
preſentatiuely, as Gods Miniſters, and deputies ouer his houſhold, and ſo
their Empire or authoritie is Gods Empire, bycauſe it is Gods ordi-
nance, and therefore, Gods Empire is ſtill by them kept whole: doth not
all this fitte the Prince alſo: are not Princes in that repreſentatiue ſenſe
called Gods? as David ſayth, Pſalme 82. God ſtandeth in the aſſem-
bly of Gods, and iudgeth among Gods: and, I ſayd, ye are Gods: and
ſo God himſelfe ſayd to Moſes concerning Aaron, He ſhall be as thy
mouth, and thou ſhalt be to him as God, Exod. 4. ver. 16. and Rom. 13.
It is ſayd of the Prince, he is Gods miniſter, and his power is the ordi-
nance of God.

Our Brethr.
graunt of
the Prince
to be high-
eſt ouer the
perſons.

But our Brethren haue yet another reſtraint, ſoꝝ they will graunt all
this in manner aforeſaid: howbeit, they go no further here than ſoꝝ the
perſons, ſoꝝ which they will moue no controuerſie, but that it doth pro-
perly apperteyne to the ciuill Magiſtrate, to be the higheſt Gouvernor of
all perſons within his dominion. And do they here acknowledge then, in
this vnderſtanding the title of the Princes ſupremacie, nothing elſe but
that it doth properly appertaine to the ciuill Magiſtrate (meaning the ſo-
ueraigne Chriſtian Prince) to bee the higheſt gouernour of all perſons
within his dominion? Well, this is yet farre moze than the blind and re-
bellious Papists will graunt: Howbeit in ſome reſpect they will graunt
thus much alſo.

But ſhal the Prince be gouernor likewise of them, that properly muſt
be called Gouvernors?

And why not, if he muſt be aboue the Paſtor alſo, which is aboue them?
Howbeit, all this is granted here, as yet no further than ſoꝝ the perſons.

So is? This is but halfe of the title of the Princes Supremacie. Where is the matter wherein this Supremacy both consist, that is to say, in al matters or causes so well eccl. as tēporall? This is the materiall part of this title, & no lesse necessary than other of the persons, & is the chiefest point of this controuersie betwixt the Papists & vs. And do our B. now begin to stay here another while at this? Whē we may make a faire piece of work. What, is this part so recalled by already by any of the former tetrarches? Gouernors.
How farre
our Brethr.
graunt the
Princes su-
premacie o-
uer their
Eccl. gouer-
nors.

Indee they saide very suspitionly to the matter, pag. 84. Therefore there ought to be in euery Church a Consistory or Seignory of Elders or Gouernors, which ought to haue the hearing, examination, and determining of all matters pertaining to discipline and gouernment of that congregation.

Pea (but say they) that sentence goeth further: which authoritie of theirs, neuerthelesse, ought to be moderated.

Or else (say I) far well cleane the Princes Supremacy in al eccl. matters; if these Gouernors authoritie in all matters, pertayning to discipline & gouernmēt of that cōgregatiō, be not moderated, and y^e wel moderated.

Yes (say they) it ought to be moderated, that their iudgement may be rightly accounted the iudgement of the holy Church.

Pea but (say I) how is it moderated, that it do not debarre the Supremacie of the Prince in all these matters?

Which thing (say they) cōsisteth in these 2. points, first that the Elders be elected & chosen by consent of all the cōgregation, mē of godlines & wisdom, in whō the whole church reposeth such cōfidence that they cōmit vnto thē their authoritie in hearing, & determining such matters, as without horrible confusion they can not performe themselues.

Why, but al this while, what is this to any point of the Princes authoritie in all this matter? Is there no better prouiso, for the Prince, in the 2. point of moderating the authority of these gouernors in Eccl. matters?

The 2. point (say they) for moderation of the Elders authoritie in such sort, that their sentence may be the sentence of the Church, is this: that whē the Consistory haue trauelled in examining of causes pertaining to Eccl. discipline, & agreed what iudgmēt ought to passe vpo the matters, they propound it to the whole multitude, that it may be confirmed.

Pea: is all the wind in that doze? Still the whole multitude? The whole Church? The whole congregation? As though all the authoritie in Eccl. matters commeth from them, as from the spring, and floweth to thē, as to the sea. They make the gouernors, which gouernors must with the Pastors make all the lawes, must heare & determine of all matters pertayning to discipline & to gouernment of that cōgregatiō: and whē they haue so don, al must be again referred to that cōgregation, & to the whole multitude of them, that it may be confirmed by their consent.

ouer all
persons.

What, and must it not come a little higher after them, to be at least propounded also to the Prince, that it may be also confirmed by his consent? No, no, no, beware that of all things: if it be once confirmed by the multitude of that congregation, it hath passed all his confirmations, and can haue no more godfathers, except it come to a Synode.

But there we haue already heard how the Prince hath sped, except that now we shall heare of any more. For there are some matters yet left to the Prince for his Supremacie to consist in, or else (besides a bare title it is meere nothing, no not of the persons neither, vntlesse withall it be in some matters.

Our Brethr.
reseruati-
on of the Prin-
ces Suprema-
cie in the
matters.

Well, but they will not yet tell vs of these matters til after wards. But thus farre they haue acknowledged for the persons, that the Prince is the highest gouernour of all persons within his dominion. Would not this haue bin very well & necessarily ioyned together vnto it, to know in what matters he is the highest of all the persons? Or else they may moue what controuersie on the Supremacie they shall please, or cleane deny it. But since they will stay a while vpon the Supremacie ouer all persons in the Princes dominions, & that with this promise, if it be rightly vnderstood, so that the soueraigne Empire of God be kept whole: let vs stay also to go together with them, and consider what stop or limax this is that stayes them here in their proceeding from the persons to the matters.

The lear-
ned disc.
pa. 138.
& 139

But herein resteth all the doubt, how this is truly to be vnderstood, & that shall wee best vnderstand by the contrarie: namely, by the vsurped tyrannie of Antichrist. For Antichrist did challenge vnto himselfe all authoritie both that which is proper to God, and that which is common to men. Therefore that the Pope claymed to be the onely head of the Church, from which the whole bodie receiued direction, and was kept in vnitie of faith: this was blasphemous against Christ, & therefore may not be vsurped of any ciuill Magistrate, no more than by the pope. Likewise, where he challengeth authoritie to alter, change, & dispence with the commandement of God, to make new articles of fayth, to ordaine new Sacraments, &c. This is also blasphemous & ought not to be vsurped of any ciuill prince: on the other side, where he challengeth authoritie ouer all princes, and so ouer all the Clergie, that hee did exempt them from the ciuill iurisdiction, this is contumelious, and iniurious against all Christian kinges. And therefore euerie prince in his owne dominion, ought to cast off the yoke of his subiection, and to bring all Eccles. persons vnto his obedience and iurisdiction. Here haue we the first part of the title of supreme government ouer all persons.

Bridges

If all the doubt resteth herein, how this is truly to be vnderstood; that the soueraigne Empire of God may be kept whole: then is the Supremacie that her Ma. holdeth, and that we acknowledge, due, & properly apper-

appertayneth to the Prince, without all doubting of the matter. And if ^{gives rem-}
our Bishops wil acknowledge all that supremacie vnto the Prince, saue ^{paralyses.}
that supremacie, which is proper to God, and saue that supremacie, or
rather tyrannie which the Pope chalenged and vsurped. or which is agree- ^{The Christi-}
able thereunto: we should some agree herein without moouing any con- ^{an Princes}
trouerfie or doubt of this matter. Pea this should some decide al our other ^{supremacie}
controuerfies. For first we confesse with our Bishops. that this Antichrist ^{farre diffe-}
the Pope did, and doth challenge vnto himselfe all authoritie both that ^{rent from}
which is proper to God, and that which is common to men. But so doth ^{the Popes.}
not her Maiestie challenge, nor acknowledge any other authoritie, but that
that is due and properly appertayning to the Prince vnder God, & com-
mon onely to those persons, or rather peculiar to them, that vnder God
are the chiefe Soueraignes in their Dominions: We confesse also with
our Bishops. that this Antichrist the Pope, claimeth to be that only heade
of the Church, fro which the whole bodie receaued directio, & was kept
in vnitie of faith: this his claime was (& is) blasphemous against Christ, &
therefore may not be vsurped by any ciuill Magistrate, no more than by
the Pope: Neither doth her Maiestie, or euer did, neither did her foresayd
most royall Father & Brother, claime or vsurpe any such authoritie ouer
us, or we acknowledge any such authoritie in them.

We confesse with our Bishops likewise, where he (meaning this An-
tichrist the Pope) chalengeth authoritie to alter, change, & dispense with ^{The blasphe-}
the commaundementes of God, to make newe articles of fayth, to or- ^{mous cha-}
dayne newe Sacramentes, &c. this is also blasphemous and ought not ^{lenge of the}
to be vsurped of any ciuill Prince: Neither doth her Maiestie, or did her ^{Pope.}
foresayde most noble Father and brother vsurp, or challenge any such au-
thoritie, or we yelde it.

Caluine indeede did at the first so mistake it, that the most noble Prince
K. Henric the 8. took vpon him the like authoritie, and therefore wrote
against it verie inconsiderately. But afterwarde both in K. Edw. & in her
Ma. perceiuing no such authoritie giuen or taken: he took no such offence
at the claime of their authoritie, but approoueth the same, and in all due
manner writeth to them.

We confesse also with our Bishops. on the other side, where he (to wit, this
Antichrist the Pope) chalengeth authoritie ouer all Princes, & so ouer
all the Clergie, that he did exempt them fro the ciuill iurisdiction, this
is contumelious & iniurious against al Christian kings. Neither doth her
Maiestie, or did her foresayde most noble Father & brother challenge any
such authoritie ouer all Princes, nor ouer all the Clergie, except a due au-
thoritie ouer al such inferiour Princes (because some states in the Realm
may be included in the name of Princes vnder her Ma.) & ouer al those of
the clergie, which are within her Ma. dominions, & are her lawfull subiects:

and these
Tetrarkes
yoake.

neither exempteth she the Clergie fro al the ciuill iurisdiction, no: offeth in this her authority any contumely or iniurie, to al or against any christian Kings, or against other Soueraignes in their Dominions: neither do wee acknowledge any other, than such as is a lawfull authoritie in her Maiestie.

The Cler-
giesholding
their tempo-
ralties of the
Prince.

And here as her Maiestie is free, & her title and authoritie right & due, in her own dominions ouer all vnder & vassaille Princes, in or of the same dominions, and ouer all the Clergie also, in or of all her Maiesties dominions aforesaide, concerning the ciuill iurisdiction, wherof so farre as the Clergie hold any portion, or any other ciuill priuiledge, prerogative, franchise, or immunitie, they hold it & reacknowledge it, in all due obedience and thankfulness, as deriued fro the munificence of her Ma and her royal Progenitors. So let our Brethren herein take heede, how they & their new Clergie of consistory gouernors in their Sanedrins, vnder pretence of enquiring, examining, determining, iudging, and punishing all offences in their seuerall congregations, encroch not vpon the Princes ciuill iurisdiction. For this also is contumelious and iniurious both against her Maiesties authoritie, & against al christian Kings & Princes, and against the most of the ciuill Magistrates, Judges, Iustices & officers, vnder the chiefe and soueraigne Princes, besides the Eccl. Prelates & their officers.

Our Brethr.
gouernors
incroching
on the
Prince.

And therefore (we conclude as our Brethren here do) every Prince in his own dominion, ought to cast off the yoake of his (to wit the Popes) subiection, & to bring all Eccl. persons vnto his or her obedience & iurisdiction. And we conclude a little further, that in the number of these Eccl. persons, the Prince ought to bring in (presupposing there were any such) all this new kinde of Doctors all these new Bishops in every parish, all these new Gouernors, and all these new Deacons in euerie congregation, in his or her dominions, vnder his or her obedience & iurisdiction, and to cast off the yoake of their subiection: which if they ought to doe, then let our Brethren againe take heede, how they impugne the obedience and iurisdiction of her Maiestie, and her lawes established, and cast among her subiectes such repugnant discourses as this is, vaunt they neuer so much therein of Learning.

Euery prince
ought to
cast off the
yoake of the
Popes and
of these new
tetrarks sub-
iection.

Here haue we (say they) the first part of the title of supreme gouernment ouer all persons.

And thus farre both our Brethren & we agree, concerning the persons.

The lear-
ned disc.

pa. 139.

@ 140

In matters or causes Eccl. likewise, the Pope doth not onely presume against God, as we sayd before: but also against the lawfull authoritie, giuen by God vnto men. For he forbiddeth Princes to meddle with reformation of Eccl. matters, or to make any lawes pertayning to causes of religion, aunswering them, that those thinges do appertaine only to him and the generall Counsell. But when he cometh to debate any thing with

with his Clergie, then al lawes and knowledge, are inclosed in the closet of his breast. When any generall Councell must be holden, all that they do receiue authoritie from him. For except he do allow, it is nothing. And hee is so wise, that neither with the Councell, nor without the Councell he can erre or thinke amisse in matters Eccl. when as it is not onely lawefull, but also necessarie for Princes, if they will doe their dutie, to looke to the reformation of religion, and to make lawes of matters Ecclesiasticall. But so that wee confounde not the offices of the Prince and Pastor. For as it is not lawefull for the prince to preach nor administer the Sacraments: no more is it lawfull for him to make lawes in Eccl. causes, contrarie to the knowledge of his learned Pastors. For as these three partes of the pastors dutie are granted to him by God, preaching, ministring of Sacramentes, and Eccl government: he may no more take from a Pastor the third, than he may the two first.

They are now come from the persons, to the matters or causes Eccl. wherin and how farre forth, they will acknowledge the title and authoritie of the Princes supremacie. All this that our Brethren say here against the popes claime of supremacie for matters or causes Eccl. the same say we. And we gladly accept that which our Brethren do condemne, in the popes presumption and vsurpation both against God and man, and his forbidding princes to meddle with reformation of Eccl. matters, or to make any lawes pertayning to causes of religion, answering them, that those thinges do appertaine onely to him, and the generall Councell.

And here we beseech our Brethren, confessing thus much against the pope, (as it becommeth good subiectes to their prince) to aduise themselves withall, of their former vnadvised speeches. pag. 9. 10. 84. 85. 117. 118. 119. in which places besides their hard termes of Christian princes, doe they not giue (vnder the name of the Church & her authoritie) the knowing, the hearing, the examining, the determining, the iudging and the punishing, of all matters and causes pertayning to discipline & government of the Church, either to their pastors and teachers, or to the Seignories of their gouernors? And what differeth this from forbidding princes to meddle with reformation of Eccl. matters, or to make lawes pertayning to causes of religion, answering them, that those thinges do appertaine only to them, and to their consistories, and to their particular Synodes, or generall Councell?

But when he (say they meaning the pope) cometh to debate any thing with his Clergie, the all lawes and knowledge are inclosed in the closet of his breast. And is this any more, than to say not onely to the Prince, but also to their owne consistorie gouernors, of whom their Synodes consist, as well as of themselves, pag. 117. who should be able to knowe

Supremacie in Eccl. matters.

Bridges. The Princes authoritie for Eccl. matters.

Our Brethren. speeches against Princes dealing in eccl. matters.

How our Brethren incur the like dealing that they reprehende in the Pope for misusing Princes and the Clergie.

supremacie
in Eccl.
matters.

what order, comelines, & edification requireth according to Gods word, but they that be teachers & preachers of the same vnto all others? For it is absurde that they should be taught by such in these small things, as ought to learne the truth of in all matters. This authoritie therefore can not be graunted vnto any ciuill Christian Magistrate, that without consent of the learned Pastors and Elders, yea against their consent, of whom as in some respect, he is a feeling member, he may lawfully make ceremoniall constitutions, whereby the Church must bee gouerned in meere Eccl. matters.

With therfore they turne al this against the Prince, is not this as much, as when they come to debate any thing with their Clergie Gouvernors, that the all lawes & knowledge is inclosed in the closet of their breasts, both from the Prince, and from their owne Clergie and Eccl. Gouvernors? Is not this as much, as when they holde their generall Counsels, or Pro-uinciall, that all the authoritie must come from them? For except they doe allow it, it is nothing. And how farre differs this frō the Popes conceit, that they also are growen so wise, that neither with counsell, nor without the Council they can erre or think amisse in Eccl. matters? Had they a generall Councell of all those, that they call the faithfull ministers, that composed this Learned discourse of Eccl. gouernment? Well, yet there is here some good hope, that when our Breth2. shall haue better be- thought the of these things, which they mislike in the Pope, debarring the right & interest of Christian Princes: the verie vggly sight thereof will be as a glasse vnto the, to see & mislike their owne speeches and doings, in ta- king vpon them, though not the verie same, yet so like presumption and vsurpation, especially so many, and so little states, as they are, farre infe- rior to the Pope, and at the verie first peeping out of them, yea before they are come to that they would haue, thus to insult not onely on the Bishops, and to come and set out lawes, before themselues are called vnto such authoritie: but also thus to blemish and deface the Christian Princes authoritie, to abase and debarre it, to examine, and determine, yea to en- croch vpon the right and interest in these matters of all Christian Prin- ces, and of their owne most godly and gracious Soueraigne.

Our Brethr.
owne say-
ings rightly
returned on
themselues.

But since the sight of their own description of the Popes presumptio & vsurpation, doth begin heze to make them stoupe somewhat to the Princes supremacy, let them now in good time likewise remember their own say- ings, pag. 77. & 78. where speaking also of the Pope: whose intollerable presumption (say they) as we haue long since banished out of this land; so wee wish that no steppe of such pride and arrogancie, might bee left behinde him: namely that no Elder or Minister of the Church (marke these your owne wordes well, good Brethren, and turne them not so off against our Bishops, that ye forget your selues) should challenge vnto

vnto himfelfe or accept it, if it were offered vnto him, any other authoritie, than that is allowed by the spirit of God, but chiefly to beware, ^{uerrors & Pastors not in Script.} that he vsurpe no authoritie, which is forbidden by the word of God. For wherefore do we detest the Pope, and his vsurped supremacie, but bycause he arrogateth the same vnto himfelfe, not onely without the warrant of Gods word, but also cleane contrarie to the same?

Now if the same reasons and authorities that haue banished the Pope, do serue to condemne all other vsurped authoritie, that is practised in the Church, why should not all such vsurped authoritie be banished as well as the Pope? we can alleage against the Pope and rightly, that which S. Iohn Baptift did aunswere to his disciples, No man can take vnto himfelfe any thing, except it be giuen him from heauen, Ioh. 3. 27. and that saying of the Apostle to the Hebrewes, No man can take vpon him any honor in the Church of God, but he that is called of God, as was Aaron: in somuch, that Christ himfelfe did not giue himfelfe to be an high Priest, but he that sayd vnto him, Thou art my Sonne, this day haue I begotten thee. He sayth in another place, Thou art a Priest for euer, after the order of Melchizedech.

Now seeing these rules are so generall, that the Sonne of God himfelfe was not exempted from them, but shewed foorth the decree wherein he was authorized: by what rule can any man reteyne that authoritie in the Church of God, that is not called therunto by the word of God?

All these words haue our Brethren alleaged triumphantly against the Bishops, whose authoritie we haue seene to be thoroughly grounded on the word of God. But for their Consistorie Governours, to whom they giue such great authoritie, we haue as yet after all this shuffling, coniecturing, pulling, and haling of the Scripture, of the auncient Fathers, and of the old Churches practise to found it vpon, we could not yet finde vpon better view therof, so much as one good and substantiall prooue of authoritie for it, or the example but of one such man. And as for their Pastors, if none be Pastors, but such as are ordeyned after the forme by themselves set downe, Pag. 125. saying: this is the right election and ordeyning of Pastors grounded vpon the word of God: when we come to search better in the word of God, we finde not one Pastor so elected and ordeyned. Our Breth. And as for their selues, these faithfull Ministers, none of them neyther vorthankful- nesse to the Bishops. that I can learne of, were so elected and ordeyned, and so, they haue eyther no right calling nor authoritie at all, but are mere intruders, yea, merelaymen, or else that authoritie that they haue, they haue it of the Bishops, and of their authoritie that gaue them authoritie, and now they reward them well for their labour, that would eate them vp that brought them vp, as did the wolfe eate vp the Goate of whome he suckt, or rather as God complayneth, I haue nourished children.

Yea,

Princes
making
lawes.

Our Breth.
prescribing
lawes to the
Prince.

Our Breth.
yeelding to
the Prince
to make
lawes for
Ecclesiasti-
call matters.

The ex-
amples of
Princes that
made such
lawes.

Our Breth.
restraining
of they
graunted
before to
Princes.

1338 16. Booke. A defence of thegouvernement established.
¶ **Pea,** they are growne now so cranke on this little authoritie, that they fall vnto prescribing, abiding, limittin, and setting downe lawes, euen to their soueraigne Princes. But *quo warranto*, by what newe authoritie they can do all these things, against all these states and degrees of men, in all these matters, though it be beyond my authoritie to examine them, yet, bycause it is beyond my learning, I would but gladly know it, if they can teach it. But since they begin here to relent somewhat to the Princes supremacy, without further ripping vp of former matters, except they begin againe to shynke backe, after their former manner: let vs take them now in their good mode, and most ioyfully we accept this our Brethrens graunt which here they yeld vnto, that it is not onely lawfull, but also necessary for Princes, if they will do their duty, to looke to the reformation of religion, and to make lawes of matters Ecclesiasticall. ¶ **Pea** for sooth, this is another manner of matter, than we heard of any yet of our Brethrens mouths, towards the reformation of these things, that it is lawfull and necessary for Princes, besides their looking to it, euen to make lawes of Eccl. matters, so indeede did Moses, Iosue, Dauid, Salomon, and other good Princes, befoze Christes coming, and so did Constantine, Theodosius, Valentinian, Martian, Zeno, Iustinian, and diuers others godly Princes, since Christes comming, and such Eccl. lawes haue we in this Realme, of the auncient Bryttish Kings heretofore: and euen so did some Kings also since the Conquest, make some such lawes of Eccl. matters, for all their authoritie was much impugned, incroched vpon, and in the end oppressed, by the intrusion and tyrannie of the Pope, till God moued the heart of that most heroicall Prince King Henry the eyght, and after him, of his most vertuous sonne King Edward the sixt, who both of them regained this supreme authoritie, and thereby made many most godly and excellent lawes, for the reformation of religion, and of Eccl. matters, and so (the Lord be glorified for her) our most excellent Soueraigne Lady Queene Elizabeth, (whose dayes God long prolong in all felicitie) beris dutifully, carefully, and religiously, to the uttermost of her power, hath done, and doth looke to the reformation of religion, and to make lawes of matters Ecclesiasticall, if our Brethren would on the other side do their dutie, and in thankfulness be contented with her Maiesties reformation of religion, and with the lawes Eccl. that her Maiesty hath already made, yelding their dutifull obedience, in the reuerent accepting and observing of them. ¶ If now our Brethren would thus hold on, in the acknowledgement of the Princes authority, we should some agree, and (as they say) moue no controuersie neyther on this, nor other matters. But this confession that commeth thus in a good mode vpon them on a suddaine, it is too good to continue long. For streight they begin (for feare they might seeme to haue graunted the Prince too much) to come in and pinch it on the backe

backe with new conditions and promises. But so (say they) that we confound not the offices of the Prince and of the Pastor. Well, if there follow no worse than this, we accept also of this exception, provided againe on our part (to fall to indenting on even hands) so that they rightly vnderstand this tearme of offices: for, her Maiestie neuer attempted, nor the Statute admitteth any such attempt, of confounding these offices of the Prince and the Pastor: would God (and it were his will) our Brethren themselves were as farre off, from confounding of these offices, and that they and their new gouernors would encroch no more vpon her Maiesties royall office, and on the offices of her officers vnder her, than she or they do vpon the office of the Pastors. But now, least we should yet haue in suspence, what they meane here by these offices, that should not be confounded, they specifye the same, and say: For as it is not lawfull for the Prince to preach, nor administer the Sacraments, no more is lawfull for him to make lawes in Ecclesiasticall causes, contrary to the knowledge of his learned Pastors. I thought by little and little the winde would turne about, and sit rustling againe in his old place: what neede these caueats here so suspiciously cast out, as though these offices, or at least some of them, were confounded, or in hazard to be confounded by this supremacie that her Maiesty claimeth, or that is yielded to her: whereas neyther the Statute giueth her Maiesty any such authority, as whereupon any suspicion of such confusion of these offices should arise: nor her Maiesty, or her father, or her brother, did euer by this title, claime or take vpon the any such thing, as either to preach, or to administer sacraments, or to do any other actions properly appertaining to the Bishops, or to the Pastors, or to any other Ecclesiasticall officers: neither yet did make any lawes in Ecclesiasticall causes, either contrary to the knowledge, or without the knowledge, and the consent also; but with the knowledge, aduice, counsell and consent of her learned Pastors, and (so far likewise as reacheth to their Eccl. authority) with their determination, resolution and decree thereon: which thing since her Maiesty hath so done, satisfiying all these caueats and exceptions: how followeth it not, by our Brethrens owne confession, that it was and is lawfull for her so to do? yea, that it was and is necessary for her Maiesty, if she would do, as (God be prayd) she hath done, and her duty, to looke to the reformation of religion, and to make lawes of matters Eccl. and how then (if our Brethren will looke to themselves, and to do their duty) is it lawfull for them any more than for the Papists, to disobey, to deface, to controule, to impugne, to violate, to alter the lawes in Ecclesiasticall matters that her Maiesty hath thus made? If they thinke she made them contrary to the knowledge of her learned Pastors, because they take it that it is contrary to their knowledge, if they were not Pastors at all when her Maiesty made these lawes: or if that they which be Pastors now, either be not, or renounce to be such Pastors, and of

Restraints
of Princes
making
lawes.

Laws made
contrary to
the Pastors
knowledge.

Her Maie-
sties lawfull
making
lawes for
Eccl. mat-
ters.

Her Maie-
sties lawes
not made
contrarie to
the Pastors
knowledge.

such

Lawes in
Ecclesiastical
matters.

The Papists
vsed the
selfe-same
reason that
our Breeth
do against
the Princes
lawes.

Her Maie-
sties lawes
against the
Papists er-
rors.

such ordeyning, as her Maiestie, and the Lawes of the Realme, acknow-
ledge to be Pastors: or if these our Bishops be not Pastors of such lear-
ning and knowledge as they pretend, nor of any such number or estima-
tion, as the other learned Pastors in her Maiesties dominions are, is she
bound to take such knowledge of them, that when all those whome she
acknowledgeth to be her lawfull Pastors, both the most and most este-
med, both the best and best learned of them, haue consulted vpon, and
consented vnto, haue agreed vpon, and decreed also the same lawes, that
yet it shall not be lawfull to her Maiestie, (bycause of the dissent of a few
other, whome she knoweth not to be her Pastors) to make any lawes at
all of Ecclesiasticall matters, or to looke to the reformation of religion?
Why might not the Papists vse this reason, as well as our Bishops, to
debarre her Maiesties right and authoritie herein: yea, did not they vse
the selfe-same reason, pleading, that they were the Pastors of the Realme,
and so her Maiesties Pastors also, and that she could not looke to the re-
formation of Religion, nor make lawes of matters Ecclesiasticall, con-
trarie to their knowledge and consenting? for at her Maiesties first en-
trie into her raigne, as she carefully looked (before all other things) to the
reformation of Religion, and to make godly lawes of Ecclesiasticall
matters, so the Popish Pastors, which then were most in number, and
greatest in power, and were in dutie her Pastors also, if they had per-
formed their dutie dutifully, which they did not: neyther can we denie, but
that they, or many of them, were learned also, if they had had grace an-
swerable to learning, and had submitted their learning to truth, and not
deteyned others in blindness of ignorance, to mainteine their errors:
was it not lawfull therefore vnto her Maiestie, to looke to the reforma-
tion of religion, and to make lawes of matters Ecclesiasticall, bycause it
was contrarie to their acknowledging, and to their consenting? yes, she
performed all this, notwether their withstanding, and she did well, yea,
most excellent well in her so doing: not yet (as the Papists cried out, and
still crie) that she did contrarie to the knowledge of her learned Pastors,
for they accounted none to be learned Pastors, nor at all to be Pastors, but
themselues. But her Maiestie did these things, with the consent of those
that were both Pastors, and her Pastors too, and her learned Pastors: and
even by learning it was tried, and by the better learning of her better
learned Pastors, *vicit veritas*, the truth had the victorie, and Poperie was
confounded. And so her Maiestie made her lawes of Ecclesiasticall mat-
ters, and reformation of Religion, with the consent of her learned Pa-
stors, and established them with the approbation and authoritie of all the
States of the Realme and Church of England, and hath (God be prayed)
happily continued, till now of late, (as though we had not inough to do
with the continuall maligning, sleaunders, and practises of the Popish
Pastors,

Pastors, and their adherents) we fall out unhappily among our selves: and as her Maiesties godly and learned Pastors toged then with her Ma-
 iestie, against the Popish Pastors, in displacing them, with all their errors, and superstitious Ecclesiasticall lawes, and reformed religion, and made these lawes Ecclesiasticall that are now as yet in force: so a new kinde of
 Pastors begin a new stir, and are weary of these Ecclesiasticall lawes, and of this reformation, and of all these Pastors: calling themselves the faith-
 full Ministers that seeke the reformation of the Church of England, and would trie these matters againe by learning, and so (among other they
 booke & writings thereon) haue now at length set forth to all the realme, this learned discourse of Ecclesiasticall gouernment: and her Maiestie
 must now reuoke all the reformation and Ecclesiasticall lawes, that she hath then and since made with her learned Pastors that then were, and be-
 gin afresh, both to turne out all those Pastors, for no right ordeyned Pa-
 stors, and to make new lawes of Ecclesiasticall matters, and a new refor-
 mation with their consents, that say they be now her learned Pastors, and on these conditions they will admit her title of supremacy, and her au-
 thority to do these things, or else not. If her Maiesty now shall heare of this, what may she thinke thereon: how may she comfort her selfe, and
 warrant her actions in all things that she hath done already: for if they were well done, they may well continue: if they may not well continue, but must be vndone, it is an argument they were not well done. But her
 Maiesty, though this be no small grief vnto her, to haue all her doings thus ript vp againe, by her owne subiects, and professors of the same Gospell that she professeth: and though it be no small triumph to the aduersaries
 of the Gospell, and argument for them to descant vpon against her Maie-
 stie, and against both our Bishops and vs, and all true Protestants: yet, let not her most excellent Maiesty be dismayed hereat (though indeede it be a great cosse) but when her Maiesty looketh on the grounds of the mat-
 ter, and not on the vnthankfulnes and mutabilitie of men, and listeth by her eyes to heauen, from whence cometh her saluation, how mightely
 God hath blessed and defended her, and prospered these things vnder her hands, her Maiesty shall receiue a greater comfort, and confirmation a-
 gainst all the treasonable practices of those her deadly aduersaries of the one partie, and all the dangerous innovations of these her over-zealous
 subiects on the other party, and repress them both in iustice and mercie, with safe continuance and good successe (God willing) of all her Maiesties
 reformation and lawes that she hath made of Ecclesiasticall matters he-
 therto, with the knowledge and consent of those that then were, or yet are her learned Pastors. And except these our new Pastors, that would be,
 haue any better learning, not yet reuealed, than is conteyned in this their learned discourse: the learned Pastors that are now in place, and in
 Pastorall

Lawes in
 Eccl. mat-
 ters.

Our Breth,
 dealing a-
 gainst her
 Maiesties
 lawes in
 Ecclesiasti-
 cal matters.

On what
 conditions
 our bre-
 thren will
 admit her
 Maiesties
 supremacie.

Her Maie-
 sties com-
 fort against
 these dea-
 lings.

Lawes in Eccl. matters. Our Pastors defence of her Maiesties authoritie and lawes against these new Pastors

Pastorall authoritie, will (by Gods grace) mainteyne and defende by truth and sound learning, their authorities, and the Ecclesiasticall lawes that her Maiesty hath made with their knowledge & consents, wel ynough I warrant them. And let our Brethren, to begin withall, looke to this point better. For sith they graunt it is her Maiesties authoritie to make Lawes of Eccl. matters, so that she take from the Pastor none of these 3. offices, Preaching, Ministring the Sacraments, nor the Eccl. Gouernment from them: the Queenes Maiestie hauing made her Lawes without doing any of these three thinges, nor hauing taken from the Pastor the thirde, any more then the two first: Let them looke to it, both how they disobey the Lawes she hath made, and how they cast forth such suspitious

The learned disc.

pa. 141. By this it appeareth, howe farre it is lawfull for Princes to intermeddle with causes Ecclesiasticall: namely, that it is the cheefest point of their duty, to haue speciall regard that God may be glorified in their dominion, and therefore they ought to make ciuill Lawes, to binde the people vnto the Confession of the true sayth, and the right administring and receiuing of the sacraments, and to all Ecclesiasticall orders, that they being instructed by the worde of God, through the ministerie of the preaching of the same, shall vnderstand to be profitable for edifying of the Church of Christe, and the aduancement of the glory of God. If any shall offend against the Lawes, whether he be a Preacher or hearer, besides the Ecclesiasticall censure, which hee shoulde not escape, he is also to be punished in body by the ciuill Magistrate.

Bridges

They haue not yet, eyther by these, or by ought else before spoken, made it appeare, howe farre it is lawfull for Princes to intermeddle with causes ecclesiasticall. And howe their supreme authoritie therein (which is farre higher then onely intermeddling) stretcheth. As for the things which heere (as a recapitulation) they set downe: are nothing so much as they graunted before. For although they say, that it is the cheefest point of their duetie to haue especiall regard, that God may bee glorified in their Dominion: yet that both not shewe what especiall authoritie they haue therein, and how farre forth they haue it.

All our Br. graunt of making lawes of Eccl. matters, is turned only to ciuill lawes.

If they say, that they do this in the conclusion following these wordes: And therefore they ought to make ciuill Lawes, to binde the people vnto the Confession of the true sayth, and the right administring and receiuing of the Sacraments, and to all Eccl. orders. What haue they graunted heere to her Maiestie, but the onely making of ciuill Lawes: and thus the conclusion (when all comes to al) is not so much, as that they graunted before, or at leaste, made vs a shewe thereof. And yet they made to great dauntie in the graunt thereof, with so many exceptions: which graunt

graunt notwithstanding we gladly accepted at their handes, and made much of it: that it is not onely lawfull, but also necessarie for princes, if they will doe their duetie, to looke to the reformation of religion, and to make lawes of Ecclesiasticall matters, so that we confounde not the offices of the Prince and the Pastor. Weere euerie man that meaneth no subtiltie, woulde straight haue thought, that as the pastor hath some part of looking to the reformation of religion, and of making Lawes of matters Ecclesiasticall, pertayning to the office of a pastor, distinct from the office of a prince: so the prince also hath some parts of looking to the reformation of religion, & of making lawes of matters Eccl. pertaining to the office of a prince, distinct from the office of a pastor. And that, although the partes of eyther of their offices be distinct, yet in the verie looking to that reformation of Religion, and to the verie making of those Lawes of matters Ecclesiasticall, they both of them do intermeddle, which is the terme that their selues euen here do vse.

But see nowe what a fayre gift our Brethren haue here graunted. It is lawfull and necessarie for Printes to make Lawes of matters Ecclesiasticall. What Lawes? Forsooth, they ought to make ciuill lawes, to bind the people vnto the confession of true faith, and the right administring of the Sacraments, and to all Ecclesiasticall orders. Yea forsooth, in this last and third point, lieth chiefly the question, of making lawes. But haue they any stroke in making lawes of any those Eccl. orders? No, but onely that they being instructed by the word of God, through the ministry of the preaching of the same, shall vnderstand to be profitable to the edifying of the Church, and the aduancement of the glorie of God, should bynde the people to them. What? should they make ciuill lawes, to bynde the people to them, before that they be made lawes and orders Ecclesiasticall? or howe can they be made lawes and orders Ecclesiasticall? both the scripture make all the lawes and orders Ecclesiasticall that are made? or is the ministerie of the preaching of the same, a sufficient instruction for the Prince, to take them for Ecclesiasticall lawes, because they put him to vnderstand, that they be profytable for edifying the Church of Christ, and aduancement of the glorie of God? so that, what they shall say as profitable hereunto, that is a lawe, or he must so take it? or else, still I demaund, who had the authoritie to make those lawes and orders Ecclesiasticall? except they shall say, they were all made before there were any christian Princes, which was they? for mer refuge. Albeit, Moses, Iosue, Dauid, Salomon, &c. will overreach that shift: for they had a stroke euen in the verie making of Ecclesiasticall lawes and orders them selues, and not onely in the making of ciuill lawes for Ecclesiasticall lawes and orders, to bynde the people vnto them: and so had also ouers Christian Princes since

What intermeddling in Eccl. matters our Br. allow to Princes.

The ancient Princes intermeddling.

and our
Brethrens
allowance
to Princes.

Our Breth.
allowance
to Princes
for bodily
punish-
ments.

The Popes
allowance
to Christi-
an Princes.

Since Christes time: many of whose lawes, are Ecclesiasticall lawes them-
selues, and Canons of the Church in the Canon lawe, and not onely ciuill
lawes made, to binde the people to keepe the Canon lawes, or Ecclesia-
sticall orders: and such also are diuersa lawes of the auncient Bryttish and
English Kings in this Realme, and the Epistle of Eleutherius himselfe (if
it be his) giueth Lucius no lesse authoritie.

But is this all that our Brethren will allow to Christian Princes, and
no further authoritie than this? yes; If any shall offend against the lawes,
whether he be Preacher, or hearer, beside the Ecclesiasticall censure, which
he should not escape, he is also to be punished in body by the ciuill Ma-
gistrate. And is this againe all that we shall get more than before we
got, for the supreme authoritie of the Christian Prince in Ecclesiasticall
matters? and what more is here graunted to the Prince, than the verie
Papists, yea, than the Pope himselfe (as proude and iniurious to Princes as
he is) will graunt vnto them: to make ciuill lawes for the defence of the
lawes Ecclesiasticall, that he and his Cleargy onely do make, making the
Princes to be the onely punishers, and as it were, their executioners of
iustice vpon them, that shall offend against their lawes. This they can
well allow and like, that Princes should haue authority to punish the
offender in body, besides the Ecclesiasticall censure, which the offender
shall not escape at their hands: and for this cause they call the Empe-
rour the Churches aduocate, and the Pope himselfe yelded this title to
King Henry the eyght, to be called the defender of the faith, and will our
Brethren yeld no better supremacy, nor greater authority to christian
Princes, and so to her Maiesty, than the Papists, and the very Pope wil of-
fer to yeld her, so that her Maiesty will but make ciuill lawes to bynde
the people to their lawes, and Ecclesiasticall orders, that the Pope and
his Cleargie shall make, and that if any shall offend in body against his
lawes, whether he be Preacher or hearer, besides the Ecclesiasticall cen-
sure, which he should not escape, he is also to be punished in body by the
ciuill Magistrate. All this both the Pope offer to all the Princes in their
dominions, that haue not cast off the yoke of his subiection, but live in
greatest seruitude vnder him, and yet our new Pastors make all this min-
cing, to graunt but thus much authoritie at length vnto their Princes.
But now, if they will beare so hard a hand, that we shall get no more
authoritie for the Prince, and so, for her Maiestie, but bare and hardly
this, which would make a man to maruell, that they which so often talke
of her Maiesties supreme gouernment in Ecclesiasticall causes, haue now
brought it from a supremacie, to such an inferioritie, that the Pope will
offer as much authoritie to Princes, to mainteine his errors, as these Pa-
stors will offer to mainteine the Gospell: yet I maruell the lesse, consi-
dering all things: for they haue great cause to be affrayde, to graunt the

Prince

Prince but thus much. For, haue the Prince but this authoritie ouer all the persons, that if any shall offend against the lawes and orders Ecclesiasticall, or against the Princes ciuill lawes, made to bind the people to them, whether he be Preacher, or hearer, besides the Ecclesiasticall censure which he should not escape, that he is also to be punished in body, by the ciuill Magistrate. If this be so, then it stands our Brethren vpon to take great heede, for howsoeuer they shall despise our Prelates Ecclesiasticall censure, how will they escape this bodily punishment? Yea, how do they not pronounce this sentence thereof against themselves? do they thinke that they offend not her Maiesties lawes, that thus deface them, breake them, and write against them? or do they thinke they be not her Maiesties Lawes, but the Churches, or the Cleargies? Did not her Maiesties approbation of them, quicken & confirme them to become Lawes? and hath she made no other ciuill Lawes also, with the whole authoritie of the Realme, to establish those Lawes? And do they thinke her Maiesties Lawes to be no Lawes, neyther Ecclesiasticall, nor yet Ciuill? so they may inuade make a worse match, and finde, that not onely her Maiesties Lawes be Lawes, and good and lawfull lawes also, but that her punishments be punishments, and that iust and seuer punishments too. But her Maiestic is most mercifull, and I hope they will be more dutifull, and betwinke themselves better on these things.

This we see that all Christian Emperours obserued, that when any controuerſie arose, eyther of doctrine, or of order and ceremonies, they commaunded the Cleargie to consult and determine thereof, according to the Scripture, who assembling together in counsell, obeyed their commaundement: their conclusion then by the authoritie of the Emperour, was commaunded euery where to be obserued, and those that impugned it, to be punished. The same order we reade to be obserued by the Christian Kings of Fraunce and Spayne, yea, of this our Bryttannie also, in gouerning their Ecclesiasticall state by the aduice of the Cleargie of their dominion.

Her Maiestic taketh not on her, nor desireth any more, neyther do we acknowledge any lesse authoritie in her, then had the auncient Christian Emperours, Constantine, Theodosius, Valentinian, Marrianus, Honorius, Arcadius, Iustinian, &c. And we graunt, that all Christian Emperours obserued this, that when any controuerſie arose, eyther of doctrine or of order and ceremonies (if the importance of that controuerſie did so require) they commaunded the Cleargie to consult and to determine thereof, according to the Scripture: this is most true, and it was well done of them. Howbeit, they their selues made many good Ecclesiasticall lawes and fuctions, besides those which they confirmed with their supreme authoritie, that by occasion of great controuerſies,

The auncient Princes lawes.

Our Brethren incur bodily punishment by their own graue.

The learned discourse.

pa. 141.

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The examples of the auncient Christian Princes authoritie. The Princes commaunded the Cleargie to consult and determine on the truth of controuerſies in doctrine, and ceremonies.

perours
dealing.

were consulted vpon, and determined in generall or prouinciall Coun-
sels. And yet euen in those Counsels, the Emperour did not onely com-
maund the Cleargie to consult, and determine of the controuerſies, ey-
ther of doctrine, or of order and ceremonies: and when the Cleargie
had consulted vpon, and determined the same, and had declared theyz
determination to the Emperour, then he allowed it, and commaunded,
that euery where it should be obserued, and those that impugned it, to
be punished: for this indeede were no more, then (as I sayd before) the
verie Pope hymselfe (saue for the commaunding of him and them) could
be content the Emperour yet should do, so that he would intermedle na-
thing in the matters themselues that are in controuerſie, but let him and
his Cleargie alone, with the consulting and determining of all the con-
trouerſies, and the Emperour onely to allow of their Decree, and to
commaund all his subiects, whether they be Preachers, or hearers, to
obserue the same, and to punish those that do impugne it. But, (that
which the Pope can in no wise abide) the Emperour went further than
all this commeth to: for, besides that he did all those things in the Coun-
sells, which we haue before declared, though he had also Presidents,
whome he appointed accoꝝding as he thought mete, to gouerne the Coun-
sell, and all the order and actions thereof: yet now and then, (as the im-
portance of the matter required, and other affayres hindered him not,)
he sate hymselfe in the Counsell among them, debated and consulted on
the matters with them, and ioyned also with them euen in the determi-
nation of the matters themselues.

The Em-
perours
doings in
the Coun-
sels.

And that this is true, the Emperour Constantines owne woꝝdes do
witnesse of his owne doings, in the most famous Nicene Councell, and
that both in the chiefeſt controuerſie of our faith, and also in that great
controuerſie of the order and ceremonie of keeping Easter day, after the
order that we now keepe it: whereof Constantine writing his Epistle
vnto all Churches, as appeareth in Socrates hystorie, lib. 1. cap. 6. he
sayeth on this wise.

Socrates
lib. 1. cap. 6.

The Empe-
ours E-
pistle to the
Byshop for
the keeping
of Easter
day.

When as I perceyued by the prosperous and flourishing estate of the
common weale, how greatly we are beholden to the goodnesse of Al-
mightie God, conferred vpon vs, I iudged that aboue all things it be-
houed me of dutie to foresee, that in the most holie and sacred assem-
blyes of the Catholike Church vnder heauen, there should one faith,
sincereloue and charitie, vniforme consent and agreement, touching
the religion and seruice of Almighty God, inuiolably be reteyned,
but sithence that the same could by no other meanes be settled in sure
and firme place, except all the Byshops, or the greatest part of them,
had assembled together, and that euery one had given his iudgement

of

of the matters pertainyng to the most holie religion: when as for the same cause, so great an assemblie as possiblie could be made, was gathered together, I my selfe euen as one of your number, was present together with you: for neyther did I refuse to ioyne my selfe with you in that ministerie, of which doing, I conceyue great ioy: and so farre were all the matters exquisitely sought out, vntill the sentence grateful and acceptable vnto God, for the concord and consent of mens minds, was openly pronounced, in so much, that nothing at all remayneth hereafter, that may lead to discord, or controuersie of the faith. When as at that time it was disputed vpon concerning the feast day of Easter, it was thought meete by the common sentence of all, that all men euery where, should celebrate the same vpon one and the selfesame day: for what could be better or more honorable, than that this feast, by which we haue the hope of Immortalitie set forth vnto vs, should be continually kept of all men after one manner and order? &c. And so he entereth into many excellent perswasions to the Churches, to moue them to forsake the Jewes order, and to ioyne all in obseruing the order that he with the Counsell had decreed. But (sayth he) if these thyngs had not beene set forth by me, yet were it your wisdomes to imploy your diligence, and with prayers to wish, that for no manner of cause, ye should be compelled to intermingle the integritie of your mindes, with the customes of wicked men. And euen as Constantine the great, and most godly Emperour, ioynd thus with the Byshops in these Ecclesiasticall causes, and in many other, so did the other godly Emperours in all the approued generall Councelles: if they were not present themselves, they appoynted Deputies, and those ciuill Magistrates also, that now and then improned all the whole Councelles Decrees: as in the Counsell of Chalcedone, when all the Counsell had decreed Balsianus Byshop of Ephesus, to be restored, the Judges appoynted by the Emperour Martian, reiected that sentence, and appoynted them to chole another, whose commaundement therein they obeyed.

And many tymes, the Emperour himselfe nameth the Byshops, and appoynteth the Counsell to ordeyne them, as Theodosius did at the second vniuersall Counsell holden at Constantinople, when they could not agree in the election of the Byshop of Constantinople, they deliuered by a number of names for him to chole one, and he appoynted Nectarius to be Byshop: which Emperour also, when he had called before him a number of Heretikes, by the counsell and aduice of Nectarius, who also was counselled thereunto Silinius the Emperour in the Counsell reasoned with them severally, demanding of them all

Whether

The Emperours owne confession of his dealing in the Nicene Counsell

The doinge of the Emperours deputies in the Councels,

The Emperour his selfe appointeth the Byshop of Constantinople.

perours
dealings.

The Empe-
rour his
selfe dispu-
teth with
Heretikes
in the
Counsell.

The maner
of the Em-
perours ap-
proving the
confession
of the true
beleueers.
The By-
shops let-
ters desi-
ring the
Emperour
to ratify
their de-
crees.

whether they allowed not of such and such godly and famous fathers: whome when they extolled, and sayd that he allowed of them, he demanded if they would stand to their opinions in those controuersies: whereat, when they began to varie and stagger, he willed them euery one severally, to bring to him a coppy of their faith in writing, and then he would deliberate and determine among them all, which he would accept and follow: whereupon, braving out the copies thereof, they presented them all before the Emperour: who hauing first made his prayers to God, and after ward perusing and deliberating of their copies, he approued onely the right and true faith of the consubstantiation, (or ioyntsubstantiation of the sonne with the father) and tare all the other copies in peeces before their faces, *Socrates, lib. 5. cap. 10.*

And when in the Generall Counsell at Constantinople, they had concluded all their Decrees, all the whole Counsell wrote thus vnto the Emperour: Sithence the time of our assemblie at Constantinople by your godly commaundement, we haue renewed concord amongst our selues, and haue prescribed certayne Canons, which we haue annexed vnto this our writing: we beseech therefore your clemencie, to commaund the decree of the Counsell to be established by the letters of your holynesse, and that ye will confirme it: and as you haue honored the Church by the letters wherewith you haue called vs together, so ye would also vouchsafe to ratifie the finall conclusion of the decrees with your owne sentence and seale.

The Em-
perour rati-
fyeth or
reiecteth all
the actes of
the Coun-
sell.

So that the Emperour (yea though he were absent) had the ratification, or the improving of all the Synodall actes, as Theodosius the yonger writeth to the first Ephesine Counsell: we allow of the condemnation of Nestorius, Cyrillus and Memnon: the other actes and condemnations which you haue made, we disallow. Which Emperour also sent to be his Deputy in the Counsell at Constantinople, about Eutyches controuersies, a noble man of his Court Florentius, writing thus vnto them: We will that he shall be present in your Synode, bycause the controuersie is of the faith: which Florentius sitting with the Byshops, examined Eutyches in the points of his faith, and pronounced also his owne determination on the controuersie, saying: He which doth not beleue that in Christ there be two natures, doth not beleue aright.

The Empe-
rours De-
puties do-
ing in the
Counsell.

And in the cause against Dioscorus, Eusebius, Byshop of Dorolannu, writeth vnto the Emperour Martian (whose Supplication is sette downe in the Calcedon Counsell, Act. 2. in these wordes: Wee beseeche your clemencie, that you will commaund him to answer to the matters that wee shall obiekt agaynst him, wherein, wee will prouochym to bee out of the Catholike faith, defendyng Heresyes full of vngodlynesse. Wherefore wee beseeche you, to directe

your

your holy and honorable commaundement, to the holy and vniuersall counsell of the most religious Byshops, to examine the cause betwixt vs and Dioscorus, and to make relation of all things that are done, to be iudged as shall seeme good to your clemencie.

*preffe, and the Empe-
rour.*

Thus do the Byshops not onely desire the Emperour to commaund the Counsell to examine the matter, being a matter more Ecclesiasticall, and of faith, but also, to commaund the Counsell to make relation of all their doings to the Emperour, and the Emperour (euen as it should seeme good to him) to be the iudge, and finall determiner of the controuersie. Now upon this occasion, this Emperour Marcianus, and Valentinian, with the Empresse Pulcheria, (that also being a mayden, had the gouernment of the Empire, and chose Martian to be Emperour in gouernment of the same, with Valentinian and her,) summoned a Counsell to be holden first at Nice: whether, when the Byshops were assembled, but the Emperours could not come, they adiourned the same to Calcedon, appoynting to be the Iudges of the Counsell 34. noble men. And after ward, when Martian, with Pulcheria, comming thether, were entred into the Counsell, he prescribeth both to the Byshops and to the Iudges, an order how they should proceed, which order they following, it is set downe in the first Act of this Counsel, that, when the Iudges and Senate had duly examined the causes, they gaue sentence to depose Dioscorus, and others, so that, this their iudgement should seeme good to the Emperour, to whome they referred the whole matter.

*The Empe-
rour request-
ed to com-
maund the
Byshop to
examine the
controuersie,
and to
haue them
referred to
him as
Iudge.*

*The Em-
presse, toge-
ther with
the Empe-
rour, sum-
moneth the
generall
Counsell.*

*The Empe-
rours pre-
sumption
of the pro-
ceeding in
the Coun-
sell.*

In which Counsell, when they came to the setting downe of an vni- forme Decree of the christian faith, conformable to the first Nicen Counsell, after much trouble that the Iudges & the Emperours had to appease their disorders, by appointing committies, to whose resolution, when all the Counsell had consented, this being done, the Emperour, with Pulcheria the mayden Empresse, entred againe into the Counsell, and after he had declared the cause of his calling the Counsell, and of his personall comming into the same, to be for none other end, than to confirme the faith, and to remoue for euer hereafter, all dissention in religion: when the publike Notary of the Counsell had humbly demaunded, if it pleased him to heare the Counsels definition, the Emperour hauing willed him to recite it openly, which done, asking of them if euery man consented thereunto, when with great acclamations and prayes of him, they answered, that it was the consents of them all, then he confirmeth the same, and setteth out a Statute thereupon. As for particular lawes and orders Eccl. that both he and diuers other Emperours, especially Iustinian, made, I referre them to the declaration of the ciuill & Canon Lawyers. There is almost no Church matter, whereof the Emperours, namely Iustinian, hath not some Ecclesiasticall constitution or other on the same: which Iu-

*The Em-
perour and
Empresse in
the Coun-
sell, and the
cause of
their com-
ming the-
ther.*

Iustinian

ours dea-
lings.

stinian also, in the Counsell that he held at Constantinople, where he made the Archb. Mennas President: Mennas concluding the Counsell, saith, that none of those things that are to be moued in the Church, ought to be done without the Princes will and commaundement.

Thus as we see that the Emperours had this authoritie in Eccl. mat- ters, so, graunt this to be lawfull in them, and this lawfulness stretcheth to all Christian Princes in their dominions. And therefore, where our Bre- thren say, the same order we reade also to be obserued by the christian Kings of Fraunce, and Spayne, yea, of this our Brittanie also, in gover- ning their Eccl. state by the aduice of the Cleargy of their dominion: it was the same order indeede that was obserued of these Emperours, which these Kings also did obserue: and because it was the same, there- fore was it not the same that our Brethren say it was, but a farre grea- ter authoritie and intermedling; and not onely to allow that, that the Cleargy had determined, and to punish them that impugned those or- ders, but also to deale so farre forth in ioyning with the Cleargy, so, the very making of Ecclesiasticall lawes, as the foresaid Emperours had be- fore done, and so, a while after did still continue: as we reade of Con- stantine Pogonatus, who called together the Byshops to a generall Counsell at Constantinople, against the Monothelits, sitting as Presi- dent with his Nobles in the same Counsell, where the Deputy for the Byshop of Rome among other also agreed, and acknowledged the Head of Rome to be subiect vnto him, and humbly besought the Emperour, to commaund those that took part with the Byshop of Constantinople, to shew from whence they receyued their new speeches, and erroneous o- pinions: whereupon, the Emperour commaundeth Macarius, Byshop of Antioch, to aunswere, and in the next Session, he reasoneth himselfe with Macarius: and in the third session, when the Byshop of Romes Le- gate, being there but a partie plaintife, had espied forgery in the Synodall bookes that were read, of the fift generall Counsell: the Judges (though lay men) examined and found out the same by the Emperours commaun- dement: and when the Byshop of Constantinople besought the Empe- rour, that the letters of Agatho Byshop of Rome might also be read, the Emperour graunted thereunto. In which letters, the Byshop of Rome sheweth his obedience to the Emperour, so, the effectuall accomplishing of his precepts, in sending of many persons to that Counsell, excusing himselfe, that he could do it no sooner, by reason of the great circuit of his Province: protesting withall, that he sendeth his Legates, even so, the dutifull obedience that he oweth to the Emperour. And after the confes- sion of his faith in the controuersie, he acknowledgeth the Emperour to occupie heere in earth the place and zeale of Iesus Christ, and that he ought to giue the right iudgemēt for the Euāgelical & Apostolical truth.

Constanti-
nus Pogo-
natus.

The Byshop
of Romes
obedience
to the Em-
perour in
the Coun-
sell.

The Byshop
of Romes
obedience
to the Em-
perour.
The Byshop
of Romes
confession
that the
Emperour
is Christs
Vicar in
earth, &c.

pow

So after the Emperour had thus sitten his selfe in the examining and
discussing of diuers actions & sessions in that Counsell, (as at large in the
discourse therof appeareth) and after his departure, his deputies, in the end
when all was done, & Macarius deposed, and the choosing of another Arch-
bishop in his place referred to the Emperours pleasure, and that the
whole Synode offered vp to the Emperour their definition of the con-
trouerſie, subscribed with all their hands, and beseeching him to examine
and confirme the same: the Emperour hauing perused it, and demaunding
whether it were their vniſorme consent, vpon their confessions therof, the
Emperour answereth: we haue read this definition, and we also do
giue our consent thereto. And even as much as all this commeth to, we
reade of the christian Kings both of Fraunce, and Spaine, and of this our
Britany also, in governing their Eccl. state, which are the three kingdoms
that our Bishops here specifie. Clodoueus even the first Christian King
of Fraunce in the Counsell that he called and held at Aurelia, when he had
propounded matters for the Counsell to consult and determine vpon, they
obeying the Kings commaundement, refer againe their conclusions to
the Kings iudgement. And this authoritie both Gunthranus the French
King declare, in his Edict set forth in the Counsell of Matiscone, concer-
ning the Princes office, in causing his people to be trained vp in true
Religion, and godly discipline, protesting, this charge is of God com-
mitted vnto him: wherein also he declareth vnto the Bishops their of-
fice, and concludeth, that it was he, which caused the Decrees to be made,
that were determined vpon in that Counsell, touching discipline and ce-
remonies to be defined, he confirming the same by his Edict thereon.

Charlemaine likewise (as Naclerus sheweth) in a Counsell that he
called, sitting with many of his Nobles in the Counsell, not only sayth,
he called the same, that they should giue him good aduice, how the law
of God, and the Churches Religion should be restored: but he decla-
reth also, what ordinances he together with them had made to that ef-
fect. We did (saith he) ordeyne Bishops throughout the Cities, by the
counsell of the Priests, and of my Noblemen, and we did constitute Bo-
nifacius to be the Archb. ouer them. We haue also decreed a Synode to
be called together euery yeere, that the Decrees of the Canons, and
lawes of the Church, may in our presence be reformed, &c. We haue
degraded the false Priests, Deacons and Clearks, being adulterers, and
fornicators, and haue driven them to penance. We haue vtterly for-
bidden all manner of hunting and hawking to the Cleargy. We also de-
cree, that euery Preeſt dwelling in the Diocese, be subiect vnto his owne
Bishop, and that alwayes in Lent he make an account, and shew to the
Bishop the manner and order of his ministerie, &c.

In like manner, Charles the great calling a Synode at Arles, when

perours
dealings.

The Empe-
rour confir-
meth the
Counsels
definition,
with his
royal assent.
The french
Kings go-
uernment
of the Ec-
clesiasticall
state.
Clodoueus
in the
Counsell at
Orleanse.
Gunthranus
in the
Counsell of
Matiscone.

The King
had the ap-
pointing of
the Bishops.

The Kings
decree for
annual Syn-
odes.

The Kings
within the
Churches
discipline.

*kings de-
lings.*

The Coun-
sell refer all
their De-
crees to the
amending
of the
Prince.

they had decreed all their matters, they decree this withall, that all their doings should be presented to Charles the great, that where any defects are in their Decrees, he would supply the same by his wisdom, and if any thing be otherwise than well, that he would amend it by his iudgement, and that which is well, he would ratifie and assise it by his authoritie. Where they say in the 45. Canon, that for the amending of all those abuses which the Counsell found to be in Eccel. matters, the kings mind must be knowne.

The like they do at the Counsell which he called at Cabellinum, especially in the Counsell that he held at Mentz, where the Counsell craueth his ayde and confirmation of such Articles as they had agreed vpon, so that he iudge them worthy to be confirmed, beseeching him to cause that to be amended, that is found to be worthy of amendment. Which Counsell also giveth God thanks, that he had giuen vnto his Church a Gouvernour, godly and deuout in his seruice, who in his time opening the fountaine of godly wisdom, doth continually feede the sheepe of Christ with holy foode, & instructeth them with diuine knowledge, &c.

The Edict
of Charles
the great, to
the Bishops
and Pastors
of Churches.

The Kings
commis-
sioners

ioined with
the Bishops
for the
Churches
discipline.

The King
taking
vpon him
the cor-
rection of
Eccel. mat-
ters, is no
presump-
tion.

The Chri-
stian Kings
ought to
follow the
examples of
the good
Kings in
the old
Testament.

And in his Edicts, set out not only to the Layte, but to the Clergy, he writeth thus: Charles by the grace of God, King and Gouvernour of the Kingdome of Fraunce, &c. Wherefore I thought good to moue you, O yee Pastors of Christes Churches, ye leaders of his flocke, and cleere lights of the world, that ye would trauaile with vigilant care, and diligent admonition to guide Gods people, through the Pastures of eternall life, &c. Therefore they are with earnest zeale to be admonished and exhorted yea, to be compelled to keepe themselves in a sure faith & reasonable continuance, within and vnder the rules of the Fathers. In the which worke and trauell, wit ye right well, that our industrie shall worke with you. For the which cause, we haue also addressed vnto you our messengers, which by our authoritie, shall with you amend and correct those things that are to be amended: and therefore, we haue also added such Canonick constitutions, as to vs were thought to be most necessarie. Let none iudge this to be presumption, that we take vpon vs to amend that which is amisse, to cut off that which is superfluous. For we reade in the bookes of the Kings, how the holy King Iosias trauelled, in going about the circuits of his Kingdome, correcting and admonishing his people, to reduce the whole Kingdome vnto the true religion and seruice of God. I speake not this, to make my selfe equall to him in holinesse, but because we ought alwayes to follow the examples of the holy Kings, and so much as we can, we are bound of necessitie, to bring the people to follow a vertuous life, to the prayse and glory of our Lord Iesus Christ.

And so he entresth into his rules & exhortations to the B. and Priests, how they

they should guide their Diocesses and Churches both by reading and preaching, and the Bishops to sende forth the Priests to preach. It belongeth (saith he) vnto your office, O ye Pastors & guides of Gods churches to sende forth through out your Dioceses Priests to preach vnto the people, and to see that they preach rightly and honestly, that ye do not suffer new things that are not canonicall, but forged of their owne minde, & not according to the holy Scriptures to be preached vnto the people, yea you your own selues preach the things that are true and honest, and that lead vnto euerlasting life. And instruct ye other that they doe the same, &c.

kings dealings.

The princes charge for preaching.

Pea Alcuinus in his preface of his treatise on the trinitie, which he being his Chaplaine dedicated vnto this French king, being then also made Emperour, maketh the Prince to haue so farre authoritie aboue all other ciuill persons in Ecclesiast. matters, that he calleth him also a Preacher, and sayth, that he hath, as it were a priestly office in these things. And least (sayth he) I should seeme not to helpe and further your preaching of the faith, I haue directed and dedicated vnto you this booke, thinking no gift so conuenient and worthy to be presented vnto you: seeing that all knowe this most plainly that the Prince of the people ought of necessitie to know all things, and to preach the things that please God. Neither doth it pertaine to any man to know better or mo things than it doth to an Emperour, whose doctrin ought to profite all the subiects &c. All the faithfull haue great cause to reioyce of your godlines, seeing that you haue a Priestly power, (as it is meete so to be) in the preaching of Gods worde, a perfect knowledge in the Catholike faith, and a most holy deuotion to mens saluation.

Alcuinus in prefas. lib. de Trinitate.

Of the princes preaching and priestly power.

This authoritie and interest even in the chiefest Eccl. matters both that famous Alcuinus a countriman of our owne, acknowledge vnto the Christian Prince. And the like both this Emperours sonne Lewes take vpon him, and it was yelded vnto him, both in the Councell that he called at Aquisgrane in Germanie, and afterwarde in Italy at Ticinum: where hee giuing in charge to the Bishops and Councel, to consult among other matters concerning the conuersation of the Bishops, the Priestes, and other Eccl. persons, of their doctrine and preaching to the people, of writing out of bookes, &c. He concludeth, I am very much desirous to knowe and couet to reforme them according to Gods will, and your holy aduise, in such sort that neither I bee founde reproveable in the sight of God, neither you nor the people incurre the wrathfull indignation of God for these things. How this may be searched, found out & brought to perfection, that I committe to be treated on by you, and so to be declared vnto me. The lesser matters, which in generall touch all, but that touch some in speciall, and neede reformation, I will that yee make enquire

Ludonius pius his authoritie and dealing in Eccl. matters.

Ludonius charge to the Bishop

of Spaynes dealinges. **Whereby we see,** that these Princes had the chiefe authoritie in those Councelles, and both made Ecclesiasticall lawes them selues with the Bishops aduise and counsell, and also all the Bishops decrees and determinations depended on the Princes ratifying. This then was the order, and not that onely which our Brethren here say, we read to be obserued by the Christian Kings of France.

And euen as much do we read to be obserued by the Christian kings of Spayne: by whose authoritie, the first, second & third Councell at Bracara were called, and many pointes for doctrine and discipline disposed. After whom Richaredus commanded a Councell to be assembled and holden at Toledo, where the king sitting among the Bishops, declareth vnto them how he called them together that he might by the common consultation in the Synode repayre and make a newe forme of Ecclesi. discipline which had bin long time hindred by Arianisme. The which impedimēt (sayth he) it hath pleased God to put away by my meanes, whereupon he exhorteth them to giue God thanks for his so doing, and admonisheth them befoze they enter into the consultation, to fast and pray to God, that he would vouchsafe to open vnto them a true order of discipline. And so after a three dayes fast appointed vnto them, the Synode beginning to enter into consultation, the king commeth in with his Queene and nobles, and sitteth amongest them, and causeth the confession of his faith, which he had writtē and subscribed with his and the Quēnes hands, to be publicly reade befoze them, contayning withall, his care & industrie in these matters. For the which doing the Councell reacknowledgeth the king to deserue the reward of an Apostle, because he had performed the office of an Apostle.

And when at the nobilitie had giue by also their confessions in writting and subscribed openly vnto the, then the king commanded the Synode to go in hand with the repaying and establishing some forme of ecclesi. discipline, saying, that the care of a king ought to stretch forth it selfe, & not to cease till he haue brought the subiects to a full knowledge & perfect age in Christ. And as a king ought to bend al his power & authoritie, to repress the insolencie of the euill, and to nourish the common peace & tranquillitie: euen so ought he much more to studie, to labour, and be carefull, not only to bring his subiectes from errors & false religion, but also to see the instructed, taught & trayned vp in the truth of the cleare light. And hereupon by this his authoritie, he maketh a decree, & commandeth the Bishops to see it put in executiō, that euery time at the receiuing of the cōmuniō, al the people together, do distinctly with a lowde voice recite the Nicene creede. Which being done, & that the Synode had consulted about the orders of their discipline, & exhibited the same vnto the king:

The kinges performing the office of an Apostle.

The care, charge, and auth. of the Prince for discipline.

The kinges decree for the peoples confession of their faith at the communion.

he considering the same, ratifieth and confirmeth all their doings. And first he himselfe, and after him all the Synodes, subscribeth to those orders.

The like was read in the Council of diuerse kinges of Spayne afterwards. Sisenandus, that called the fourth Council of Toledo. Chintilianus, that called the 5. and 6. Chinawindus, that called the seventh, Reccessinuthus, that called the 8. 9. and 10. Councils at Toledo. Bamba, that called the 12. & 13. Egita, that called the 14. 15. and 16. all which kinges of Spayne, as they summoned the Councilles their selues, and commaunded the Bishops to assemble, so they sate in the Councils with them, and when the Councils had consulted and agreed upon any Ecclesiasticall matters, they offered the same to the Prince to be ratified and confirmed. This authoritie had the Christian kinges of Spayne, not only in governing of all Eccles. persons, but in making together with the Bishops, and in ratifying and confirming all their Synodall decrees and constitutions of Eccles. matters.

And no lesse authoritie had the kinges of this our Britannie also in governing their Eccles. state, by the aduise of the Clergie of their dominion. For profe whereof, we haue seene the Bishop of Rome's olde letter to king Lucius, that is reputed to be the first Christian king of Brytannie. Who when he wrote to Eleutherius then Bishop of Rome, to haue the Romaine and the Imperiall lawes to vse them in his kingdome: the Bishop returneth him this answers, (as we haue seene) those lawes wee may disprooue, but not the lawes of God. You haue receaued lately (through the goodnesse of God in your kingdome, the faith and law of Christ. You haue there in your kingdome both the testaments: out of them, (by Gods grace and the aduise of your Realme) take a lawe, and thereby patiently gouerne your kingdome. You are in your kingdome the Vicare of God, &c. In which wordes hee plainly confesseth, that the Christian kinges authoritie stretcheth euen to the very making and ordeyning of Ecclesiast. lawes with the aduise of the Realme, and so withall of the Clergie.

And that this supreme authoritie of the king was so practised in this lande, not only by Lucius, but also by the Christian kinges that succeeded him: while the Brittaines had the kingdome, which rather were not full kinges, but vnder the soueraintie of the Romaine Emperours which beeing at that time the most of them Paganes: the Princes in Brytannie hadde the lesse authoritie, whereby there grew manye corruptions, especiallve the Heresie of Pelagianisme in this realme, till the Brytaines were expelled by the Saxons. And therefore, what with the often warres, eyther with the Romaines, or with the Pictes, or with the Saxons: little or no certaine retoybe remaineth, of any Councilles holden, or of any Ecclesiasticall Lawes made,

nish kinges dealings.

The dooings of diuerse kinges of Spaine in Councils & eccles. matters

The authoritie and dealings of the auncient kinges in this our Britannie.

Eleutherius acknowledgment of the kinges authoritie in this Realme.

in

kings dea- in the times of those british Princes. Except we shall account Constantine the great as one of them, being the sonne of Constantius Chlorus, by the most noble and Christian Queene Helena, who being excellently learned in the tongues, wrote diuerse treatises of Religion and Ecclesiasticall matters, of the providence of God, of the immortalitie of the soule, of the rule of godly life, &c. As Bale reporteth of this Queene, of whose husband and sonne we haue heard sufficiently before.

But to come to the Saxon kings after they had receaued the faith of Christ (for perhaps our Brethren also comprehend them in the name of the Christian Kinges of this our Brytanic) William Lambert hath much helped vs, in gathering and translating, though rather to the sense than to the wordes, the auncient lawes of those kinges, whereby we also may gather, what great authoritie they hadde in these matters, who beginning with the Lawes of Kinge Inas, setteth them downe in these wordes:

The lawes
of the Saxon
kings in
eccl. matters

The lawes
of king Inas

I Inas by the benefite of God King of the West Saxons, through the persuation and institution of Centede my father, of Lyedda and Erknwalde my Bishoppes, and of all mine Aldermen, (or Senators) and of the most auncient wise men of my people, in the great assemblie of the seruantes of God; I studied both for the saluation of our soules, and for the conseruation of our kingdome, that lawefull contractes of matrimonic, and that right iudgementes might be founded and established throughout all our dominion: and that hereafter it be not lawfull to any Senator, or to any other inhabiting our dominion, to breake these our iudgementes.

This preface being made, by all their aduices and consentes, but (as is aforesayde) by his authoritie: he setteth downe his Lawes in Chapters, both for Ecclesiasticall and ciuill matters. And first he beginnieth with Ecclesiasticall, of the forme howe the ministers of God should liue.

Cap. 1. of
the mini-
sters liues.

First of all, wee commaunde that the Ministers of GOD doe care for, and keepe the appointed forme of lyuing. And afterwarde wee will that among all our people the lawes and iudgementes be thus holden.

Cap. 2. of
Infantes.

An infant shalbe baptized within 30. daies after it is come forth into the worlde. Which thing if it be not done; the default shalbe punished with the paying of 30. s. but and if it die before it be baptized, he shall forsaite all his goods.

Cap. 3. of
working on
sunday.

If a bondseruant be put to any seruile worke on the Lordes day, his Master shall make him free, and his Maister shall paye thirtie shillings; but if he did that worke without the commaundement of his Maisters, the seruauant shall bee beaten with stripes, or at least let him redeeme with

with a price of money, the feare of his beating.

If a free man labour on this day, without his Maisters commaundement: let him eyther bee made a bonde man, or paye 60. shillings: if a Prioste offende in this, behalfe the penaltie shall bee augmented double.

of the Saxo
Kinges.

The first frutes of the seedes shall be payde at Saint Martyns tyde. He that then shall not haue payde them shall be fined 40. shillings, and besides pay 12. times as much as the frutes come to.

Chap. 4. of
the first frutes
of the seedes

If any man gilty of death, shall flee to the Church, he shall enioy his life, and make recompence according to right and lawe. If anie man haue deserued beating, and flee to the Church, the beating shall be forgiven him.

Chap. 5. of
the Churches liber-
tie.

These are all the Eccl. lawes of Inas, which are there sette downe, sauing that in the next lawe after the Penaltie of fighting in the Kinges Court, he adioyneth also the forsette of 120. shillings for fighting in the Church, and in the 11. lawe, the forsette of as much to him that byingeth in false witnesse before a Bishop. His other lawes are more ciuill and politike. But by these we see his supreme authoritie euen to the making the decree it selfe, of the Ecclesi. lawes so well as of the tempozall. As for the last decree of killing ones gossippe, or of the KINGS godsonne, or of the sonne of a Bishop (for Bishops and all the Clergie might then marry) are more tempozall.

The next lawes that Lambert translateth, are of that excellent Prince Aluredus. Where first he setteth downe, the ten commaundementes of Almightye giuen by Moses, Exod. 20. and from thence proceedeth to the most of the lawes mentioned in the 21. 22. and some in the 23. chapters of Exod. which done, he sayth:

The lawes
of Aluredus
in eccl. mat-
ters.

These are the lawes that Almightye GOD himselfe deliuered to Moses to bee kept. As for the onely begotten sonne of God our saluation Iesus Christe, when hee came into the worlde, hee openly declared that hee came not to violate the lawe giuen, but with all meekenesse and goodnesse to fulfill it. For hee deliuered the discipline of true godlinesse. After whome, when hee was crucified, his Disciples (while they were as yet together, nor were seuered a sunder to preach the Gospell) ioyned vnto Christ manie Nations, and sent their legates and Interpreters of the will of God to Antiochia, Syria, and Cilicia, which were conuerted vnto Christ from the bondage of the Gentiles.

The Apostles, and the Elders, Brethren, sende greeting vnto you. For as much as we haue heard that certaine men which departed from vs, haue troubled you with wordes, and when as they would declare vnto you certaine thinges whereof they had no commaundement from vs, they haue rather weakened

Act. 15.

your

lawes.

your mindes with error, than instructed then with sonnde and entire doctrine: it was thought good vnto vs being gathered together, to sende vnto you chosen men, Barnabas and Paule, which haue aduentured their life for Christe, together with whome wee haue sent Iudas and Sylas, who shall also by wordes declare the same thinges vnto you. For it seemed good to the holie Ghoste and to vs, to laye vpon you nothing more of necessarie burden, than this, that ye must abstayne from those thinges that are offered to Idols, and from bloud and from that that is strangled, and from fornication. And that which yee would not haue to be done vnto you, ye should not doe the same to others.

The imposing of pecuniarie multes.

Out of this one precept it euidently appeareth, that right must be rendered to euerie bodie: for there needeth no other iudiciall booke, saue onely this: whosoever sitteth beeing a Iudge vpon other, that he would not pronounce any other sentence vpon others, than he would haue to be giuen vpon him selfe. But whereas, when the Gospel of G O D was spread abroad, manie Nations, yea, and that the English-men, adioyned theyr sayth vnto the worde of God; manie assemblies were made through-out the worlde, and also in Englande; there were holden meetinges together of the Bishoppes and of other most notable wise men: and these men beeing informed of the mercie of God, did at the first impose vpon euerie offender a punishment of money, and gaue vnto the Magistrates the office of taking the same, without all prouocation of offending G O D, hauing giuen them pardon before; saue onely vpon a Traytor and forsaker of his Lorde, they thought not this (beeing a milder penaltie) to be inflicted: which manner of man they thought good, that hee shoulde not be spared at all, both because God would haue the dispisers of him-selfe to be vnwoorthie of all mercie; and also, for that Christe forgave not them that were betrayers of him to death, but he decreed that the Lorde shoulde be worshipped before other. These men therefore in manie of their assemblies, appoynted punishments of euerie one of the offences, and committed them to the monuments of writing.

Why a traitors punishment should be capitall.

King Aluredes owne writing of his sanctions.

The kings abrogating vnprofitable constitutions.

These sanctions I Alured the king, haue gathered together into one, and haue put them in writing; a great part of which, our auncestors kept religiously, and mee thinketh that manie of them are woorthie, to be in this age kept of vs, with like righteousness. Notwithstanding some of them, which seemed to be lesse profitable vnto vs, I haue by the consultation of wise men provided, partly that they shoulde be abrogated, and partly innouated. And because it might be thought rashnesse, for any man to recorde in the monuments of writing, manie of his owne decrees: and also it might be vncertaine what credite they shoulde haue with the posteritie, which thing

thing we do highly esteeme : whatsoeuer thinges I haue founde worthy to be obserued in the actes of my countrey-man Inas, of Offa king of the Mercians, or of Ethelbert which was the first king of the Englishe men that was baptized, I haue collected them all. The other I haue vtterly omitted. And also in the discerning of these actes, I Alured king of the west Saxons, haue vsed the Counsell of the most prudent of our men, and they all liked the obseruation of the same to bee sette forth.

of Edw. the Senior.
King Alureds collection of the former kings lawes

Thus writeth Alured of his doing, both concerning his owne decrees, and the decrees of all those kinges his auncestors in these matters which were not onely ciuill and politike, but also Ecclesiasticall, In all which though he vsed the counsell and aduise of the Clergie, and of other learned and wise men; yet, as he did the action himselfe, so hee did it by his owne supreme authoritie, and reckoning vp all these other kinges decrees also, it argueth that they in their times and dominions, had the like authoritie in eccl. matters.

The auth. of the other kinges here mentioned.

The Eccl. lawes of Alured, are the seconde, and the fift; of the priuileges of Churches, the 6. of robbing Church goods, the 8. of violating Nunnes. the 16. of teaching them in dissolute manner, the 21. of Priests that kill any man, the 29. of them that enter into religion being indebted, the 39. of the festiuall and solemne dayes.

The eccl. lawes that Aluredus set forth.

After this Alured, his sonne Edward surnamed the elder, ioyning with Guthrune the Dane, king of the east Angles, (who changing his name at his baptisme was called Athelstane) doe sette forth diuerse Ecclesiasticall Lawes, which the same Guthrune and Allfred had before made, but belike, not till then sette forth, which lawes were these.

The lawes in eccl. mat. of Edward the elder, & of Athelstan king of the east Angles,

Before all thinges they enact, that one God onely should be honorably and holily worshipped, dispising and renouncing all the barbarous worship. And then (because they certainly knew e, that many would not be kept in the boundes of their dutie, nor obey the Eccl. discipline without them) they prouided humane lawes to be written out, and they sette forth the lawes pertayning to Christe, in common together with the lawes pertayning to the king that by these the rashnes of them might be restrayned, that would not obey the commandements of the Bishop. This therefore did they first decree:

The Princes penall lawes ioyned to the eccl.

That the peace of the Church within her walles, and that the tranquillitie which is deliuered by the hande of the king, should be kept godly and inuiolably.

And so they procede against them that forsake the Christian sayth.

Against eccl. persons that robbe the Churches: that fight, or periure themselves, or commit fornication, &c. And against incest,

Ianeslawes

If anie being condemned, desire to confesse himselfe to the Priest, that all doo earnestly and diligently promote all the lawes of God, &c.

For payment of tithes, for the money that then was payde to Rome, called the Peter pence, for the Church lightes : for the plowe almes: (as I take it almes giuen by the rate of their plow lande) and if any Dane denied or suppressed the diuine rightes or duties.

Of them that doe their businesses on the Lordes daye, of fastinges: And judiciall swearinges on the festiuall dayes, and against witches.

11.

Of those that are entred into orders and are deceaued of their goods. Part of these are the lawes of Ethelstane.

The lawes of Ethelstane in eccl. matters.

The kinges, B. Nobles, and all the subiectes to pay their iust tithes.

I Ethelstane the king, by the prudent Counsell of the Arch-bishop Vilhelme, and of other my Bishoppes, doe verie straightly charge and commaunde, all the Gouvernours that are in my dominion, by the holie diuine powers of God, and of all the Saintes, and for my loue, that I beare to them, that before all other thinges they paye the iust and due tenthes (or tythes) of that that is mine owne in proper, as well of liuing beastes, as of the yearly profites comming of the earth, which thing besides mee, euerie one of my Bishops, Senators, and Gouvernors shall do, &c.

After Athelstane followeth Edmund.

The lawes of Edmund in eccl. matters.

The Clergies chast life, which chastitie was shewed before that it debarred not in B & Pastors matrimonic.

In the solemne feast of Easter, king Edmund did celebrate at London a great assembly, as well of the Ecclesiasticall persons, as of the Laye, in the which were present Oda, and the Arch-bishop Wolstane and many other Bishops, to consult about the health of their soules, and all them that they had care of.

First, they that haue entred into holy orders, and of whom the people of God ought to require the example of vertue to followe the same, they shall leade their life chastly (as the reason of their order shall suffer) be they men or women; which thing if they shall not doe, they shall be punished according to the rules of their orders, that is to witte, they shall forfeit all their earthly possessions, so long as they liue, and beeing dead they shall not be buried with holy buriall, except that they amended their manners.

Tythes, first fruts, almes.

Euery Christian shall religiously pay their tythes, and the first frutes of their seedes, and the money that is due for the plowe almes. He that payeth it not let him be accursed.

Reparations of churches.

Euerie Bishop at his owne charges shal reparaire the house of God, and may admonish the king, that the other Churches may be decently adorned, which is a very necessary matter.

Periury and idolatrie.

Whosoever forswere themselves, or make any barbarous sacrifices, except

except they repent and amend their minde the sooner, they shall for ever be debarred of all the diuine seruices. I Edmund the King, to all that are in my Dominion and power, yong and olde, doe clearly signify, that I haue earnestly inquired of the moſte ſkilfull of my kingdome in the aſſembly as wel of the Eccleſiaſticall as lay perſons, by what meanes Chriſtendome might be moſte aduanced, and it ſeemed beſt vnto vs all, that we ſhould nourish loue and mutuall good will amongst vs through out all our Dominions, for we are all wearie of theſe continuall fightinges. And therefore, we ordeyne in this manner. And ſo hee proceedeth to Lawes for theſe matters.

After this, follow the Lawes of Edgar.

The Lawes which Edgar the King, decreed in the great Senate, God to loue and him-ſelfe to preſerue and to benefite all his Lordſhip (or Dominion). And ſo hee alſo proceedeth to the making of Lawes Eccl. Of the rightes, immunities, and tithes of the Church. Of the manner of their tything, to them that haue a place of buriall in the Church. Of the times when the tythes of all ſortes are due to payde of the Penie to Rome out of euery houſe. Of the Feaſt dayes and faſtings. And then he commeth to humane and politike Lawes.

The lawes of Edgar in Eccl. matters.

Thus did all theſe Saxon Kinges, with the aduice of their Biſhops & Cleargy, make as well Eccleſiaſticall Lawes, as tempoꝛall with the aduice of the Lordes and other their officers tempoꝛall. And this they did their ſelues and by their owne authoritie, and not onely allowed of that which the Biſhops and Cleargie before had decreed. All which I allege not, to allowe of all thoſe their Eccleſiaſticall decrees: for many of the thinges, (eſpecially in the Kings following,) were full of ſuperſtition and error, as (by Gods permiſſion) the blindneſſe of the time then was: but I note them onely for the point in queſtion, of the Princes authoritie, not onely in making Ciuill Lawes for Eccleſiaſticall matters, but in making Lawes of Eccleſiaſticall matters, and ſo, in making Eccleſiaſticall Lawes themſelues.

Howe farre theſe decrees are, & are not allowable.

And thus it continued here in Englande till the Danes got the Kingdome. Neither did Canutus the Dane take vpon him any whit leſſe the dealing in Eccleſiaſticall matters, than the Saxon Kinges had done, but rather ſhe weth it moze liuely than all the other, as appeareth in the collection of his Lawes, as well Eccleſiaſticall as tempoꝛall.

The decree that Canutus King of the Engliſh men, of the Danes, and of the Norways, to the loue of God, to his own ornament, and to the profit of his people, enacted at Wincheſter, on the feaſt of Mid-winter tide, (or the natiuitie of Chriſte.)

Canutus his Lawes of Eccl. matters.

Fiſt, that all men ſhall through out all ages honourable and aboue all other thinges worſhip one God. And holde religiously the onely

Rrr

Chriſtian

Laws.

Christian religion, and loue the king Canutus with all fidelitie and obseruance.

The peace & honor of God, & next after the Princes.

Let vs maintain the temple of God with Godly & continuall peace, & let vs all often frequent it, both for the health of our soules, and for the encrease and profite of other things, for the onely peace of Christ comprehendeth all the Churches, and therefore it is meete that all Christians holde the Church in greate worship and honour. For the peace of God ought to bee desired and retayned aboue other things, And next after that, the kings peace ought to bee kept. It behooueth therefore that the peace of the Church of God, within the walles thereof, and the tranquillitie deliuered by the hande of the Christian king, bee euer cheefely kept firme and inuiolated. If any therefore shall violate any of these two, (Gods Churches and the kinges peace) forsetting his Lands, he shall be put to death, except the king shall pardon his offence. &c.

And if the Churches peace bee broken without man-slaughter, let the punishment followe according to the manner of the offence. &c.

The Churches orders and dignities to bee maintained.

It greatly behooueth all Christian men moste religiously to maintayne in peace the holinesse, the orders, and the places consecrated vnto God, and to giue to euerye order his owne dignitie. For let euery one knowe, (at leaste hee that will or may knowe) that it is a matter of greate waight and moment, which the Preeste must doe for the health of the people, if so bee hee shall studie to please GOD aright.

Greate is the sanctifying, and more is the sanctifying (or consecrating) with the which in consecratinge baptisme and the Sacrament of thanksgiuing the Deuill is driven away. Yea, the Angelles keepe the holye mysteries, and depending on the Diuine prouidence assist the preest, so often as he serueth God aright.

Which thing they do at all times when as the preeste doth humble from his heart beseeche Christe, and begge of him those things that are necessarie for the peoples life: these men therefore for the fear of God, for the dignitie of their order, are to bee discerned from other men.

Canutus Lawes for the purgation of a preeste accused.

If therefore anye man shall accuse of any crime a Preeste, liuing according to some certayne rule of Religion, and if hee witte himselfe to bee cleane thereof, let him say Masse if hee dare, and with his once receyuing of the sacrament of thanksgiuing, hee alone shall dash all the slander.

But if hee shall bee accused by three, then receiuing the Communion,

on, if so be hee dare, and taking with him two other of his owne order, of Canons
hee shall wipe away the suspition of the supposed crime.

If any man shall accuse with some speciall sleaundler of crime a Dea-
con living after some certayne forme of Religion : the Deacon shall Apurgation
of a Deacon
sleaundler
purge himselfe of the crime, by taking two other with him of his own
order.

But if hee haue beene accused thrise, he shall purge him selfe with sixe
other men of his owne order, &c.

Wee also doe bidde (or pray) and doe teache all the Ministers of
GOD, and especially the preestes, that they obey GOD and loue Canons
Lawes for
degrees of
marriage.
cleannesse and auoyde the wrath of GOD and flee from the lake of
Hell fire. &c.

Moreouer wee teache, and wee pray, and in Gods name wee com-
maunde, that no manne can contract mariage with in the sixt decree
of kindred, neyther yet mary the Widowe of his coofine, that was
within sixe degrees vnto him, neyther that hee mary any that was of
kinne to his Wife, that hee had before, neyther that any Christian
mary his Gossippe, nor any that is deuorced. To conclude, hee that hath
any care to keepe Gods Lawe, and will study to haue his soule saved fro
hell fire, let him shunne harlots, and keepe him to his onelie wife, ioy-
ned vnto him in lawfull mariage, and haue no more, so long as his wife
liueth.

Let euery man pay vnto God yeerely his rightes and his iust duties
orderly, let him pay the almes of his plowing, the fift day after Easter.
The tenth of his Cattell at Whitsontide, and the tenth of his fruites at
Alhollow-tide. But if so be that any will not pay their tenthes in man-
ner, as we haue afore-sayd, concerning the acre that is tythe-able, then
let the kinges officer, the Bishoppe, and the Lorde of the soyle, and the
seruing preeste of the Church come together, and whether hee will
or no, deliver the tenth part to the Church, whereunto it is due, and
leaueth the ninth to him: as for the other eyght partes, the Lorde of the
soyle shall haue the one moytie of them, and the Bishoppe of the dio-
cesse shall haue the other, be he the Kings man or any Noble mans.

And in this order he proceedeth to a great number of other Ecclesiasti-
call matters, (mingling (as in these) a great deale of graunt of foule chaffe,
but good and badde, one with another, all thewe his authoritie in Eccle-
siasticall matters. But when hee commeth to the nineteenth, and so for-
warde, because the Lawes are of better matters, I will craue the readers
patience further, in setting them downe also.

And let euery Christian man doe all those thinges, that are pro-
fitable to his saluation. Let him applie him-selfe with all his
thought

of Canonicall thought and care, to the Christian fayth and Religion: and whoſoeuer will conceiue in his ſoule and minde thoſe things that are neceſſarie for his ſaluation (as indeede it ought to bee the deſire of all men) let him prepare his minde to receiue the Sacrament of thankſgiuing at leaſte thrise a yeare.

Receiuing
the Com-
munion -
thrise a yere

And if hee will hope to finde fauour, let him well beſtowe all his wordes and deedes, and diſpoſe them orderly: let him keepe his othe and fayth giuen moſte religiously. And let euerie man to the vttermoſt of his abilitie, driue away from the boundes of our Dominion, all vn-righteouſneſſe, and hereafter earneſtly follow the righteouſnes of God both in wordes and deedes, and ſo at the length we ſhall all bountifully obtain the mercie of God.

20
Fayth & life

Besides this, let vs our ſelues put that in execution, that we com-
maunde other. Let vs alwayes bee of a firme and faythfull minde to God. Let vs vpholde his honour with all our forces and abilities, and obey his will. For what ſoeuer wee ſhall doe towards the Lorde, (bee-
ing mooued with that faythfulneſſe that is ioyned with vertue and our office) that ſhall be to our great aduantage. For in this thing God the cheefe ruler and Lorde of all, will bee exceeding faythfull vnto vs, it ſtandeth vs therefore cheefely vpon, that they which are Lordes behaue themſelues rightly to their vaffailes. And wee earneſtly admoniſhe all Christian men, that inwardly withall their heart they loue God, that religiously they holde the right Christian fayth, and that gladly they obey their Diuine Doctores, that moſte diligently they ſearch the Lawes and Doctrine of God, and that they ſearche for it often and much for their owne commoditie.

Duties of
Lords to
their vaf-
failes.
Obedience
to the Tea-
chers.

Charge to
euerie chri-
ſtia to learn
the L.praier
& the arti-
cles of their
beleefe.

And wee admoniſh that euery Christian man doe ſo throughlie learne, that at the leaſte hee doe well knowe the right Fayth, and can ſay the Lordes Prayer, and the Articles of his beleefe. For by the one all Christian men doe call vpon God, and by the other, they pro-
feſſe a right fayth.

None that
bath not
learned
theſe thinges
to be admit-
ted to the
Communi-
on, &c.

Chriſte him-ſelfe did firſt ſet foorth the Lordes prayer, and taught the ſame vnto his Diſciples. Which diuine prayer conſiſteth of ſeuene pe-
titions, the which whoſoeuer ſhall vtter not faynedlie, but from his heart, hee conferreth with God him-ſelfe of all thinges that are ne-
ceſſarie, either for the life preſent or to come.

But by what meanes can any man heartily pray vnto God, except hee haue inwardlie to GOD a right Fayth? And verilie hee that will not learne theſe thinges, neyther ſhall haue his part of reſt with the Christians after his death, neyther ſhall heere aliuie bee admitted to receiue the Communion, neyther ſhall hee bee counted worthy to beare the name of a Christian man, neyther ſhall hee vndertake for a-
ny

ny other at the Font nor at the Bishops hande, except hee learne these of *Cannons* thinges, and shall knowe them well.

We also admonish them, that eche one of them studiously auoyde deadlie crimes and wicked deedes. And if peradventure they haue offended through the instigation of the deuil, that by instruction of the preefte they amend it.

23
Auoidance
of greuous
crimes and
repentaunce

Moreouer wee admonish euery one to flee filthie whoredome, and the vnlawful vse of the flesh, and violating of the couenaunt of wedlock so long as they liue.

24
To flee
whoredom.

Moreouer we teache, them, that the feare of God be always throughly serled in the mindes of them all, that day and night they feare the punishments due to wicked deeds, and dread the day of iudgement, and abhorre hell. And suppose euen their ending day approacheth.

25
The feare of
Gods iudge
mentes.

As for the Bishops they shall be the Bedels of God and the interpreters of Gods Lawe, and they must openly teache the benefites of diuine matters, and to set forth them-selues to bee examples of liuing for others to followe, whosoever will giue care to them. For hee is but an euill keeper, which with his voice at least, if he can do no more, shall not defende the flock committed vnto him against him that commeth to spoile it.

26
The duty of
B. & Pastors

But none is so euill as the Deuill him-selke, which alwayes labourerh in this one point, howe hee may mooste destroy mens soules. Wherefore it behooueth the pastors to bee watchfull and to giue warning, that by their aduertisementes, the people may haue knowledge thereof. The pastors wee call the Bishops, and the preeftes, whose partes are with erudition and Doctrine, to wathe and defend the Lordes flock, that the furious and wilde Wolfe doe not forthwith teare nor byte the flocke of God. And if there bee any that will not listen vnto the commaundements of God, hee hath to reckon for that with God him-selke. The name of God for euer bee glorified, and loue him, and praise him, and honor him through out all worldes.

Thus did this Dane King heere in England euen at that blinde time take vpon him (as it were, like a Bishop or preacher him-selke) to set forth these Lawes and decrees of Ecclesiasticall matters. After which hee proceedeth to those that hee calleth his worldly lawes. And yet euen among them also, hee inserteth some Ecclesiasticall lawes: as the 3. 5. 36. 37. 38. 39. 40. 44. 46. Besides causes of Matrimonie and fornication. And in the ende of all his Lawes of both sortes, Ecclesiasticall and temporall: hee concludeth all with a religious and diuinlike charge, commaunding mooste streightly in Gods name all his subiectes, to conuert them selues whole to God, and to heare their pastors, and the pastors to teach and preach the worde of God vnto his people.

The king
teacheth all
estates, Eccl.
and lay.

*gies aduise
to the K.
This auth.
of Princes
confuteth
our Br. re-
strain; ther
of.*

*The Princes
doing all by
the Clergies
aduise, de-
barreth not
their su-
preme au-
thoritie.*

*Her Maie-
ties supre-
macie.*

This authoritie and intermedling in the making of Ecclesiasticall Lawes, both aswell for the Clergy as for the tempoꝛaltie, had the Kinges in this lande befoze the conquest. What they haue had since, diuerse o-ther haue set forth moze largely, and I craue pardon that I haue beene so large in the collecting and setting downe of these. But I haue doone it to this ende, that we might moze fully perceiue this point, that the Princes did not onely make ciuill Lawes for Ecclesiasticall causes, or for matters that by the Clergy onely were decreed, that they should be obserued in their Dominions, and appoynted bodily or pecuniarie punishmentes for offending the same, of which sort I graunt many of these Lawes are, that we haue collected: but also that they them-selues with the aduice of their Clergie made Eccl. Lawes, and that mere Ecclesiasticall, or altogether pertaining to Church persons, or to Church matters, yea, to matters of religion and Doctrine. Neyther diminished it their authoritie anie whit, that they did none of all these things without the aduise and determination of their Clergie: for alwaies the Clergy so conditionally determined the same befoze, if it were a matter but of order or ceremonie, and not of Doctrine (which is inferible, neyther dependeth vpon man, eyther of the Prince, or of them) that the supreme authoritie lay still in the Prince, so to conclude the finall determination, that the Princes sentence doe knit vp all the matter, and made that order or ceremonie, to haue the life or force of a decree, Lawe, or constitution among them.

And other supreme authoritie than this, with the consultation, deliberating, aduising and determining, what Ecclesiasticall matter of order or ceremonie her Learned Clergy thinke mosse meete for our time and state, to bee mosse agreeable to order, comelinesse, and edification, to giue her royall assent to the confirmation and establishment of the same, that it may haue the full force and nature of a decree, Lawe, or constitution Ecclesiasticall: her Maiestie otherwise neuer tooke vpon her, nor claymeth, nor desireth to haue, nor the Statute gineth, nor wee acknowledge.

And if our Brethren would graunt thus much (as I hope vpon better aduisement they will not deny it) wee shoulde neede no controuersy in this matter, and all these examples that wee are nowe diuinen to bring forth to satisfie them, wee and they shall moze cheeresfully turne against the Papistes, that are the professed enemies of her Maiestie, and of our Brethren, and of vs.

*The lear-
ned disc.
pa. 142.*

But it will perhaps be sayde, that for Princes to subscribe to the determination of Preestes (as they call them) is no supremacie, but a subiection.

Wee aunswere, it is no subiection vnto men, but to God, and his worde,

in the Church of Engl. for Eccl. matters. 16. Booke. 1367 The Cler-
worde, to doe nothing in these matters, but by the faythfull aduise of ^{gier aduise}
them, that knowe his will, and are bounde to teache it vnto all men: ^{to the K.}
no more than it is, to bee counted a subiection, for a Prince in
Ciuill affayres, to followe the aduice of wise and faythfull Counsel-
lers.

Wee haue shewed befoze in the examples of diuerse Emperours and *Bridges*
Kinges, how Princes subscribed to their clergies determinations: in such
sort, as they beeing humbly requested thereunto, had in ceremoniall
matters their free choise, and might haue dashed all, or in subscribing
thereto, they ratified the same and made it authenticall.

But if Princes were so to subscribe to the determination of Preestes,
as wee may well without error or superstition call them, that the
Princes their selues had no kinde of determination in any Ecclesiasticall
causes, neyther aboue the preestes, nor yet at all with them: then in-
deede it were no supremacie, but a subiection. And what else doe our
Bishops heere giue to Princes: neither doe they heere deny, but in
playne wordes confesse, that it is a subiection, and so, not a supremacie:
saue that, they colour it ouer with this faire shadowe.

Wee aunswere, it is no subiection vnto men, but vnto God.

And what else doe the very popish preestes aunswere, when they take
from the prince his authoritie, & bying him in subiection to their pope, &
to the selues, but that this subiection, is a subiection not vnto the, as vnto
men, but to God, and to his word, and to his Church? And so vnder the
reuerende names of God, and of his worde and Church, they greatly a-
buse those Princes that thinke their sayings to bee true, & make them
thral to their subiection, and to that which they pretend to be Gods
worde, and to them that call them-selues the Church men, as our Bp.
also haue distributed the name of Eccles. or Church persons onely
among their tetrarches.

As for the faythfull aduise of those that knowe Gods will, and are
bounde to teache it vnto all men: Wee denie not, but that the Prince
is againe bounde, to aske faythfull aduice in matters of such impo-
taunce as the making of Lawes. And of whome shoulde hee rather aske
it, than of those that best knowe, or shoulde knowe Gods will, and haue
moste experience in Ecclesiasticall matters, which is their proper pro-
fession, and shoulde teache the same vnto all men: but this is no rebate-
ment to that right of the princes supreme authority, by which the matter
so aduised vpon, shoulde be enacted and authorized for a Lawe. And this we
haue seene not onely in all the fore-sayde examples, howe for all the
princes aduise with their Clergy, their authority still remayned entier:
but also our Bishops owne example that heere they alleage, both

lowing of
aduise.

It is no sub-
iection to
follow
Counsaile,

How the
Counsellors
determine,
& how not.

Vnfaithfull
Counsellors

confirm the matter cleane against our Bzethzen.

For although it is not to be counted a subiection, for a Prince in ciuill affayres, to followe the aduise of wise and faythfull counsellors, but for all their duetie of giuing him faythfull aduise, and his duety to follow their aduise yet when the matter shall come to the making of a Lawe, his voice hath the authoritie to strike vp all the matter, they determine thus it shoulde be, and then it is hee that determineth thus it shall bee. So that, their determination is in-deede properlie no determination of the matter, but deliberation and aduisement, as our Bzethzen doe here more aptlie terme it, or their determination is rather of the nature of the matter than of authorizing the same: For, the resolute determining with authoritie is more properlie in the Prince, if wee respect the making of the matter to bee a Lawe in force amongst vs But, if these Counsellors to the Prince, will goe beyonde aduise, and turne their aduise into authoritie, and such authoritie, that whatsoever they determine, that must the Prince maintaine and set forth to be obserued euery where in his Dominions, and commaunde those that impugne it to bee punished, and that his Counsellors will let the prince to haue no further authoritie than this: call ye this the aduise of wise and faythfull Counsellors? well may they be wise to themselves, but they be not so faithfull as they should be to the prince, neyther take they vpon them as Counsellors, according to their name, but rather as Princes. But no wise prince will so suffer them, nor any faythfull Counsellors will so take vpon them. And therefore, if our Bz. will but marke this their owne example better, they neede no better satisfaction, that although they woulde in the making of Eccl. Lawes be her Maiesties wise Counsellors, and giue her (as they say) faithfull aduise therein: yet if their aduise shall growe so peremptorie, that they will prescribe, and the Prince must subscribe: that they will determine, & the Prince must execute, that it shall not be good without their consent, & the prince must not dissent from them, and that it is they that make it a law, & when they haue so decreed it, then the princes must command it to be obserued euery where in their dominions, and command them to bee punished that impugne it: this is *plus satis pro imperio*, and were verie dangerous to her Maiestie and to the whole state to admit it.

The lear-
ned disc.

pa. 143.

Bridges

Whereby we see that if Gods ordinance were not plain in the scriptures, yet reason it selfe would conclude, that if in temporall matters, a wise prince wil do nothing of weight, without the counsaile of wise men: how much more in Gods businesse, which are of greatest importaunce, should they not decree any thing without the aduise of them that bee learned in those matters.

Our Bz. haue as yet shewed no ordinaunce of God, either plaine or obscure

obscure in the Scriptures, against the princes supreme authoritie that her Maiesty claymeth, or that wee acknowledge, or for any thing that they haue as yet aouched, since they entred into this matter, of the title or authority of the princes supremacy. And therefore hauing alleaged nothing at all out of the Scriptures, no not the examples, that are apparant in the scriptures, of Moses, Iosue, David &c. Which might much haue cleared the matter: but fled to the examples of the Emperors, of the Christian Kinges of Fraunce, and Spaine, yea and of this our Britannie: and hauing only thus bumbased vp the matter with their foresaid reasons: they are now fallen in such a liking with these reasons, that as if were baunting, they say of them:

Their exam-
ples of the
Empire
Fraunce,
Spaine, and
England
cleane a-
gainst them.

Whereby we see, that if Gods ordinaunce were not playne in the scriptures, yet reason it selfe woulde conclude:

And what woulde reason it selfe conclude in this matter, against that supreme authoritie and gouernment that her Maiestie claimeth and enioyeth, or that we acknowledge and yeelde vnto her: as for the reason they last alleaged, wee see nothing yet, but it maketh much against them, and that verie daungerouslie against all such aduisers, as woulde from aduising fall to commaunding, and from Counselling of the Prince, woulde seaze vpon the Princes authoritie.

Their con-
clusion of
reason fro
Counsell &
aduisement.

But if they will driue their reason to conclude onely of counsell and aduisement: I graunt them that then it is a good reason, but it helpeyth them nothing in this matter, yea rather it maketh cleane against them.

It is good reason that in all the Princes temporall matters, and businesse of managing the common-weale, but in Gods businesse (as I grant also, Eccl. Lawes may wel be so called, and that some of them are matters of greatest importaunce) that the Prince shoulde not decree any thing, without the aduise of them that bee learned in those matters. Howebeit, this giueth not the authoritie, and much lesse all and the onely authoritie, of determining those matters vnto the aduisers of them, no more than it doth in temporall matters (from whence they still brge their reason by this comparison) that a wise Prince will doe nothing of weight, without the counsell of wise men, I graunt, that not onely reason it self will conclude this, but that also the ordinaunce of God is plaine in the scriptures, for euery man, namelie a wise Prince, in all matters bee they Ecclesiasticall or temporall, to doe nothing rashly, but if the matters bee doubtfull, with good counsell and aduise of them that be learned in those matters.

Their rea-
son either
against all
reason, or a-
gainst them
selues.

Neither any good reason, nor any ordinaunce of God plaine or not playne in the Scriptures, willety any person taking such aduise, leaste of all willety the Prince on that aduise giuen or taken, to thinke, that

ling by ad-
uise.

that because hee shoulde do nothing without their aduise, that he can do nothing without their authority. Neither is there any reason or ordinance of God in the Scriptures, that any which are but aduisers to the prince, shoulde fall from aduising him, so to incroche vpon him. And if I were woorthy to aduise princes, I would aduise them to take good aduise-ment, howe they aduised themselves by such aduisers, and (as I am thus aduised) mee thinketh it reason.

The lear-
ned disc.

pa. 143.

And if all princes by heathen wise mens iudgements, are so rulers, that they are seruantes of the Lawes, and of the common wealth; why shoulde it bee accounted for any dishonour vnto princes, to bee obedient to the Lawes of God their Father, and to serue to the commoditie of the Church their Mother? It is a greater honour to bee the Sonne of God, and the Childe of the Church, than to bee a Monarke of all the earth.

Bridges

Princes ser-
uants to
the commo
weale and
Lawes.
This seruice
no debasing
of their au-
thoritic.

All princes (I graunt) are such seruantes of the common wealth, (not onely by Heathen wise mens iudgements, but also by all Christian wise mens iudgements too, that neuerthelesse their supreme authority in gouerning of the common wealth, is not one whit diminished by that seruice. And as for their seruice to the Lawes, which Lawes either they haue made them selues, or were made Lawes before they were made rulers, serueth (I graunt also) to the maintenaunce of those Lawes, and to the punishment of the impugnors of them: howbeit this hindreth not, but that princes haue another ruling and not seruing seruice (or as we may well terme it) a seruing rule and gouernment, (besides the conseruing of the Lawes) euen to make Lawes, as our Brethren haue before confessed. And as Saint Augustine excellently well doth say, in his 48. epistle ad Vincentium, And in his 50. Epistle ad Bonifacium (as we haue seene at large before.) And in his fift Booke De ciuit. Dei. cap. 24. Hee reckoneth this seruice among the princes cheefest vertues, hee sayth: that they make their power which they haue to bee a seruant vnto the Ma-iestie of God, moste largely to spreade abroad his seruice.

Aug. in
Epist. 48. &
50. & lib. 5.
de ciuit. Dei.
cap. 24.

How highly
good prin-
ces esteeme
the seruice
of God.
Euseb. in li.
de vita Con-
stant.

And of this seruice (as Eusebius reporteth in the seconde Booke of Constantines life) doth Constantine gloze, saying: I reclaýmed man-kinde beeing instructed by my seruice (or ministry), to the religion of the holýe Lawe, and I caused that the moste blessed fayth shoulde more and more growe vnder a better ruler. For I woulde not be vnthankfull, especially to neglect my principall seruice, which is the thanks that I owe euen of ductie.

With therefore the princes seruice is so high and principall a seruice, stretching to the making of Eccl. Lawes, and to all these matters, which seruice (as Saint Augustine sayth Epistola 50. None can doe but prin-ces: This seruice is no debarre, but rather an aduancement and pzeo-gatiue

gatiue of the princes supreme authority in these matters.

Will doe not therefore accounte it anie dishonour vnto princes, to bee obedient to the Lawes of GOD the Father, and serue to the commoditie of the Church their Mother: It is rather the greatest honour that in this worlde, and in their royall estate they canne attaine vnto. Neyther can any of their subiects, Clergie or other, compare with them in the supreme degree of that authoritie, that onely Christian princes haue heerein.

*seruing
the Church
commoditie.*

*The greatest
honor of
Princes.*

*Our Br. pre-
sence of ho-
noring God
our Father,
and seruing
to the com-
moditie of
the Church
our mother.*

But rather our Brethren would abase this authoritie, with telling princes they must account no dishonour to obeye the lawes of GOD their Father, and serue to the commoditie of the Church their Mother: what lawes of God the Father haue they as yet alleaged, either for this matter, or for any of their tetrarches, that inferre anye of these new Lawes, which they all without and besides the authoritie of a prince, would presse both vpon the prince and vs: What one thing, that (being better considered) serueth to the commoditie of the Church their and our Mother, but rather to the greate disquieting of her, in the calme harbour (God bee thanked) heere in Englande, and to the discrediting of her name to all other Churches and peoples rounde about vs, and to the great hazarde of her estate amongst vs: And is this the way to serue her commoditie? If not rather to serue their owne turnes and humors, both to the great dishonour of God our father, and to the no little damage of the Church our mother, besides the dishonour and disobedience of our so gracious Prince, with the trouble and endaungering of all the whole Realme.

But let our Brethren take good hede, that they abuse not Princes thus vnder these high titles, of God their Father, and of the Church their mother: for, euen with these termes did the Papistes deceaue Princes and all the world. When they sought their owne honour or profite, then they alwayes pretended the honouring of God their father, and seruing the commoditie of the Church their mother, in whose names (as Gods and the Churches deputies) they tooke on them selues to be honored, and their owne commoditie serued, both of all Princes and of all people, as much, if not much more, than eyther their father or their mother.

*How the
Papists vsed
these preten-
ses that our
Brethren do*

It is a greater honor (say they) to be the sonne of God, and the child of the Church, than to be a Monarke of all the earth.

*A Prince
may bee
Gods child,
and yet su-
preme gou-
ernor.*

And so it is indeede, who denieth it? and this is also as one of the papists blearing the eyes of princes. But any man, woman or child, neuer so poore or priuate, may (by the grace of God) be so well ynough, though he haue no publike auth. at all. But can not a man be a Monarch (though not of all the earth) but in his owne dominions, & be also the Sonne of God and child of the Church, and yet with all in his owne Dominions, be the supreme gouernor

phetic of gouernor ouer all persons in all matters and causes eccl. so wel as tem-
Esay. 49. porall:

*The lear- Of this honourable subiection to God and his Church, Esay pro-
ned disc. phesieth, Chapter, 49. 23. Kings shall be thy nourssing Fathers, and Queenes
pa. 143. shall bee thy Noursses. They shall worship thee with their faces towards the earth,
144. & shall lick the dust of thy feet, and thou shalt knowe that I am the Lorde. The
145. Prophet meaneth, that Kinges and Queenes shall be so carefull, for the
Esa. 49. 23. all. preseruatiō of the Church, that they shall thinke, no seruice too
base for them, so they maye profite the Church of Christe with-*

Vnto this honorable subiection the holie ghost exhorteth Princes in
the second Psalme, after that they haue tried that they preuaile nothing
in striuing against the kingdome of Christe: *Bee notwe therefore wise O yee
Kinges, bee learned that iudge the earth, serue the Lorde with feare, and reioyce
Psa. 2. 10. 11 to him with trembling,* declaring that it is a ioyfull seruice to bee obedient
to Christe: yea, to serue God is indeede to reigne. And especially it is to
bee noted, where S. Paule commaundeth prayers and supplications, to
be made for the conuersion of Kinges vnto the knowledge of the truth,
and their owne saluation, that hee alleageth this reason, *That wee may
1. Tim. 2. 12. lead a quiet & peaceable life, in al godlinesse and honestie vnder their protection.
A godlie & honest life we may liue, vnder enemies of the church and perse-
cutors: but a peaceable and quiet life in all godlinesse and honestie onely vnder
a Christian prince. This thing therefore the Church most humbly desi-
reth of the prince: for this end the Church continually prayeth to God
for the prince: in this respect the Church most obediently submitteth
her selfe vnto the prince as a childe to his Nurffe, that both Prince, and
people may honor God in this life, and after this life reign with Christ
euerlastingly.*

Bridges

All these
3. cited te-
stimonies
make also
against the.

The Papists
abuse of
this testi-
monie of
Esay.

*We shall notwe haue after these reasons, some testimonies of the scrip-
ture alleaged: but if we shall still holde vs to the point in controuersie,
whether the Christian prince hath authoritie with the aduise and coun-
sell of his learned clergy, to make and set foorth ecclesiasticall decrees
and lawes, for all persons in his dominion to obserue, not one of all these
three testimonies here cited out of the scripture, do gain-say it, yea rather
euery one of them both confirme it.*

*The Papistes also alleage this Testimonie of Esay for the superio-
rity of the pope and of the Church ouer all Christian princes: and will
our Bzethzen abuse it likewise for their newe clergies authority? but
who may not see, that euen in the resemblāces of these metaphors, a great
authoritie, not vnder, but ouer the Church, is giuen here of God to Chri-
stian princes: yea, eue as much in the new testament as was in the olde:
but*

But by our Bishops wist they shoulde haue lesse.

So what an interpretation they make of this prophete: as though the Prophets meaning were altogether to abase the authoritie of Christian princes, and not rather cleane contrarie, to exalt and extoll it: though withall in some respects it be inferiour. For except he had called Kinges and Queenes Fathers and Mothers, by what neerer title could the Prophet haue called them, than Kings to be the nourishing Fathers, and Queenes to be the nourishing Mothers of the Church? Ioseph was but a nourishing Father vnto Christ: and yet sayth the text as well of him, as of the Virgine Marie his naturall Mother, Luke 2. verse 51. that hee was Subiect vnto them. So honorable is the title of a nourishing Father, and comprehendeth in it such authoritie. Not, but that the Princes againe, (in respect that the Church is the spouse and wife of Christe) do humble them selues as Children vnto her. And so, as they acknowledge God to be their Heauenlie Father, they reacknowledge her to bee their mysticall Mother.

The wordes of Esay not spoken so much to fore-tell of Princes abasing them vnder the church as of governing it.

Which not onely they, but euery Ecclesiasticall person also must doe, as well and as farre forth as they, though in some other respects, the pastors are againe spirituall Fathers, euens as well to the Princes, as to any other of Gods people. And so are both the partes of this Prophecie ioyned together, that the Princes superioritie is declared in the former part of the sentence: Kinges shall bee thy nursing Fathers, and Queenes shall bee thy Nurseries: that neuerthelesse in the other respect, they againe bee the Churches Children: and therefore it is added, They shall worship thee with their Faces towardes the earth, and lick the dust of thy feete.

A third part of this testimonie left out, whereto the other parts be referred.

But both these partes of prophete, are againe referred to a thirde that followeth: And thou shalt knowe that I am the Lorde, for they shall not bee ashamed that waite for me. As though he sayde to the Church: Doe not thou ascribe this vnto thy self, but vnto mee, by whom and for whom it is done, neyther let the Princes bee ashamed, as though they did abase them selues in doing this to thee: for they doe it to thee, not for thee, but for me, for whome they waite, and haue respect vnto: & therefore this reciprocal obedience neither of thee to them, nor of them to thee for mee, shall be any shame or dishonor either vnto thee, or vnto them, nor any abasing of their Soueraigne authoritie ouer thee, for they shall not bee ashamed that wayte for mee. Which last wordes of the sentence, our Bishops cleane cut off and leane out.

And thus both Caluine him-selfe expounde the wordes:

For they shall not be ashamed, &c. I take this worde **WON**, for a particule causall, for it is a continuing speeche, which of some is ill cut off, and by this argument hee proueth it to bee equitie, that Princes should

Cal. exposition of the testimonie of Esay.

shoulde cheerefully addict them-selues to the Empire of God, nor be agreed to humble themselves before the Church, because God doth not suffer them to bee shamed that put their trust in him. But hee ioyneth his trueth with our health, as though hee should say, this shall be an amiable and pleasant subiection. &c.

So that this is no diminishing nor abasing of the Princes authoritie, and therefore Caluine also called them before (vpon the first wordes, And Kinges shall bee thy nourishing Fathers) Patrons, and Tutors. Whereupon (sayth hee) it is to bee noted, that a certayne singular matter is heere required of Princes, besides the vulgar profession of the sayth, because authoritie and power is of God giuen vnto them, that they shoulde defend and procure the glorie of God. This in-deede pertayneth vnto all: but Kinges, howe much greater their power is, so much the more ought they to employ them-selues, and more studiously to haue care thereof. And this is the reason why David by name calleth on them & exhorteth them to be wise, and serue the Lorde and kisse the Sonne.

Psalm. 2. 10

Heereupon it appeareth howe madde their dotages are, which affirme that Kinges can-not bee Christian, except they renounce that office. For these thinges were fulfilled vnder Christe, when as by the preaching of the Gospell, Kinges beeing conuerted vnto GOD, they attayned vnto this moste noble degree of dignity, wherewith all kinde of Dominions and principalities are excelled, that they shoulde bee the nourishing Fathers and Tutors of the Church. The papistes doe vnderstande that Kinges are nourishing Fathers of the Church none otherwise, then that they haue left vnto their sacrificing preestes and Monkes moste large reuenues, wealthie possessions and wide demaynes, by which they are fedde fatre as Hogges in a sty. But this education tendeth to a farre other matter, then to glutte such vn-satiabie gulfes. For neyther treateth hee heere of enriching their houses, that vnder a false pretext vaunt them-selues to bee the Churches Ministers (which was nothing else but to corrupt the Church of God, and to destroy it with deadly poyson) but of taking away superstitions, of remoouing all wicked and naughty worship, of promoting the kingdom of Christe, of conseruing the purity of Doctrine, of remoouing offences and of purging the filthes which corrupt Godlinesse, and obscure the maiesty of God.

The Christi-
an Princes
nourishing
of the
Church.

If nowe the authoritie of the Prince stretcheth it selfe to all these thinges, in the name of nourishing the Church, which is farre above all bodilie nourishment or mayntenance of liuing: then is not the Christian princes authority abased any whit thereby, in the making of Ecclesiasticall Lawes for these Eccl. matters, but much more confirmed and increased: so that, the prophetes meaning was not (as our Bz. heere say the

The due tie
of Princes
aboue al o-
ther Chri-
stians.

The papists
mis-vnder-
standing of
this place.

the prophet meaneth) that kinges and Queenes shall bee so carefull for the preseruation of the Church that they shall think no service too base for them; so they may profite the Church of Christe withall: For it is no profite at all vnto the Church, for princes to abase them-selues as they haue done, vnto the Pope and his Ministers: who no lesse shamefully abused this prophely, than the Princes simplic in beleeuing of them, did thinke indeede no service too base for them, that they might (as they thought) profit the Church of Christe withall. But the prophetes meaning was rather of twwayne, besides the comforting of the Church, to foreshew not onely the Princes honorable reuerencing of the Church, but also that by their exaltation & greates authoritie aboue it, they shoulde becom of persecutors, (as it were) euen parents to it.

But now, if this testimonie will not serue, to make Princes stoupe vnto their bent: they haue another at hand. Vnto this honorable subiection (say they) the holy Ghost exhorteth princes in the 1. psalme: after that they haue tried that they preuayl nothing in struing against the kingdome of Christe: Be nowe therefore wise O yee kinges, bee learned that Iudge the earth, serue the Lord with feare, and reioyce to him with trembling, declaring that it is a ioyful service to be obedient to Christ, yea, to serue God is indeede to reigne.

Our Brethren where they shoulde yet note at length, according to their promise, when all their other tetrarches were serued, haue declared vnto vs, howe farre the Princes authoritie in the government of Eccles. matters stretcheth: they are nowe altogether fallen from describing vnto vs the Princes authoritie, of which (God wot) wee haue hearde full litle yet) to the description all of the Princes subiection. For although they commend it with the name of honourable, yet still it is but subiection that they speake of, not authoritie.

Albeit, I graunt, this is mooste true, that it is a ioyfull service to bee obedient to Christe, yea, to serue God, is indeede to reigne, & better than to reigne in any worldly kingdome, without Gods seruice: and therefore the holy ghoste both well therein exhort those Princes, which haue tried that they preuayl nothing in struing against the kingdome of Christ to be wise, and learned and to serue the Lorde.

But let our Brethren withall remember this, that they abuse not this exhortation of the holy ghost, spoken to those Princes that resisted Christs kingdome, by applying it here altogether to the Princes that we speak of, that only are true Christian Princes, & haue already subiected their kingdome to Christs kingdome. For nowe we enquire of godly Princes, what auth. they haue by Christ allowed the, in the gouerning of his kingdome. Other wise, if they apply this sentence thus, as though her Maiestie in not submitting her self and her auth. to these their decrees & orders, did as yet

Our Br. a.
testimonie
Psa. 2. 10. 11

Our Br.
that promi-
sed to treat
of Princes
gouerning,
are nowe all
in Princes
obeying.

Our Br.
wrong apply-
ing this
testimonie,
Psal. 2.

refut

resist the kingdome of Christe: they offer her Maiestie no small iniurie, nor she may well abase her authoritie so farre: nor any other Christian Prince, that hath subiected his kingdome to the obedience of the kingdome of Christe, as her Maiestie (God bee praised) hath done.

Not, but that (I graunt) there is still an vse of this exhortation euen to all Princes neuer so godly, to continue in this Wisdome, learning, and seruice of the Lorde. But her Maiestie (God be praised) being wise and Learned in deede, hath Learned and found out a great difference, betwixt the seruing of the Lorde himselfe, and the seruing of the seruants of the Lorde. For although there bee a seruice that the Prince oweth to them also, in respect that they in their diuine seruice of Gods worde and Sacraments represent God: yet, the Princes being also the seruants of God, as they again represent him in their seruice: so their seruice is such a high and supreme gouernment, as (let the beate action of the spiritual seruants diuine seruice aside) they are all inferior to the Princes seruice, and in some respects, not onely Subiects, but seruants also to their Princes, and not the Princes seruants vnto them. Yea, euen in those diuine seruices, which the Ministers, Stewards, or seruants of God professe, the Christian Princes, being also the Ministers and seruants of God, haue an higher seruice, ministerie and Stewardship, in the general ouer-sight of those particular ouer-seers, to ouer-see and ouer-rule them to doe their dueties, and with their aduise and counsell, deuising and determining what is fittest, to make lawes and orders with them and aboue them, not onely to rule all his temporall subiects, but all his Ecclesiasticks too; and euen himselfe in all due subiection to those his Lawes & orders, that he hath made. And that this seruice of the Prince to God, stretcheth herunto, and to the Prince especially aboue all other: we haue heard how S. Augustine expoundeth this testimonie. And yet because our 13. leade vs heere vnto it, let vs again mark it a little better, whether it more infirme and abase, or confirm and augment the princes authoritie, in making decrees & lawes of Ecclesiasticall matters.

S. Aug. in his 50. Epistle, ad Bonifacium; vpon this verse, *And now see Kings vnderstand.* How then (saith he) doe kinges serue the Lorde in feare? but in forbidding with a religious seueritie, and in punishing those thinges, which are done contrary to the commaundementes of the Lorde. For hee serueth otherwise in that hee is a man, and otherwise in that hee is a King. For, in that hee is a man, hee serueth in liuing faythfully. But in that hee is also a King, hee serueth in the enacting with a conuenient vigour, Lawes that commaunde righteous matters, and forbidde the contrary. Euen as Ezechias serued in destroying the grones and Temples of the Idolles, and those high places that were builded contrary to the commaundement of God. Euen as Iosias

serued,

How all the
Cleargy are
inferior to
the Prince.

Aug. in epist.
50. ad Boni-
facium.

How the K.
serueth God
as a man, &
howe as a
king.

serued, he also doing the same things. Euen as the King of the Niniuites serued, in compelling the whole Citie to appease God. Euen as Darius serued, in giuing it into Daniels power to breake the Idoll, and in casting the enemies to the Lyons. Euen as Nabuchodonor serued, (of whom we haue already spoken) in forbidding by a terrible Lawe, all that were placed in his kingdome, from blaspheming God. In this therefore kings doe serue the Lord, when they doe those thinges to serue him, that none but Kinges can doe.

The example of the Kings seruice.

The seruice that none can do but Princes.

The Christian Princes supremacy in Eccl. matters.

The wise christian Prince may aswell giue aduice to his Clergie as take aduice of them.

If this seruice then be the onely prerogative of the Princes authority, that none but the Prince can doe: and this prerogative be, to make such Ecclesiasticall lawes, as some of these Princes Lawes were: howe doeth not this seruice plainly include the Princes supreme government in Ecclesiasticall causes? And sith this seruice of the Princes vnto Christ, consisteth principally in making lawes for Christ: no maruell then, if the holy ghost exhort Princes to be wise and to be learned, and to vnderstand, as the most necessary thing for them, to vnderstand the state of the Ecclesiasticall government: So that, if their Clergie forslow to doe their duetie; yet the Prince by this wisdom, learning and vnderstanding, might as well be able to giue aduise againe (if neede be) euen to his Clergie, in the making of many Ecclesiasticall lawes and orders: as to take aduise of them. As wee see how diuers of the forenamed Princes did, (and that by their authoritie, with the aduice of wise and learned men,) both make lawes of Ecclesiasticall matters, and haue a supreme government in the maintenance and direction of them.

Musculus in 2. Psal.

Why Princes are most especially called vpon.

Musculus writing on these wordes. And now ye kings vnderstande, &c. The nations and people (saith he, and much more, say I, the Clergie) are not excluded: but Kings & Iudges are by name called to bethinke them selues, euen for this cause that they are the heads of the nations, and of the people (conteyning in the nation, Clergie and al) to whome it principally apperteineth to be subiect vnto the Lord, and to giue themselves to bee leaders of the people that are their subiects, vnto this true obedience. For in two respects it standeth them vpon to be obedient to the Lord, first bicause they are subiect to his power, as are all other mortall men: and then because they are made his peculier Ministers, to this purpose, that hauing receaued power ouer their subiects, they shoulde both their selues serue the will of God, and cause their subiects to be obedient to it. And Marlorate vpon these wordes, Serue the Lord in feare, noting out of Calvin saith: Princes therefore in this place are admonished that they shall then raigne happilie, when their power is nothing else but Gods seruice. That is to say, where in commaunding and bidding, they serue not their owne lust, but gods will: neither vsurpe that tyrannical speech, *Sic volo, sic iubeo, sicut pro ratione voluntas*: Thus wil I haue

Marloratus in psal. 2.

ties by Prin-
ces. 1. Tim. 2

In what mat-
ters Princes
serue the Lord

Our Br. third
testimonie out
of 1. Tim. 2.
for the re-
straynt of the
Princes supre-
macie.

The Princes
authoritie
stretcheth fur-
ther than to
protection.

it, thus I bid it be: it stands for reason that it pleaseth me. But they say: *Sic volo, sic iubeo, quia sic divina voluntas mandat, cui soli cuncta subesse decet*, thus will I haue it, thus I bid it be, because this is the will of Gods decree: He bids it bee, to whome what ere he say; all creatures (will they nill they, ought obey. Let them also note this place which deny the power of the king & secular Magistrat (as they cal him) to haue ought to do in a cause of a religion. For, although the kingdom of Christ be in the hearts of the beleeuers, notwithstanding it apperteineth to the Magistrate to haue a care, that the doctrine of the word may be retined in the Church, that I-dolatry and false worship may bee taken awaye, that the Ministers of the church may be commodiously mainteined, & that the aduersaries may be repressed, & then to forbid the name of God to be blasphemed, & to bring to passe that such as leade a godly life may liue in safety, but the wicked persons & those that are vnquiet may be punished & restrained ned. This then is the Princes seruice vnto God. And is not this as much, as to make good Eccl. lawes & orders, with the aduice & counsell of the wise & godly learned clergy, as hath done, and doth her Maiestie?

But now our brethren after they haue tryed, whether they shoulde preuaile by these two aforesaid testimonies, least these should not preuaile in struing against the Princes authority in Eccl. matters; they adioyn a third vnto them out of the new testament, saying: And especially it is to be noted, where S. Paule commaundeth prayers and supplications to be made for the conuersion of kings vnto the knowledge of the truth, and their own saluation, that he alleageth this reason, *that we may leade a quiet and peaceable life, in all godlines & honesty vnder their protection*. A godly & honest life we may liue, vnder enemies of the church & persecutors: but a peaceable and quiet life in all godlines & honesty, onely vnder a christian Prince.

If they do it as paraphrasts, by way of some part of exposition, they adde these words well, vnder their protection. But in that they set them downe as the words of the text, me thinketh it somewhat ouer bold so to cite the holy scripture; or yet as paraphrasts, if they so limite the end of our prayers and supplications for Kings & Princes, which (in these three benefites that the Apostle citeth,) stretcheth a great deale farther than to protection onely. For (as Dauid and other godly Princes were) they may be both protectors and procurers of the same, yea, the chiefe gouernors and directors in the setting forth and maintenance of them.

Neither is S. Pauls exhortation to pray for Princes, to be restrained onely to the praers & supplications to be made, for the conuersion of kings vnto the knowledge of the truth: but it stretcheth further, yea generally, as well for those that are conuerted, as those that are to be conuerted: & as well to giue thanks for the one, as to pray for the other, & not onely for their owne saluation: but that by their meanes, all their subiects likewise may attaine to the

the way of saluation.

He reckoneth vp (saith Caluine) the fruits that spring vnto vs, out of a principality that is well ordered: the first is a quiet life. For, the magistrats are armed with the sword, to kepe vs in peace. Except they should beate downe the audaciousnes of wicked men, al things would be ful of robberies & slaughters, &c. The second fruit is the conseruation (or saluation) that is to wit, while the Magistrats indeuour to nourish religion, to plant the worship of God, to require the reuerence of holy things. The 3. is the care of publike honestie, &c. If these 3. things be taken away, what is the state of mans life? if any care therfore, either of publike tranquillity, or of Godlines, or of honesty touch vs, let vs remember to haue consideration of them, by the ministry of whom, so excellent things do come into vs.

Caluin in
1. Tim. 2.

The benefites
that we haue
by the Princes
ministerie.

Thus doth Caluin confesse) that the Ministry of the Prince stretcheth as far forth, in procuring vnto vs the benefit of religion, as of the other twain: & therfore he concludeth, that we must pray for Princes aswell & as much (if not much more) for this benefite, as for the other.

Yea, saith he: If any man shall aske, whether prayer ought also to bee made for the Kings, of whom we receaue no such thing? I aunswere, our prayers ought to tend heereunto, that they being gouerned by the spirite of God, may begin to be the Ministers vnto vs of those good things, of which before they did depriue vs. And therfore it behooueth vs, not onely to pray for those that alredy are worthy, but we must pray to god, that of ill, he would make the good. For we must alwaies hold this principle, that magistrats are appointed of God, aswell for the custody of religion, as of tranquillity & publike honesty, enen no otherwise, than the earth is ordeyned to bring forth nourishing fruits. As therefore when we pray for our daily bread, we beseech god, that with his blessing he would make the earth fruitful; so in those former benefites, we must looke to the ordinary meane, which by his prouidence he hath appointed, &c.

Why wee
should pray
for Princes of
whome
we haue not
these benefites

Moreover here are Princes (on the other side) and whosoever are Magistrats, admonished of their office. For it is not enough, if that they repress all iniuries, by rendering to euery one his right, & nourish peace: except that they promoat religion, & study to copole mens maners with an honest discipline. For Dauid doth not in vaine exhort them, to kisse the sone: nor Esay in vaine denouceth, that they shalbe the nourishing fathers of the Church. Therefore they haue not to flatter theselues, if they shal neglect to giue theselues to be helpers to plant the worship of god.

The Princes
office.

Thus doth Caluin vpon this place, aduance and recommend vnto vs, the great & most necessary authority of Princes in Religion, & not allraige it to their restraint, (as doe our bretheren) cleane contrary to all the Godly interpreters of this place.

A godly and honest life (say they) wee may liue vnder enimies of the Church and persecutors.

How hardly we may leade a godly life vnder persecutors.

Our br. renew their old defacing of the Princes authority.

Very hardly (say I) and very fewe, except the mightier power and grace of God preserue them. Howbeit our brethren here, doe but as they did before, Pag. 9. where they saide: the Church of God was perfect in all her regiment, before there was any Christian Prince, yea, the Church of God may stande and doth stand at this day, in most blessed estate, where the ciuill Magistrates are not the greatest fauourers. And was it not enough and to much for them, in the beginning of their learned discourse, to haue put backe the treatise of the Princes authoritie, tyll all their Clergie haue all their authorities first allotted out to euery one of them, and to put back the Princes with such a rontumelie: but that now also, whē they should come to the place that they promised to reserue for them, instēde of commending their authority in Eccl. matters, thus still to abase it, & especially this greatest benefite among all other, & far aboue them all, that vnder God chiefly floweth vnto vs from godly & religious Princes?

The excellent benefite that we receaue by a godly prince.

I graunt it springeth not from them, as from the onely or principall founteynes: for God himselfe & his grace that floweth vnto vs from him, is the chiefe fountaine, that cannot be stopped, where he bouchsafeth to infuse it: and his worde is euen a fountaine of life, in the preaching, teaching, reading, meditating, beleuing, & obeying y^e same, sourging & flowing into all godlines and honestie in this life, & to life euerlasting. Which (though in the elect of God) cannot by any Princes power be dyed vp, or vtterly stopped, but that y^e water course thereof will breake forth with great force & violence, though not of bodily resistance, but of spirituall power & operation: yet notwithstanding, as it pleaseth God to vse the labor in the word of his Eccl. Ministers, for the planting & watering of his Church: so hath he ordeined godly Princes, (where he of his great mercy raiseth them vp) to be the chiefe Gouernors & directors, to ouersē the cundit pipes of these spirituall waters, to be conueyed into all y^e offices of the Lords house, & into all the partes of their dominions, & to run orderly in their currents, & to remoue all y^e stops, & to cleanse all the corruptions, & as need is, to repaire & amend all the pipes: or els the effects of godlines & honesty shalbe greatly hindered, be spilt, or run another waye, and dishonesty & vngodlines ouerflowe.

In the worde godlines S. Paule vnderstandeth the worship of God.

This therfore, (if wee shall respect the generall course of these effects in the Church, throughout the whole states of Realmes & Dominions, rather than some rare & particular persons,) is not so wel spokē as it should be of our Bre. that a godly & honest life we may liue, vnder enemies of the Church & persecutors. For the enemies & persecutors (except god miraculously do turne it otherwise, to his glory & his elects confirmation) are the greatest hinderers & overthrowers, both of honesty, & of all Godlines. In which word godlines (especially when the Apostle addeth, in al godlines) not onely godlines

lines of life (as the Papists confesse) which is but all one in honestie: but (as we haue shewed out of Caluine) the godlines of religion or true worship of God is most especially comprehended, as Beza also very wel doth note thereon.

This (saith he) is a most noble place, not onely against the anabaptists & all other fanatical (or mad-spirited) persons, that think the Magistrate is to be taken away: but also against that most cruell charity (or brotherhood of loue) of the Academikes, which of late haue crept in, & yeeld not to Magistrates a right, against the disturbers of true Religion: when as mention is here expressly made τῆς ἐν τοῖς βασιλεῦσι, that is, of the iust & lawfull worship, of which onely before other things, it behoueth the godly Magistrates to be the mainteyners & setters forth. Yea, so far soorth, that so often as there should be any necessity, eyther to forgoe religion, or ciuill peace: what Princes soeuer would not prefer that before this, they should wittingly, & aduisedly bind theselues, with a most grieuous offence, &c.

The Princes duty before all things to set forth true religion.

Thus againe doth Beza on this sentence, commend the authority of the Christian Prince, a great deale further here than do our bre. and yet I denie not, this is somewhat, that they will yet graunt thus much; that we may liue a peaceable & quiet life, in all godlines and honesty onely vnder a christian Prince. For so can we not do, vnder enemies & persecutors: for they will suffer none to liue a quiet and godly life, that are the professors of true religion, but to the vttermost of their power, destroy them, or disturbe their peace and quietnes. And how then will our bre. iustifie their former saying, Pag. 9? the Church of God may stand, and doth stand at this day in most blessed estate, where the ciuill Magistrates are not the greatest fauorers? Is that a blessed, and most blessed estate: when they that professe godlines & honesty cannot liue a peaceable nor quiet life? both not the Church of God stand in a great deale far more blessed estate, where they may leade a peaceable and quiet life in all godlines and honesty? and therefore sith they confesse here, and that more truly, that this benefite is onely vnder a Christian Prince: it followeth, that their other saying was not true: no, nor yet this: false in part, this be the truer of the twaine; yet it aunswereth not home to the due commendation & setting forth of a christian Princes authority, how far it stretcheth in matters of Religion. For although quietnes & peaceableness in these things, is no small comodity (for a man would giue much, to buy his peace & to liue in quietnes) neuertheless, since that in these things is not the onely end, nor the chiefest end of Christian Princes, nor the greatest benefite that we receaue by them; but their helpe, furtherance, & supreme authority vnder Christ, in setting out godly and honest lawes, ordinances & decrees, with the aduice of their godly learned Clergie in those matters, for the establishment & maintenance of godly Religion & honest life in peace and quietnes, therefore our bre. do not here sufficiently set forth all, nor the best part of the benefites, that we receiue by the authority of a godly Christian

The peaceable & quiet life that our Bre. graunt we haue by Princes.

Our Bre. here confute their former saying Pag 9.

Our Bre. set not forth the best parts of the benefites by a godly Prince.

The benefites
that we receiue
from God by
her maiesty.

Beza in Christ
confesse, ca. 5.
act. 44.

The chiefest
office of Chri-
stian Magi-
strates.

*The lear-
ned disc.*

pag. 145.

Bridges.

Our Br con-
clusion better
then all their
premisses.

The doubtfull
reuerence of
our Bishops
speeches.

stian Prince; nor so much as the aunient examples both in the old testamēt,
& as the allowance of the new Testament, or as the foresaid practise of p Em-
perors & Kings in Christendom both allow, nor as we our selues haue both
of late felt, in the gouernments, of that most Heroicall Prince King Henry
the 8. and the most vertuous King Edward the 6. or that now especially (if
we be not to vnthankfull, in not recognizing the manifold & exceeding bene-
fites, that daily we all receiue & enioy from the godly raigne of our most gra-
tious soueraigne Queene Elizabeth, which now most happily raigneth ouer
vs, God be highly blessed for her, and God vouchsafe still to blesse her, and
giue vs better grace in all duty & thankfulness to acknowledge it. Much bet-
ter doth Beza, euen on this sentence also, in his confession. cap. 3. article 44.
acknowledge these benefites of the Christian Prince, saying: It remaineth
that we treate vpon the Magistrate, to wit, one of the members of the
Church, & that in his kind, placed before the other without any excep-
tion. As that whose force is architectonicall or building, the office ther-
fore of this magistrate, is to conserue the publike peace & tranquillity.
But when as that cannot well be done, but that in the firste place, the
true worship of God must flourish, from the which onely all true felicity
springeth; it followeth that nothing ought of Christian Magistrates to
be esteemed higher, than that they haue the church ordered, according
to the prescript of Gods word, the authority wherof they ought to de-
fend & mainteine, against al the froward contemners & disturbers ther-
of, following the example of Dauid, &c.

This thing (say they) the Church most hūbly desireth of the Prince: for
this end, the Church continually praieth to God for the Prince: in this
respect, the church most obediently submitteth her selfe vnto the prince
as a childe to his nurse, that both Prince and people may honor God in
this life, and after this life raigne with Christ euerlastingly.

This conclusion is a great deale better than the premisses. For in them, we
had all thinges still diuinen, to the Princes abasing of themselves vnto the
Church. Which subiection notwithstanding, in the foresaid sense, as she is p
spouse of Christ, & the Prince a particular person; as she is the mother, & the
Prince her childe, so well as any of his subiects: we deny it not. But here
now at length, our bre. tell vs another tale; how the church desireth of the
Prince; how the Church not onely praieth continually for the Prince; but
also most obediētly submitteth her selfe vnto the Prince, as a child to his
nurse. In these words is inferred a great authority of the Prince ouer the
Church. Now, if we shal see, what p matters are, wherein this authority of
the Prince ouer p church consisteth: al this controuersy is forthwith concluded.

And here, to the specifying of this point, this thing (say our bre.) the church
most humbly desireth of the Prince: what is this thing? For this end, the
Church continually prayeth to God for the Prince: & what is this end?
In this respect the Church most obediently submitteth her selfe vnto the

Prince, as a childe to his nurse, and what also is this respect? For, we may either refer, this thing, this end, & this respect, epyther to the words that went before, or to the words þ follow. If we shall refer them to the words þ follow; that both Prince & people may honour god in this life and after this life raign with christ euerlastingly: our by. frō giuing to little, may giue too much, except they make Princes to be but as meanes & instruments herevnto; as also be þ Eccl. ministers in their callings. Both of the the prince & they, are þ instruments & meanes that God hath ordeined to this end, in the gouernment of his church, by the making of good Eccl. lawes that both Prince and people may honor God in this life, & of the consequence that God hath bound-safed to set downe, (*I will honor them that honor me*) they may after this life, raigne with Christ euerlastingly.

Princes the
meanes to sal-
uation.

1. Sam. 2. 30.

But if we shall refer this thing, this end, & this respect, to the words, go-
ing before, that is, a peaceable and a quiet life, in all godlines & honesty:
then are we neuer the nearer for the point in question, to know how far forth,
in procuring a peaceable & quiet life, in al godlines & honesty, our by. will
graft the authority of the Prince to stretch: whether to make (with the ad-
uice of their learned clergy) Eccl. lawes, cōducing aswel to godlines, þ is
to say, to gods true religion & worship, as to honesty & to a peaceable &
quiet life, yea or no. For this is the very pitch of the question in controuersy.

The pitch of
the controuer-
sie betwene
vs concerning
this question.

They say, that the Prince with the aduice of the learned clergy maye
make ciuill lawes for Eccl. matters.

And we say, that the Prince with the aduice of the learned clergy, may
make, euen Eccl. lawes, or lawes not onely for, but of Eccl. matters. They
say, that the Pastors onely (though for a shew now and then they soyne with
the Pastors, those whom they tearm the gouernors) must make the decrees
& lawes Eccl. appertaining to order cōlines & ædification of the church
yea, who but teachers & preachers is able to know the? & then the prince
must make ciuill lawes to bind the people to al eccl. orders, that they be-
ing instructed by the word of god, through the ministry of the prea-
ching of the same, shall vnderstande, to bee profitable for ædifying the
church of christ, & to the aduancement of the glory of god. And yet some-
what furder, If any shal offend against the lawes, whether he be preacher
or hearer, besides the eccl. censure which he should not escape; he is al-
so to be punished in body by the ciuill magistrate. we say, that the prince
hath a part, & that a principal part, euen in the very making of all these
eccl. lawes, orders or decrees, in that he maketh the by his royall consēt
to be eccl. lawes, orders & decrees. For till the princes royall assent, rati-
fie them, (if there be a christian Prince so to do) they be but determinatiōs
what should or may bee done, and are indēde rather deliberations and aduise-
ments, chan that they haue the vigoꝝ & force of decrees and lawes.

This difference
betwene vs.

So that, the Prince carryeth not (as they say) till the Clergy haue fully de-
creed it for a lawe, & afterward by the Ministry of their preaching, they

Prince is a
nurse.

let him vnderstand what decrees and lawes they haue made: & then must he obserue them, and binde his people vnto them, & punish those that offend against them; but we say, that they deuise them, & he enacteth them. They say, they should be; & he saith, they shall be; and so he maketh the Eccl. lawes with their aduices. This is the very point, & if they could they should, or rather should not, but woulde infringe. For in this chiefly consisteth, the Princes supreme authority in Eccl. matters that we defend, and they thus begin to call in question.

Our Brethrens
similitude of
a nurse against
them.

But euen their owne similitude doth here beate them: that they say, in this respect the church most obediently submitteth her selfe vnto the Prince as a child to his nurse. For if the Church doth so submit her selfe to the Prince: then, as the nurse doth not onely procure peace & quietnes to the child, in the things that are necessary for him, but doth giue him suck also, and nourisheth him with milke from her owne breasts, besides other things that she prouideth, and not onely dresseth & trimmeth by the child, but also appointeth orders & rules to others in the house, how the child should be kept & tended: so the Prince in all these things not onely for quietnes & safety of the church, nor for ciuill honesty onely & conuersation of life, but also in feeding the Church with the milke of Gods word (as euen the very interlineall glosse of the Papists theselues, cannot shun, but confesse that interpretation, it is so forcible against them) & how is this the feeding them in this milke from the Princes breasts: since they their selues do not Preach the word; but by that authority that is in the Prince to set forth Eccl. lawes, for the feeding of the people with gods word, by all such other meanes besides preaching, teaching, & ministry of the Sacraments, as is competent to their princely estate: that is to say, by making Eccl. lawes, orders, & decrees, for the nourishing and gouerning of the Church. Though still, in respecte the Princes are but particular persons, they againe are but as the children, the Pastors their nurses, God their father, & the Church their mother. And thus (we graunt) as mutuall meanes & instruments therunto, they haue on all parts, this authority giuen them of god, that (as our brethren say) both Prince and people may honor God in this life, and after this life, reigne with christ euerlastingly. And this is all that our Bre. say, of the supreme authority of Christian Princes in Ecclesiasticall matters.

The lear-
ned disc.

pag. 145.

Thus haue wee briefly set foorth a forme of reformation, touching matters Eccl. (as we are throughly perswaded, agreeable to the word of God, & as we are able to proue, consenting with the example of the primitiue church, building onely vpon the most sure foundation of the canonically scriptures: but intending more at large, if occasion shall serue, hereafter to set forth the practise & consent of the godly fathers in their actes, Counsels & writings, following the same rule and interpretation of the scripture that we haue done,

And

And thus also haue we fully & thoroughly heard, what our bre. briefly or *logue of this*
largely haue set forth, in all this their learned discourse of Eccl. govern- *learned disc.*
ment, for the fourme of reformation touching Ecclesiasticall matters. *Bridges.*

Here therefore, hauing now finished their whole discourse, which in the
front thereof they haue intituled, A briebe and playne declaration, contey-
ning the desires of all those faithfull Ministers, that haue and doe seeke
for the reformation of the Church of England: They now enter into the *Our Brethrens*
Epilogue or small per-oration, for the knitting vp of all the matters, that in *Epilogue of*
this learned discourse haue bene layd downe. *this learned*
discourse.

And first, whereas (the more to perswade the reader to beleue them) they
say, this forme that they haue here set forth, is (as they are thoroughly per- *Our Brethrens*
swaded) agreeable to the word of God: I answer, this is not materiall, *perswasion*
what they are or are not thoroughly perswaded to bee agreeable to the *that this their*
word of God. For though in Christ, we wish as wel to them, as they to vs: *forme is agree-*
yet depende wee no more on their perswasions to themselves, than they on *able to Gods*
ours to vs. *word.*

But if they could haue brought, or can bring, any sufficient and cleere profe
of matter, out of the worde of GOD indeede, that might perswade vs
thoroughly thereunto: If they could doe that, it were very materiall, and by
the grace of God, wee should not gaynsay it, contrary to our consciences, but
yeeld on all hands thereunto, and bee as thoroughly perswaded as there are.
But this must bee with better and firmer p'oues of Gods worde, than ei-
ther our Bre. haue yet alleldged, or any other that euer I read, agreeable or
inclinable to their opinion. For, setting aside all such perswasions of men;
this perswasion must bee wrought with pure matter. For till then, they can
neuer thoroughly perswade other, to be perswaded as they bee, if they thei-
selues be indeed (as they say they are) thoroughly perswaded. And although
I may be somewhat easily perswaded, that they are somewhat perswaded,
that this their forme is agreeable to Gods word: yet as yet, I can neither
be thoroughly perswaded, that they thei selues are thoroughly so perswa-
ded of this forme: nor that this forme of this learned discourse (let the
learning, in eche mans perswasion, goe as it shall) is either the discourse,
declaration, or desires, of all those faithfull Ministers, that haue and doe
seeke for the discipline and reformation of the Church of England.

For first, they are not (I think) perswaded that all, or any one of our Bi- *Our Brethrens*
shops, and a great many, if not all, or the most part of vs, are so perswaded, *perswasion of*
either thoroughly, or in parte, or at all. *our Bishops*
and most of
the Clergie.

If they shall utterly herein reiect all our Bishops and all vs, besides onely
themselves, as no faithfull ministers: that were too arrogant a parte in them
selues, and too iniurious and contumelious to all the Ministers in the Church
of England, that are not thoroughly perswaded as (they say) they bee. Yea,
this contumelie and iniurie would include many not onely of their owne fa-
uourers,

swasion of
this forme.
Our bre. their
selues not per-
swaded of this
forme but dis-
senting fro it.

Our bre. con-
demning all
ministers disa-
greeing from
them to be vn-
faithfull.

Our bre. begin
to shrinke in
their perswa-
sion.

uourers, that yet are not perswaded at all, in many things conteyned in this learned discourse, but utterly mislike them, and will perhaps bee lesse and lesse perswaded, and more mislike them, when they view and consider better of the matters, of the groundes, of the promues, and of the drifts thereof. But if they meane this through perswasion, to be of them onely that doe openly professe their discontentment, and are recusants and a recusants of the gouernment established in Ecclesiasticall matters, and that speake or write agaynst it, and haue set out other bookes, or that haue complotted themselves together in deuising and setting forth this fourme of reformation, which they call a learned discourse, and a declaration of all the faithfull Ministers, &c. which who they are, and what number they be of, God knowes, I know not: yet this I know, and it is apparant, that diuers of them are so farre from being thoroughly perswaded in the forme here set forth, that almost none of their writings & bookes in many poynts, and some of those very materiall, are agreeable either one with another, or with this forme, as by conference of them will easily appeare. And some of their diuers opinions, and cleane contrary positions, we haue here seene, as occasion hath serued to obserue the same. Yea, we haue seene, how their owne selues oppugne their owne selues, with diuers and contrary assertions in this learned discourse. And then by this title of their forme, that it is the desires of all the faithfull Ministers, that seeke for the discipline & reformatio of the Church of England, all those different fro these, seeke a wrong discipline & reformatio, & are vnfaithfull Ministers, & call their own faithfulness & seeking in question too.

But I verely thinke (God forgieue me if I thinke amisse) where this learned discourse is set forth in the name of all the faithfull Ministers that desire & seeke for the reformatio of the Church of England: if they would declare their names who they bee, and that they were asked their voyces by scrutinie, or might deliuer the same as freely as they their selues would wish; our scrutatoys whē they had nishen al their voyces, would retorne vs a saye *Non placet*. If they would not rather many of them, euen openly dislayme their cōsent for their parts, & professe that this forme is none of their forme, nor they desire nor seeke for many of these straunge and daungerous matters, that in this learned discourse are prescribed. Yea, whosoever were the writers hereof, in the names of all the faithfull Ministers, me thinketh they began euen here somewhat to stagger, and dare not in playne wordes for a round conclusion say, this forme is plat and playne set downe, and prescribed or commaunded in the word of God; and that they are thoroughly so perswaded. No, they haue yet more grace than so: & they pronounce their words more warylie, saying: it is agreeable to the word of God. Howbeit, they deale not well in this cunning cōueyance of their words, that under the quarter sayle of agreeable, will so compasse the winde, till they set vp full sayle, and thrust it vpon vs, not onely as agreeable, but as flatly commaunded and prescri-

prescribed. For if it prescribe not, but be onely agreeable, as here they say; then are not we of any such necessitie bound thereto, but that wee may keepe this forme of Ecclesiasticall government, that is already established, well enough; except our Bretheren can proue it to be disagreeable. Yea, so disagreeable, that it be repugnant to the word of God: which as yet they haue not, withall their heauing and shouing, bene able to doe. And yet, if they could proue it to be disagreeable: this importeth no necessitie of their forme; no, though we should also admit that it were agreeable to the word of God: which neither yet haue they bene able to doe, withall their seying and wyllynging of Gods word, to proue it.

But for all this, they say, they are able to proue, that their forme of reformation here set forth, is consenting with the example of the Primitive Church.

Indeepe they say, not so much before, for the agreeableness of this forme to the worde of God, that they were able to proue it; but onely that they were throughly perswaded it is agreeable. But for all their perswasion, we haue (thanks be to God) plainly seene it proued, that it is much disagreeable fro the word of God, euen in euery of the persons of their Tetrarchie, and in many other great and important poynts: and not onely disagreeable, but contrary. But now, when they come from the word of GOD, to the Primitive Church, where they begin to take vpon them somewhat more boldly, that they are able to proue: what now are they able to proue? any rule, commaundement, or prescription of this forme? No. But (say they) we are able to proue it to be consenting with the example of the Primitive Church. What? doe they passe cleane ouer all rule, commaundement, and prescription, as a matter that they dare not so much as touch, or looke after, but leape at the first choppe into example? Or doth euery example in the Primitive Church make a prescription? or is equiualent with a rule or commaundement? or if it doe not; how doth it binde vs? especially, vnderstanding the example of the Primitive Church, so as here they doe, in a separte sence from that, that is conteyned in the Scripture: for so I take it, that they ment the scripture only, whē they spake before of the word of God: and that now by y example of the Primitive Church they meane y tyme immediately succeeding y time, that is expessed in the word of God. And yet, though they did comprehend in y name of the Primitive Church, the tyme also expessed in the word of God, or any example in the word of God: they should hardly vrge a rule, or prescription of some one exāple, if they haue nothing else; but only some such exāple for it. Well might an exāple be brought for an instance of the practise, of some one poynt or matter set forth in this forme; but what would y serue, for any exāple of all the poynts & matters, y they haue set forth in this forme? Can they proue a general practise of all these, or of any one point vpon which they haue discoursed, that the exāple thereof

form to gods word.

Agreeable or disagreeable to gods word.

What our Br. say they are able to proue.

consenting with the example of the primitive church.

What they meane by the primitive Church.

Every exāple neither inferreth a rule nor generall practise.

was

rie speeches. was used vniuersally, and in continuall practise in the Primitiue Church? Understand the Primitiue Church how they please; they haue not yet shewed vs any such example. No, in very deepe not any one example, that is answerable to this their prescribed forme.

Yes (say they) wee are able to proue this forme, to be consenting to the example of the Primitiue Church.

Consenting? what meane they by that? Do they told vs before, of being agreeable to the word of God, and doe they now tell vs of consenting to the example of the Primitiue Church? Why doe they now begin so sparingly to mince their termes, and as it were by ounces thus warily to way their words, in the ending of this their learned discourse? What, is it now, *in fundo parsimonia*? or are they now waken more wise, than before in the discourse of all their learning? They had wont to followe the matter so freshly, to brge and presse on euery thing so peremptorily, that it was so, and it is so, and it shall be so: euery coniecture was a conclusion; euery example was a prescription; yea, euery word a sentence, euery sentence a rule, and euery rule without all exception; there is no remedie, thus and thus it must bee. And now, when it comes to the vpshot and last reckoning, I cannot tell how, all is dash. Or doe they misdoubt, they haue somewhat ouershot themselves before? And it is good to keepe some sober for an after reckoning, and therefore they now come in, with these more circumspect termes. Well, yet when all is done, it is either at least, agreeable to Gods word: or at least, wee are throughly so perswaded: or if it were not in the worde of God: yet at least, it was in the Primitiue Church: or at least, there was then the example of it: or at least, it was consenting with the example. May then Bretheren, and ye can driue it on thus: was it not at least, your own consent that we should imagine it for an example, or at least, was it not indeede mere nothing? *Parturient montes nascetur ridiculus mus* is all this platforme come now to this, that it is consenting to the exāple of the Primitiue Church?

Well then, if it bee but consenting, and that but with example, and that but of the Primitiue Church: then, the market is well fallen, and perhaps mard, for the utterance of these wares. And as we had before nothing but agreeable, so it may fall out, that it is neither agreeable, nor consenting: at least, this is manifest that agreeable and consenting is not the same. Yea indeede, this forme of reformation that our Bretheren brge, is neither the same, nor agreeable, nor consenting. And yet, admit it were consenting in matters that are not prescribed, not only other formes agreeable and consenting, but euen disagreeable and dissenting also in some poynts, are so little to be condemned, that they may be very well allowed: or (to come downe as they doe) they may at least, be so well borne withall, that the vnitie of doctrine, and peace of God, should not be broken, nor Scismes made for them in his Church. But since our Bretheren here, after Gods word, stand vpon the

con-

Why our Br. doe thus now in the end restrain their speeches.

Agreeable and consenting are not the same.

consenting with the example of the Primitiue Church: what tyme will they limite for the Primitiue Church? For if we shall vnderstand it (as commonly it is vnderstood) for all the tyme of the persecutions till Constantines reigne: how can they proue the forme of reformation that is here prescribed, to bee consenting with the example of the Primitiue Church: yea, take it for any age after the Apostles: yea, in the very Apostles tymes? Can they name but one Doctor in any place, that might not or did not applye his doctrine, and exhort, and preach? they haue not named him. Can they name any one Church, where all the Pastors were so equall, that they had not a Bishop, or some one hauing a standing superiour gouernment ouer the residue, if there were many Pastors in that Church; or if they had not at all tymes, might not haue had, as well other Churches had; as wee haue seene what a number of such superiour Bishops there were in the Primitiue Church? Or can they name the man, that was such a gouerning Elder as might not teach, or any Church that had them, speaking of such as were Ecclesiasticall or Church Presbyters Priestles or Elders? Or if there were any such in some Churches; that there was such, and a Consistorie of them, in all the Primitiue Churches? Or can they tel who, where, and when, there were such Deacons, as medled onely with the care of the poore, and contributions for them, or distributions to them, that did not also attend vpon the Pastors, and might not bee admitted (as occasion serued) either to preach, teach, nor administer the Sacraments, nor so dispose themselves thereto, that they might be prepared to be made Pastors? Can they shewe that excommunication was so pronounced by such as were not Ministers of the word, that all the people or a Segniorie of them in their names, were toynd with the Pastors, in the power of the keyes, or for the Spirituall binding and loosing? Can they shewe that all which were elected and ordeyned Pastors, were elected and ordeyned onely in Synodes; and the Pastorall Elders of the worde no longer accounted Pastorall Elders, than they were onely in the place where their Pastorall charge dwelt? And a number there are of such thinges, in this forme of reformation pretended, of which they can neuer shewe in the Primitiue Church any example; although perhaps of some thinges, they might shewe some example, and yet that not generall, nor any perpetuall rule thereof, to binde all Churches and all ages to that example.

But they doe well here to tell vs, that they are able to prooue all this. And why then (if they bee able) haue they not done it? Doe they want the act and esse, whereof they tolde vs, pag. 126? And haue they now in the end found out (to dare vs withall) a potentiall abilitie in the Clowdes? Doe they tell vs now (when they haue finished all their learned discourse thereon) that they are able to prooue it? He thinks it had bene a iolier hearing, to haue heard them say, we haue proued it. And I am througly perswaded in it.

sent and disagreeableness
Our Br. forme
not cōsenting
with the Primi-
tiue church.

Our Brethren
can shewe no
example in the
Primi. Church
for the most
of their chiefest
positions.

Our Brethren
say they are
able to proue it.

It had bin better
if thei could
haue sayd they
haue proued
it.

litie of prooue

A token of
grace not to
boast they
haue done
that they haue
not done.

How our Bre-
thren haue
builded on the
foundation of
the Scripture.

Our Bre. pro-
mise to set
forth the aun-
cient Fathers
of these things

in this, that if they had throughly perswaded themselves that they had pro-
ued it, they would not haue strayned courttesie to haue tolde vs, that they had
proued it, and not haue sayd now, they are able to proue it.

But it is a signe of grace, that our Brethren haue this shamefastnesse, that
yet they will not goe thus farre, as to say they haue proued that, which their
owne consciences witnesseth, and all the world may see, they haue not pro-
ued, in all this their learned discourfing on the matter.

Well, what of that? though they haue not as yet proued it; yet, what say
we to this? They are able to proue it.

Be they so indeede? Let them doe it then, say I, a Gods blessing, begin
when they list, so they doe it more orderly than they haue hether to gon to
woyke. But till then, I stand still on this; prooued it they haue not. And (for
any thing that they haue already sayd) we neede not doubt, but that we shall
(by Gods grace) bee as well able to improue it, as they to proue it, except
they haue better prooues to come, than as yet wee haue seene any. And if
they shall be able to bring such prooues as shall prooue it indeede: I for my
parte (God willing) as I shall bee able, will bee also as readie, to yeeld most
gladly so farre, as they shall be able to proue it.

Building (say they) onely vpon the most sure foundation of the cano-
nicall Scriptures.

That (saye I) is a most sure foundation indeede, and yet withall they
must build well and surely, and with good matter, not with stubble, sticks,
and combustible stuffe vpon it.

But, that they haue neither built the forme set forth in this learned
discourse, onely vpon this most sure foundation; no, where they haue ta-
ken any plot of ground out of scripture, as their foundation to build vpon
any peece of this litigious frame, they haue done otherwise than to enforce
that platforme on that ground with no right nor propriety thereunto; no
yet haue builded thereon as good and skilfull builders should haue done;
no with such firme stuffe and mettall as will abyde the tryall of the fire:
I referre it to the Surueyers of the wooke, and to all such as are expert in
this kind of Architecture, to giue their iudgements both of the whole modill
of this plotforme, and of euery parcell thereof, and of all their stuffe, work-
manship, and maner of their building.

But our Bretheren put vs in better comfort, that if all this learned dis-
course will not serue, they are not mynded to leaue off so.

But intending (say they) more at large, if occasion shall serue, hereafter
to set foorth, the practise and consent of the godly fathers in their acts,
Councils and writings, following the same rule and interpretation of
the Scripture, that we haue done.

Cerely, neither this learned discourse, nor any other of our Bretherens,
as yet set forth, no, nor any thing in Calvin, Beza, or Danxus, (for I take
it,

*What our
Bretheren
haue perfor-
med.*

it, that our Bretheren haue most followed these three) or any other treatise that is extant, (at least, that I could euer see or reade) doth nor can proue the forme of reformation, that our Bretheren haue here in this learned discourse prescribed. So that, they do well to be intending of some other peece of worke: for I see no other remedie, (to perswade vs so thoroughly, as they say they are) but that we must intend also on their further intending, when and whatsoeuer they shall more at large hereafter set foorth as occasion shall serue. Which (what occasion they intend it shall be) I remit to God.

And if they shall truly set foorth this that here they solemnly promise, of the practise and consent of the godly fathers in their acts, Councils and writings: I dare (by preuention) say thus much befoze hand, let me proue it, as I shall be able, that they shall neuer be able to prooue, that those godlie fathers followed the same rule and interpretation of the scripture, that our Bretheren haue followed, in the fourme of this their learned discourse of Ecclesiasticall gouernment: or that herein, either Calvin, or Beza, or Danæus, and other our Bretheren haue so done.

*What our Br.
shall do if they
shall truly per-
forme this
promise.*

Not that I burthen them as fallacies: (whom I honor as godly fathers also, and deere bretheren, with all due reuerence) but as mistakers of those auncient godly fathers, as we haue partly seene already, and shal see further, by Gods grace, when the performance of this promise shall come forth, to examine thoroughly, how they interpreted or practised the office of Doctors not exhorting nor applying the Scriptures; to search more narrowly, how they interpreted the rules, and practised the office of Bishops and Pastors: and whether one among the Pastorall Elders, were not in dignitie and iurisdiction, a continuing superiour, to whom the residue yielded a propriety of the name of Bishoppe: yea, whether it were practised otherwise, among those godly fathers, in any Church in all Christendome from the Apostles tymes, untill Constantines: yea, whether other of our Bretheren themselves, both Calvin, Beza, Danæus, and diuers others, doe not confesse as much in playne words: And therefore, if they shall hereafter when occasion shall serue them, alleadge those godly fathers to the contrary, that is to wit, to proue all Pastorall Elders to haue bene all in dignitie and iurisdiction equall, and Bishops all alike, one as much as another, except onely for a prerogatiue to some one Pastor, in some Synodall assembly: let them also intend to this, whether they should not manifestly hale those godly fathers interpretations and practise, cleane contrary to their meaning and doing, yea cleane contrary to their owne consciences and open assertions, that should so alleadge them.

Doctors.

*Bishops and
Pastors.*

To peruse likewise the writings, acts, and counsels, of those godly fathers, how they vsed their Consistories of Elders, where they had any (as in great Cities they had) whether they were of such Presbyters, Priestes or Elders, as being Ecclesiasticall persons, they had not to meddle in public

*Consistorie of
Elders.*

like

What our
Bretheren
haue perfor-
med.
Math. 18.
Deacons.

1376

16. Books.

A defence of the gouernement established.

like teaching, but were gouernours onely; and not how many of those godly fathers, but whether any of them, interpret those words of Christ, Math. 18, *Tell the Church*; as Caluin and our Bretheren do interpret them. And further, to consider the interpretations, writings, acts, and Councils of those godly fathers, for the vse and practise of the Deacons: whether besides the collections and distributions for the poore, they might not also be imploied to the publike teaching of the word of God, as occasion serued, not to the ministring of the Sacraments, not to the attendance in the diuine seruice on the Bishops and Pastors, whose proper office consisted therein. If our Bretheren shall proue all these things to haue bene so vsed, to haue bene so interpreted, and so practised, in the practise and consent of the godly fathers, in their acts, Councils and writings, following the same rule and interpretation of the Scripture, that our Bretheren in the forme of reformation prescribed in this learned discourse of Ecclesiasticall gouernment, haue done: when they shall haue performed all this, and shall, as they intend more at large, as occasion shall serue, hereafter set it forth, that we may also be thoroughly perswaded by it: then will I say also for these our Bretheren, that they shal haue better acquit themselves than as yet they haue done, yea, than any hether to haue done. If not rather in attempting this, they shall not doe, yet worse than they haue done, and worse than any other haue done; if they shalbe manifestly found to wrest the interpretations, writings, practise, consents, acts and Councils, of those godly Fathers.

The godly fa-
thers agaynst
our Bretheren
in all these
things.

What wee haue heard already in those godly Fathers, cited the more at large, and the greater number of them, euen to the tedious trying both my selfe and the reader; but chiefly to auoyd all suspicion of wresting or abusing them, and to shewe the greater consent of them, and the more continuall and vniuersall practise of them; and how in all these things those godly Fathers doe hether to appeare (at least wise in my simple iudgement) cleane contrarie to this forme of our Bretheren, set forth in this learned discourse, for all these matters of this their quadripartite gouernment in Ecclesiasticall causes, being the greatest points, or next the greatest here in controuersie: I referre all past on both parts to God and the reader, praying the reader, till this their promise bee performed, when they shal hereafter haue occasion; in the meane tyme to consider better of this their learned discourse, and of this (though not comparing in learning, but pleading for trueth) my well meaning answer thereunto.

Our Bretheren hauing now made this repetition, what they haue done, or rather would haue done; and giuen vs this promise, what they are intending hereafter to doe: hereupon they proceede to a solemne protestation, of the causes that moued them to set forth this learned discourse.
Therefore wee protest before the liuing God, and his holy Angelles,
and

The lear-
ned disc.
pag. 146.

and before the Lord Iesus Christ, that shall come to iudge the quicke *testation.*
and the dead, and before the Queenes maiestie our most gracious soue-
raigne, and the whole assemblie of all estates of this Realme: that as the
whole world may playnlie see, wee seeke hereby not our owne profite, *Our Br. prote-*
ease nor aduancement, but only the glorie of God, and the profite of *station of the*
his Church: so by this present writing wee discharge our conscience ac- *causes of this*
cording to our dutie, which is to shewe vnto all men the true way of re- *learned dis-*
formation, and to mooue them that haue authoritie to put it in prac- *course.*
tise, and to seeke by all lawfull and ordinarie meanes, that it may take
place, that if it may please G O D to giue it good successe, at this
tyme to bee imbraced, wee maye fulfill the rest of our course with
ioye.

The maner of our Bretherens protestation, I would haue liked a great
deale better, to haue had our Lord Iesus Christ, (being also himselfe the li-
uing God, one and coequall with the father) set before his holie Angels, be-
they neuer so holie.

Bridges.

The maner of
our Br. prote-
station.

But now, as they protest before the liuing God, our heauenty father,
and before the Lord Iesus Christ his sonne our sauour, that shall come to
iudge the quicke and the dead, and before his holie Angels: and before
the Queenes Maiestie our most gracious Soueraigne, and before the
whole assemblie of all estates of this Realme, meaning the high Court of
Parliament: so, howsoeuer they may deceiue mortall creatures, God is not
mocked, as the Apostle sayth. And therefore our Bretheren haue to take
great heede, what they haue here protested in the name of God, (whereof
sayth Dauid Psal. 111. *Holie and fearefull is his name*) if they mynde not
as seriously and religiously the matter, as they haue thus solemnelie pro-
tested the name.

I speake this (which I am hartilie sorie to speake) seeing this great ouer-
zealousnes of our Bretheren, that in their earnestnes (if they meane earnest,
or els it is a great deale worse) auowte these high speeches in the name of
God, of Angels and of men, that they can neuer iustifie before either God or
Angelles, or before men. For, since they haue made this great and terrible
protestation in the name of them all; and which all? All those faithfull mi-
nisters, that haue and doe seeke for the discipline and reformation of
the Church of England: and that this is a brieve and playne declaration
of the desires of all those that seeke for these things, which they haue here
set downe in this learned discourse: whatsoeuer they seeke hereby, this
protestation is very daungerous. All penned not this learned discourse,
and perhaps all haue not seene it; yea peraduenture, it is so little the desires
of all; that some may mislike many things, or some thing in it. Vea, I my
selfe haue shewed it vnto some, that are euen of the most earnest of them,
who at the first view haue liked this booke, and called it indeede a learned
discourse,

Our Br. prore-
sing for all the
faintfull mun-
sters.

sestatiō.

Diuers of our
bretheren mis-
liking these
desires in
whose names
this protesta-
tion is made.

discourse, and yet when I haue shewed them some of the principles therein, they haue vpon better conference and aduise-ment, so misliked them, that they haue vtterly protested, that whosoever were the compilers of it, or consenters to it, both they and many others thinke their names abused, accounting them-selues to bee no lesse of the number of those faithfull ministers, that haue and doe seeke for the discipline and reformation of the Church of England, than any of these learned discourfers reckon themselves to be: and yet they renounce the desire of these things.

The varietie &
vncerteyntie of
our br. desires.

But what neede wee alleadge hereto, the priuate speeches of any of our Bretheren? *Vanescunt voces, littera scripta manet.* See and conferre our Bretherens writings, or looke but on those, that by occasion haue here fallen out to be noted, in the answer to this learned discourse, in how many, and that no small things, diuers of our Bretheren oppose themselves, to the desires that here these learned discourfers doe seeke for. Yea, I beleue, that if all and euery of our Bretheren, which would claime interest in the title of this discourse, but not in the matter of this discourse, would freely lay downe all their seuerall desires, and the thing that euery one of them doth indeede seeke for: their desires and seekings would be so variable and repugnant in many important matters, that wee should neither knowe any certentie, what they would agree vpon to desire; nor bee able to determine what wee might graunt. And how then in this confusio and contrarieties of their desiring and seeking, can any one man, or a number of them, that agree vpon this forme here set foorth, (if indeede they had agreed, and were not also in many things, as wee haue seene, cleane contrary to their owne selues even in this learned discourse) make this solemne protestation, not onely for him, or for them-selues, but for a number of other, yea for all other among them, that seeke, or seeke not this or that?

A more warie
protestation
had bin better.

And therefore, in my poore iudgement, and as one that wiseth their good vnspeynedly, this solemne and dreadfull protestation, might better haue bene spared, or protested in some other moze warie maner. As right now, talking of agreeable and consenting, they were warie enough, how they tempered and set their wordes, and so much moze (when here they protested on this wise) stode it them vpon, to haue added at least, so farre as they knowe, or so farre as they are perswaded, beleue, or hope: and not so resolutely to affirme that, which neither they nor any, but God doth knowe, who is the only searcher of each mans heart, and onely knoweth (whatsoever they pretend) what indeede they seeke for and desire.

Why our br.
conclude with
so solemne a
protestation.

But yet our Bretheren thought perhaps, that this solemne protestation would doe well here, to moue the readers hearts at the closing vp of all the matter: and indeede it moued myne, and that not a little, to see them after such long dalliance, all the while of this their learned discoursing, thus solemnelly in the end, to appeale to God for witnesse. And yet for some parte of the

the matter, and for some parte of the men also, I for my parte will beleue them on their bare worde, without this deepe protesting: though all the whole world may not playnlie see it, nor will beleue it, for all this protestation, that they seeke hereby, not their owne profite, ease, nor aduancement, for if they should, they might full easelie be deceiued.

Br. seeke.

They protest that they seeke not their owne profite. &c.

Doe they not rather seeke their owne hurt, trouble, and ouerthrowe? Not wittingly, I thinke: and yet, they may seeke it, and finde it too, as some of them haue done, and haue now leisure enough to repent them of it. But if some of them seeke it not; there is a shrewde likelihoode that some other doe seeke hereby, their owne profite, ease and aduancement, a little, or rather a great deale too much, with the hinderance, disquiet, and spoyle of many others. And would GOD, if they also seeke not these things, that they were not the instruments vnto others that doe seeke them.

Our br. seeke rather their owne and others hurt.

Our br. are instruments to other.

But if they seeke not these things, what seeke they then.

For sothe, but onely the glorie of GOD and the profite of his Church.

Our Br. wrong seeking of Gods glorie & his Churches profite.

Still the glorie of God, and the profite of his Church, must carie the name. Where it to be so, and there an end.

How Gods glorie & truth is defaced hereby.

But what stand we seeking, what they seeke? If they seeke Gods glorie: why doe they thus open the mouthes of the aduersaries, to deface the glorie of God, and discredite his Gospell, by these vnnecessarie dissensions? If they seeke the profite of his Church: what greater hinderance to the Church can they offer, than thus to breake the vnitie and deuide the force thereof? Than thus to cast abroad to the wide world, to the deadly enemies, these bitter defacings and sharpe oppugnings of the same Church, whereof their selues professe to bee the parts and members? Than thus to wound the weake Bretheren, that stande betweene vs, and make many that were comming on, to start backe, and that were among vs, to fall from vs: yea, to discourage the hearts of the strongest of vs: yea, to reprobach all the Bishoppes and Prelats of the Church with all despites: yea, to disarme their most gracious Soueraigne, and bereaue her of the best parte of her supreme authoritie, and to expose her Maiestie to all daungers of her estate, besides those that the Papistes practise agaynst her person: yea, to innouate and turquish all the whole state of both the Realmes of England and Ireland, the very Parishes and all must bee newe transformed? While in the meane tyme, the professed enemy lyeth houerling for the aduantage of all occasions, doe euen drawe and whet their swordes, to sheath them in the bowelles of vs all; except the liuing God through his mightie power and superabundant mercie, did euen miraculously defend vs from them. So that, If the Lord had not bin on our side (may Israell now say) if the Lord had not bin on our side, when men rose up agaynst vs: they had then swallowed vs vp quicke, Psal. 124.

How the Church is hindered by this our br. seeking

reformation. when their wrath was kindled agaynst vs. Nay, when our owne wrath is not yet slaked, against our owne selues. And is this to seeke the glorie of God, and the profite of his Church, that our Bretheren say, they seeke onely?

How our Br.
should indeed
seeke Gods
glorie and the
Churches pro-
fite.

But if they seeke indeede Gods glorie, and the profite of his Church: let them reclayme and leaue off all these euill practises: and if all things bee not as they would haue them, yet remembryng what in common together we haue, which is the principall, and which the common aduersarie seeketh most of all to take either it from vs, or vs from it, and the roring Lyon goeth a pace about, seeking how he may deuoure vs all: let vs both without disturbance of the present state, ioyne our selues together, and vnite all our forces agaynst the publike enemye of vs both, & especially of Gods truth; till þ (after we shall be out of all daunger of that man of sinne, that great aduersarie and his confederates) we may parlie of these matters more brotherlike. And then the whole world might plainly see and say, that there were more likelihood, our Bretheren did only seeke the glorie of God and profite of his Church, as they protest they doe. Yea, where we make our enemies now to laugh and leape for ioye, and our selues to weepe and fall for sorrowe: Then should our mouth bee filled with laughter, and our tongue with ioye: yea then would they say (with greefe or admiration) among the heathen, the Lord hath done great things for them, and our selues confesse with ioy and thankfulness, the Lord hath done great things for vs, whereof we reioyce. But if our Br. will not seeke Gods glorie & his Churches profite, in such order as they ought to seeke it, but thus vnoorderly: although they seeke it only, and nothing els: yet, seeke they neuer so much, they shal neuer finde it.

Psal 126.

The true way
of reformation

But as they protest that these are the things which they onely seeke: so by this present writing (say they) we discharge our conscience according to our dutie, which is to shew vnto al men the true way of reformation.

That this is the true way of reformation, is not yet proued, in all this learned discourse. They tolde vs they are able to prooue it, and they promised also that they will proue many things hereafter when occasion shall serue their turne. But if this forme of theirs were (as they imagin & vaunt) the true way of reformation: what? and is this the true way of reformation too; and the discharge of their conscience, and according to their dutie, to shewe it to all men, and that in this manner? I speake it not so much, for putting it in writing: for so, it might well be done with more aduiseiment, and be better conceiued, and all times the reader to be persued and pondered, of those that should haue to consider the same; and their selues with lesse ambiguities, alterings, and tergiversations, be more streighly bound, to iustifie their writing: not only for vaunting their selues of that they had written, to be such a profound peece of worke, such a learned discourse: for that might be, or seeme but an ouerliking of their owne babie, and proceede of too good an opinion of their owne learning.

Our Br. manner
of putting
their forme in
writing is not
the true way
of reformati³.

But

But when they pester their writing with such reproches to other their B^y. and that in authoritie: when they enter into matter of state, yea deale withal states, and with publike gouernment, and will shew such matters vnto all men, that concerne not all men, but is aboue many mens callings, to intermeddle in them, especially to alter the lawes establisshed, and the powers of so many persons, setting by (as they say) newe Lords newe lawes, newe Doctors, newe Bishops, newe Gouernors, newe Deacons, newe Segniories, newe Synods, newe authorities, newe Parishes, and remoue al the old, or new trans- pose them, yea, bying in a newe supremacie of the Prince also, with the olde authoritie halfe clipt away: and to put all these in print the more to shew this present writing to al men: as who say, Be it knowne to al men by this present writing, yea, by this present printing, and to doe al this without any authoritie, or licence or knowledge of the Magistrate, yea, agaynst the Magistrate too: if this bee the discharge of their conscience, and according to their duetic, being subiects, being priuate persons, being Protestants, being faithfull Ministers, being learned discoursers: would God they would better bethinke themselves.

The discharge
of conscience
or rather
charge thereof.

It is beyond my learning, and a great scruple it is in many mens consciences, that think our B^y. haue set their conscience on the tenters, & much charged it, rather then any whit discharged it, & do not according to their dutie therein: no, that this their doing, is any true or good way of reformation: but if ought were amisse, to make it much worse, if not to marre it quite, and to giue licence vnto such a way, as would or might bring all things to an bitter deformation and confusion. And here it followeth prettely, at the hard heeles, that might set the matter well forward.

And to mooue them (say they) that haue authoritie, to put it in practise, and to seeke by all lawfull and ordinary meanes, that it may take place, that it may please God to giue it good successe.

Seeking
meanes that
this form may
take place.

What meane they here by these perillous speeches? And is this also a part of conscience & dutie, and the true way of reformation, to mooue them that haue authoritie to put it in practise? Who are these that haue authoritie, whom our B^y. would by this their writing, moue to put in practise, this forme of reformation? Would they haue any that haue authoritie in the Realme committed vnto them by and vnder the Queenes most excellent maiestie, to attempt this, without her maiesties authoritie therevnto, whom they called before our most gracious soueraigne, when they made their last protestation?

The moouing
them that be
in authoritie
to put it in
practise.

No, wee hope there is none, that in her maiesties dominions hath any authoritie committed vnto him, will be moued by this writing, or by any other writing or solliciting of our Bretheren, to put this forme in practise, without he haue her maiesties authoritie so to doe, she hauing now (God be prayes, & long continue it) the supreme authoritie of these matters. Nei-

Daungerous
meanes.

bookes to the
Parliament.

ther should they that haue but inferiour authoritie to her maiestie, yea all the Magistrates in the Realmes of her dominions, holding all the authoritie that they haue immediatly or mediately from her Maiestie, and her Maiestie immediatly from God; seeke any lawfull and ordinary meanes, but vnlawfull and beyond extraordinarie, if they should practise that this may take place, without her authoritie thereunto: especially it being with all the direct ouerthrowe of her chiefe authoritie. They doe well to say, that they would haue them do it by lawfull and ordinarie meanes: wherein our Bretheren differ from the Papists that seeke *vij* & *modis* by all meanes to put in practise their desperate resolutions. Which as God defeateth, and our Bretheren detest: so what lawfull and ordinary meanes can they imagine, to put this their forme in practise agaynst her Maiesties will, that may stand with her supreme authoritie? And therefore (in my opinion) this is verie ill done, and daungerously spoken of our B^y. to cast forth such suspicious wordes, as to moue them that haue authoritie, so to abuse it, or as though they would or should be moued to this practise. And for my parte I protest, that I like all this whole learned discourse the worse, that in the ende and conclusion of all, it should come to this drift, which verely is not pleasing vnto God, nor God will euer (I dare warrant it) giue it good successe, if the winde begin once to blow in at that doore, which God forbid that euer we should see that tyme.

Good successe.

But what is the tyme that here they speake off? At this tyme to be embraced. It should seeme to be at the time of the Parliament as may appeare by the last part of their protestation saying:

We protest before the liuing God, &c, and the whole assemblie of all estates of this Realme.

Our Brethrens
offring vp their
Pamphlets e-
uery Parliamēt
do therein cō-
trary to their
own principles

I meruell much at this practise of our Bretheren, that they are so eager in their pursuite, to haue their platformes put in practise that they see not how they crosse in this doing, their owne writings. They are still at euery Parliament offering by their little bookes (for I forbear to call them Libels to auoyde offence) of the reformations that they call vpon, vnto the high and most honourable Court of Parliament. Wherein although if wee should lay together and conferre, all their bookes and formes of reformation, that they haue offered by vnto the Parliaments; wee should finde great varieties, and some contrarieties among them: yet let them agree or disagree in other things how they shall: what doe they meane herein by putting them vnto the Parliament? Would they haue these controuersies to bee disputed vpon, and determined by the Parliament? That is cleane contrary to the chiefe materiall poynts, of the very bookes themselues, that they offer by vnto the Parliament.

For except they will make all the Burgessees in the nether house and all the Lords in the higher house to bee Ecclesiasticall persons, and either Doc-
tors,

tors and Pastors, whom also they make all Bishoppes, teachers and Preachers of the word and Sacraments; at least wise, such Presbyters, Priestes or Elders not teaching, whom they call Gouvernours; if they shall be present as any parts and members or necessarie regents of the assemblie, and not only as *spectatores* or *auditores tantum*; if they shall remayne still as lay ciuill or politicke persons: so that they can not (by their owne Canons) haue any voyces, at least, not determine any thing in Eccl. matters, especially, so great and important matters as they make them. And what would they haue the Parliament then to doe in these things? Nay, what will they suffer them to doe? Yea, what would the Parliament doe, when they should finde, that in the very booke offered vnto them of these matters, they are prohibited to deale in these matters? Yea, how can they deale in these matters, and allow these Pastors to come in, and take them vp for their labour, saying vnto them: yea my Lords, and Pastors, dare ye take vpon you, or are ye able to deale in these matters, or so much as to knowe them? For who should be able to know what order, comelinesse and ædification requireth according to Gods word, but they that bee teachers and preachers of the same vnto all others? For it is absurd that they should bee taught by such in these small things, as ought to learne the trueth of them in all matters. pag. 117. and much more absurd, that they should be taught by such in greater matters. Yea they ought to learne the truth of them in all matters.

Our Brethrens words pa. 117. agaynst the Parliament & all that are no Pastors.

If the Parliament once heare this thunder cracke: *conticuere omnes in remig, ora tenebunt*. If some one among them perhaps doe replie and say:

If they will not suffer vs to haue any thing to doe in debating and determining of these matters: why then (a Gods name) doe they put them vp to vs? or what would they haue vs to do in them? except they will giue vs some authoritie of them. But they are so farre from giuing vs any such authoritie: that they say, wee are not able so much as to knowe them. No, nor yet their owne Consistorie gouernors able to knowe them, but onely the teachers and preachers of the same to all others. And what will they then allowe to vs?

How the Parliament may reiect all their Pamphlets.

If the Parliament heare this man speake thus: may they not thinke, that man speaketh reason? and that there was little reason, in troubling them continually with those matters, in the Parliament house, whereof they may not (according to the libertie of that most honorable assemblie) speake their mynds in reuerent maner, *pro & contra* freely, and no man debarred of his speech or iudgement: or els the house would better aduise themselves, how they permitted such fellows to come among them, or to bring in such billes or booke among them, of which they must be restrained of their libertie, both of speech and iudgement.

Yea, what if now another waxing bolder in the Parliament house,

ment not
without the
Prince.

These matters
to be rather
debated in the
Conuocation
than in the
Parliament.

Clergie men
to determine
Clergie mat-
ters.

The Parlia-
ments deter-
mining with-
out the Prince

These matters
alreadie deter-
mined and by
the Parliament
ratified.

would tell these faithfull ministers, that the matters conteyned in this learned discourse, being Ecclesiasticall matters, were to be consulted vpon and determined, by those that were the Bishops & Pastors of the Realme and Church of England, and that they had a Conuocation & Synodall assemblie among themselves, and that they must go to them, and be tryed by the, and bee as well content to submit themselves, to the determination of the Bishops and Pastors, lawfully and orderly there assembled, as they would to haue it tryed in the Parliament, if they were all such Eccl. persons, as were the other. And that if they would flee fro their owne coate & Eccl. company, to such as were but ciuill and politick persons, saue that they were Christians as other of the people were: they should giue an ill example & pretidice their matters, and make themselves and their bookes to be more mistrusted, as not daring to abide the censure, of the chifest professors of those matters. *Tra-Actent fabrilis fabri.* Ecclesiasticall matters to be tryed by Ecclesiasticall persons. And that this is according to their owne positions. For who should be able to knowe, (at least wise, who ought better to knowe) what order comelinessse and edification requireth according to Gods worde, than they that be teachers and preachers of the same vnto all others? For it is absurd, that they should be taught by such in these small things, (and much lesse in greater things) as ought to learne the trueth of them in all matters. And therfore go to the, and let the determine those controuersies.

If our Bretheren shall heare this tale, and their owne words thus duellie returned on themselves: may they not then thinke they haue well helped themselves, by putting vp these matters to the Parliament? And if the Parliament should aunswer them thus, should they not aunswer the aright?

But if now they had rather reuoke some of their positions, & giue the Parliament authority to deale herein, than to haue them be determined by the Bishops: what on the other side would they haue the Parliament do, without the authoritie of the Prince? Dea how chaunce they put not by their bookes & writings first to her Maiestie, & moue her first: for if they accounted her Maiestie indeed the supreme gouernor of all persons in al her dominions, & in all causes so wel Eccl. as temporall: would they haue the Parliament decree those things without her Maiestie? Or the Parliament wherof her Maiestie is the supreme gouernor to determine these things without any debating of them?

Or if they should be debated vpon: who should rather do it the Clergie? And haue not al that haue bin assembled together alreadie, both the Bishops, & the whole Conuocation, consulted, debated and determined alreadie on the matter? And if they would haue her Maiestie & the Parliament to deale further therein, haue they not done that also? Hath not her Maiestie ratified and authorized al these articles that the Conuocation agreed vpon? And hath not the whole Parliament also approued & allowed, & so, ratified and confirmed al the Communion booke, & (besides the acknowledgement of her Maiesties

supremacie)

supremacie) all the articles agreed, and decreed vpon all, or the most or chiefe of the lawes and orders Eccl. now standing in force and established amongst vs: And would they haue them reuoke & cancell all that they haue done in these matters: or what else would they haue the Parliament herein to do?

If they offer to dispute of these matters, either before the whole Parliament, or before any by the Parliament deputed, to heare the disputation betwene vs of these controuersies; do they hope to dispute better and with more deliberat iudgement of that they shall saie *extempore*, than that they haue with aduise ment written, or can write thereon: or that we can dispute worse, or not so well, as they persuaue themselves they can? Or do they thinke (as *Eschines* saith, *Quid si ipsam belluam audisseris*) they shall better persuaue and moue the hearers of them, more by their liuelie speeches than by their learned writings, and so win it that waies: Therelie we refuse no waie, what it shall please our most gracious souereigne and hir most honorable counsell, or the high court of Parliament to appoint (if that would serue the turne) for any further triall, of renewing neuer so often these matters, by disputing and calling them in question, againe and againe, for (God be praised) in so good a cause we need not feare the euent: they that could so win the garland let them weare it.

But we maie easilie see (before the disputation shall begin) that all this would not serue their turne in these controuersies, which the word of God hath not expressely decided, but in generalitie referred to these three heads, comelinesse, order, & edification. Who shall iudge and determine of our disputation: they haue before hand debarr'd the prince, and all that are not teachers and preachers, and both the parties in controuersie are teachers and preachers, and they saie it were no reason, that we bring the parties in controuersie on the one side (though we be teachers and preachers) should be determiners & iudges, what is comelinesse, order, and edifieng in these things: and maie not we saie the same to them againe, that they being also parties in controuersie on the other side, though they be teachers and preachers, it is no reason that they should be determiners and iudges, what is comelinesse, order, and edifieng in these things, and when shall then these matters be iudged and determined? Except we would yeld to them, or they would yeld to vs, or both to some other, as to hir maiesty and the Parliament. But if they shall so do, they should conuince themselves before hand, that the forme is vntrue and false which they haue alreadie before hand not onlie auowed to be true, but so determined alreadie, and so before hand peremptorily prescribed, both to vs and to the Parliament, & to the Queens maiestie also; that we must all yeld of necessitie vnto them.

Or whether we will yeld or no, so that they can moue them that haue authoritie to put this forme in practise, and to seeke by lawfull and ordinarie means (saie they) that it maie take place: that it may please God

our brethrens
disputation.

Our readines
to approue
these matters,
being orderlie
called thereto
neuer so often.

The euent of
all disputation
which our
brethren refuse
except their
selues be deter-
miners of these
matters.

The successe if
this forme
should take
place.
to

Our br. de- 1386 16. Books. A defence of the gouernement established.
fire of this or to giue it good successe, at this time to be imbraced: we maie fulfill the
the like. rest of our course with ioy.

When indeed if it should take place, or that it pleased God to giue it that successe (which they call good) at this time, or at any time hereafter, by these means (which as we haue seene) are neither ordinarie nor orderlie, nor lawfull, nor reasonable, nor tending to Gods glorie, nor to the churches profit, nor the safetie and souereigntie of his Maiestie, nor the honour of them that haue authoritie, nor to the custome or freedome of the Parliament: then should our brethren also find & feele by experience the scholemistresse (as they saie) of fooles, though now in opinion they hope and are persuaded, and would persuade vs by the Theoristis of their learned discourse, otherwise, that they should so little fulfill the rest of their course with ioy, that they should rather consume their course with too late repentance, being continuallie coursed about these matters, with restless troubles and vexations.

The learned disc.
pag. 147. But if our sinnes be the let, that this or the like, grounded vpon Gods word, maie not now be receaued: yet the present age maie see and iudge what is the vttermost of our desire, concerning reformation, which hitherto for lacke of such a publike testimoniall; hath bene subject to infinite scanders, deuised by the aduersaries of Gods truth, and hinderance of godlie proceedings vnto reformation. And that the posteritie maie knowe that the truth in this time, was not generalie vnknowne nor vntestified, concerning the right regiment of the church of GOD: nor this disordred forme of ecclesiasticall gouernment, which we haue receaued for the most part of poperie, deliuered to our children without contradiction that our example should not be preiudiciall vnto them: as the example of our godlie fathers (which in this point neglected their dutie) hath bene preiudiciall vnto vs.

Bridges.
Cleric well saith saint Iames, chapter 4, ver. 1, &c. *From whence are wars and contentions among you? are they not hence euen of your lusts (or desires) that fight in your members? The lust (or desire) and haue not: ye enuie & haue indignation and can not obtaine: you fight and war and get nothing, because ye aske not: ye aske and receaue not, because ye aske amisse, that you might consume it on the things that you lust for (or doe desire.)* And euen so for our brethrens lusts and desires, to haue this forme take place and be put in practice; their selues haue well confessed, saieing: but if our sinnes bee the let that this or the like, grounded vpon Gods word maie not now be receaued: for their sinnes indeede be the let, because the things desired, and their desires and attempts thereof are full of sinnes, and therefore God of his great mercie lets and stops the receauing of this forme, sith it is not (as they pretend to vs, or persuade to themselves) grounded vpon Gods word,
and

The cause why
this desired
forme is not to
be receaued.

and euen therefore it might not then, neither maie it now, nor (by the grace of God) euer shall of vs be receiued at all. *most of their desires.*

But what is this which here they said: if our sinnes be the let, that this, or the like grounded vpon Gods word, maie not now be receaued?

What haue we here? This indeed is a new point. Are we come now after all this adoe, in the small conclusion and lapping vp of all this forme & learned discourse of ecclesiasticall government, of all this declaration, of all the desires of all the faithfull ministers, what reformation of the church of England they seeke for; after all this vrging, prescribing, protesting, &c. are we now come to the receauing of this or the like?

Our brethrens conclusion of their desires, that either this or the like forme should be receaued.

I had thought all this while (and so they still did beare vs stoutlie in hand) that they had pleaded for this forme, & would haue proued that this forme of eccl. government (which they haue here set forth in this learned discourse) had bene the true waie that they meant, of reformation. And now forsooth, when all comes to all, it is not this; but it is either this or the like.

Aha, is it but so; that is another maner of matter, if it be, but either this or the like: well then, thanks be to God, we haue seene already what this is, and what truth and force this hath caried.

But what is that they saie, or the like? for it is an old and a true prouerbe, *Nullum simile est idem*, Nothing that is the like is the same, so that now, if we receaue the like, our brethren haue here giuen vs a flat discharge, & our *quietus est* for this: and as for this, we may againe giue it a free passe-port out of England, so that we receaue the like, for this bindeth vs not, but this or the like. No, nor yet the like bindeth vs, anie more than this. But as nothing in this did before bind vs; and yet, had it bound vs, the bands (as now in the end we see) were of no force; yea, their selues haue here vndone y^e bands and set vs at libertie, on this condition that we haue the like, so as yet we be free from this like also, for what this like is, that they tell not, and how shall we learne it?

If it suffice to receaue the like: then there is no necessitie of this forme.

What is meant by the like forme.

For if we looke on all the formes, that anie other of our brethren doe also prescribe; or on any other forme in anie other reformed church; they are neither like this forme, nor one like another: neither is there anie hurt at all therein, though they be not alike in their forms of eccl. government. For, so that they be not alike, but al one and the same, in all one and the same substance of doctrine, faith, and religion; the eccl. government, in diuers states and dominions, maie differ in diuers matters, and be neither the same, nor yet alike, without any danger to those churches themselves, or anie prejudice to the churches of other princes countries and dominions.

It is not hurtfull that all churches forms of government be not like. In substance of doctrine they must bee all one.

But like or like not, if it may not (saie they) be receaued: yet the present age may see and iudge, what is the uttermost of our desire.

That (say I) is verie hard for vs to see, when their own selues are not able to determine it. For although we may see these their desires y^e are set down

The seeing & iudging the uttermost of in our br. desires.

of Gods
truth.

in this learned discourse (if they maie be rightlie termed desires, and not rather prescriptions: yet neither doe we see the vttermost of them, nor what a number (euen as in the hoyle of Troie) lie hidden and included in them, that yet in these beginnings are not opened, and God knoweth whether the present age now liuing, shall see the one halfe or quarter of them, especiallie of the vttermost of them.

Yea, what an vncerteintie of their desires doe they here open to the present age; when they conclude thus, that they either desire this or the like forme to be receiued? Can this present age, or doe theirselues in this present discourse, see the vttermost of these indefinit desires of the like, till they shall further open it, or till experience the mistresse of fooles, shall reueale it?

They saie, that the reformation which they desire, hitherto for lacke of such a publike testimoniall (meaning as this learned discourse) hath bene subiect to infinit sclanders, deuised by the aduersaries of Gods truth, and hinderance of godlie proceedings vnto reformation:

Our brethrens
greuous slan-
dering of their
brethren to be
the aduersaries
of Gods truth.

If our brethren haue cause to take offense for sclanders (as they say) deuised against their reformation, doe they not see here what a foule and intol-
erable sclander they cast vpon all the professors of the Gospell, that are not of their opinion in this their deuised reformation, to terme vs the aduersaries of Gods truth, that fauor the truth of God, as much (by the grace of God) euen for their liues as they? Are we not their brethren in the profession of the Gospell? Haue they not confessed, that in substance of religion we agree, and it is resolu'd & publikelie mainteined for our true and holie faith? Were we thus professors of Gods truth, in the preface of this learned discourse and are we now in the peroration of the same, the aduersaries of gods truth?

Indeed, in the verie first title to the booke of this forme discoursed vpon, they began roughlie, and set it out, to serue for a iust apologie (as they said) against the false accusations & sclanders of their aduersaries: there also they mentioned sclanders and false accusations, and called vs aduersaries. All which were heauie words, and a rough beginning of such as are or should be brethren. It was but *malum omen* to stumble on such foule terms at the verie threshold, it did prognosticate we should haue some storms, and so we haue had indeed, in passing through this learned discourse, and yet this is but a mild booke in comparison of manie other of theirs, albeit our brethren haue not bene verie meale mouthed, but haue vsed verie brode language (God wot, and all the world maie see) too vnseemelie for ministers, faithfull ministers, & learned discourses, against their brethren in Christ, for no greater matters than these are.

But we haue borne them off with head and shoulders, as well, and with as much patience & forbearance as we mought, saue that we haue turned againe now and then for our necessarie defense, and laid (I trust in modestie) before

before our brethren onelie, how ill they haue done therein, and how the most of Gods
of the same sclanders were such stones cast as could rebound, truth.

But now, when we haue got out of the whole plotforme and building of this learned discourse, bearing off all the blowes & taunts in the severall lodgings of all these new Eccl. officers; and thought now on the backside of this building all had bene past and done: naie loft, we shall haue like farewell to our handsell; yea, where we were called before but their aduersaries: we shall now be driuen out with another maner of peale: as not onlie hindrances of their proceedings to reformation, but to all the present age, & that the posteritie maie know it too, as a perpetuall blot of infamie, we are now hissed out, & cried out vpon, not for their aduersaries onlie; but for the aduersaries of gods truth, they complaine of our false accusations and infinit sclanders, to let go all their other complaints on vs, this one is *unum pro mille*. To whom shall we complaine of this so apparant vnttrue, and withall so hainous an accusation made on vs?

It deserueth indeede (for the indignitie thereof) to haue shaken our garment, & with silence (as cleere therefrom) to haue gone our way. But because it toucheth God & his truth, in which case we maie yet at least returne & saie with Christ our sauour, *ego demonium non habeo*: we are not the aduersaries of Gods truth: It is vnttrue and vnbrotherlie spoken, neither toucheth it vs alone, but all the holie and ancient fathers in the primitive church, whom we haue plainlie shewed to be of y^e same opinion, in all or the greatest of these cōtrouersies y^e we defend: & in our own daies & present age, it spot- teth the fresh memorie of our late godlie fathers, Cranmer, Latimer, Ridley, Hooper, Ferrar, Philpot, &c. all blessed martyrs, and all that consented vnto them: and diuers reuerend & godlie Confessors of later memorie, as Bishop, Iuell, Horne, Pilkinton, Grindall, Cox, Benthame, Parkhurst, and others, which were all notablie known both on this side and beyond the seas, to be great professors of gods truth, and no lesse earnest impugnors of the aduersaries of the truth of God.

And albeit they liked not these desires and deuises of our brethrens forms of reformation; yet for their great learning and sinceritie in the gospel, the most notable men of late in the reformed churches beyond the seas, doe highlie honoz them, and thinke and speake well of them, giuing full testimonie of their liking. Yea, both Bucer and Peter Martir, two chiefe lights and pillars of Gods church in these our last daies, forsooke their owne countries, and all other reformed churches, & liued vnder the forme of reformation of this our English church, with all due reuerence both to the state then being, & to the bishops then liuing, without any impugning or defacing of thē.

Yea Caluine himselfe (as we haue shewed) alloweth well both of the ancient bishops and Archbishops, before the tyrannie and errors of the pope began; and of the bishops of these daies, to continue still in their bishopriks,

This learned discourse begun, continued, and concluded in foule language.

Our answer to this foule slander. Io. 8.

How manie besides vs this slander toucheth.

of our br.

proceedings.

Who are the
aduersaries of
Gods truth.

so they be professors of Gods truth, and not aduersaries to it.

How vnaduisedlie then is this spoken of our brethren, and how reproch-
fullie to call our Bishops and all vs that ioine with them, the aduersaries of
Gods truth? Could they bestow any fouler terme vpon the rankest of al the
Papists, or vpon the Pope himselte? For they indeed are the aduersaries of
Gods truth. And so S. Paule saith 2. Thes. 2. of that man of sin, & son of
perdition, which is an aduersarie, and exalteth himselte against all that
is called God.

Our hinderance
of our br. pro-
ceedings in this
forme.

And this terme as a parting blow, for a token of remembrance, our brethren
bought to giue our bishops & vs, to be \bar{p} aduersaries of Gods truth:
this is too bitter zeale, *Mors in olla*, there is *Coloquintida* in this pot that
boils ouer such froth. Gods truth is not in this accusation, no brotherhood
of Christ, no linke of loue, no bond of peace, no bowels of mercie, no affection
of compassion, but all of passion in this too blacke Rhetorike. But it suf-
ficeth vs to cleare our selues, **G O D** forgive it our brethren, and wee doe.

And whereas withall they burthen our Bishops and vs, that we are an
hinderance of godlie proceedings vnto reformation: this is another
great vnto and slander. These proceedings indeed of our brethren, our
Bishops and we, haue good cause both to hinder and repell. For they are nei-
ther Godlie proceedings, nor proceede as becommeth either learned
preachers, or faithful ministers, or dutiful subiects; neither proceed they
in anie charitable and orderlie maner; neither is this forme that here they
prescribe a reformation, as they call it, or (howsoeuer they perswade them-
selues) any other than a reddie path to confusion most deformed, as we haue
plainly scene, euen where, pag. 84. they pretend most to auoid horrible con-
fusion, as they terme it. And that we do not belie this their forme, with in-
finit, or with any slanders, let the reader marke, or their selues reuise better
their deuises, about the persons office and authoritie of those presbyters
preefts, or elders, whome they terme gouernours; but they might much bet-
ter in my opinion haue the terme of secular preefts, for difference of the other
pastorall preefts, or eccl. preefts, that are the ministers of the word and
sacraments. And if they shall aduise themselues of the authoritie that they
giue them (except they will wilfullie sot theselues) they shall soone find great
confusions, which vpon their admittance both in the office of the pastor, in
the office of the prince, and of all officers and Magistrats, for lawes making
and for lawes breaking, and for all vices wherein they would intermeddle and
disturbe al the eccl. and ciuill state, and breed infinit contentions among the
common people in euery parish & congregation, which all their deuises could
not helpe, except with putting them down, & that were no lesse danger if they
were once vp, and therefore to auoid all such deformations, I thinke it better
before hand to hinder such proceedings to reformation, and to stop them
that they come not in.

What deformed confu-
sion among vs
this forme of
reformation
would breeds.

I haue my selfe heard, and so haue diuers other, the means that now & the
 the pastors of the French & Belgike churches, haue made, of ^{reformation.} ^{The French} ^{and Belgike} ^{churches.} confusions
 and contentions that haue cheeflie risen by these seigniories, & yet may their
 state far better admit them, especiallie now (God comfort them) standing as
 they doe, than our state may, God be praised for it. Neither doth Gualter
 crie out so much vpon this deuile of these gouernours, without good cause
 where otherwise there are godlie ciuill magistrates.

Besides this, their equalitie in all places, of all Pastors, & making of them
 to be all Bishops in euerie parish or seuerall congregation; what a refor-
 mation that would make, if their selues cannot see it (that perhaps would
 haue no superiour) I referre to others better pōdering. And to ioine these new
 Bishops & these new Gouernors together, to make by a consistorie of them,
 both these secular preests of all conditions & estates, nobleme, gentlemē, mer-
 chants, yeomen, craftsmen, confused together with these eccl. preests, that
 are the pastors; and all these in all eccl. discipline, excomunication, & other
 church matters, to draw altogether in one ioint authoritie, whether it
 might be such a yoking (for some of them) as God forbids, of the one plowing
 with the asse; and how fitlie this would draw and proceed to godly reforma-
 tion, we haue partly seene, let others thinke further of it, I feare the worst.

Deut. 22. 10.

Besides the infinit troubles, about ^{the} continuall, or very often thire Synods,
 for elections & ordeining pastors: besides euery churches varietie in matters
 of ceremonies: besides ^{the} cold lectures of the doctors, that might not exhort,
 nor rebuke, nor cōfort, nor applie their doctrine: but the hotter scāblings
 about ^{the} new deuissions of the Bishops, the Colleges & the cathedral churches
 lands, with all the sacrilege (as they call it) of Abbies, as impropriations,
 &c. al which their Deacons would looke to distribute, but they shalbe ser-
 ued al at leisure. Besides the diuisions & new boundings out of al particular
 parishes & congregatiōs, besides hir Maiestie to be put besides hir cheefest
 and most principall authoritie: and all these things to be done, & she cannot
 doe thereto: besides a number of their other proceedings, for the which I re-
 ferre me to this learned discourse, & to their other treatises, which, how wel
 they all agree together, and when all is done, either they would haue this or
 the like, or we cannot tell what, nor they tel vs what the like is, ^{the} they referre
 vs vnto: are not these godly proceedings to reformatiō? & are we now to
 be blamed as hinderāces to these godly proceedings vnto reformatiō? nay
 rather if they will indeed blame any, let them blame theselues, for they hinder
 theselues more than any other doe, except that they hinder most of all (which
 most of all they pretend to further) the glorie of GOD, the quiet and in-
 crease of the church by these proceedings, or rather receedings and backsi-
 dings.

But to cleare themselves hereof, they haue forsooth set forth this lear-
 ned discourse cōcerning reformation, which hitherto (say they) for lack

of

Our publike
testimoniall.
Our brethens
pretense onlie
to cleere them-
selues from
sclander.

of such a publike testimoniall, was subiect to infinit sclanders. This is a faire pretense, for the setting forth this their learned discourse. But if their intendment had bene indeed no further, but to haue cleared themselves from infinit sclanders, they should haue stood either altogether or most, on that defensatiue point: whereas their chiefe part of this learned discourse hath bene spent in courting and oppugning vs, and that with casting forth far more sclanders and accusations against vs, than anie matters that they were charged withall. But (I thinke) they haue spied accordingly, euen with the onellie returning home their owne words, without anie our sclandrings of them. It is an old saying, *Selle do, selle haue*; they could neuer haue found greater aduersaries to themselves, than their selues are, nor greater hinderance of their proceedings, than this their owne publike testimoniall, to be a testimoniall beyond all exception, against them selues.

Our brethens
publike testi-
moniall.

For whatsoeuer they haue bene burdened heretofore by others, their selues haue now confirmed all those reports to be most true, which before the comming forth of this publike testimoniall, might haue bene suspected to be sclanders: or that these things had bene but the singular conceits of this fantastical head, or of that particular person. But now that this learned discourse is set forth, and is such a publike testimoniall, as containeth A breefe and plaine declaration concerning the desires of all those faithfull ministers, that haue and do seeke for the discipline and reformation of the church of England: Let this publike testimoniall be thorowlie weighed, how it concordeth with the particular testimonials, of al other that before had written on the like argument. Yea, how it agreeth with it selfe; least our brethens testimonials in this point, should be found like the witnessse of those, of whom it is said, Marke 14, 57, *Manie bare false witnessse against him, but their witnessse agreed not together.*

The disagree-
ment of our
br. testimonials

I do not compare our brethren to such a packe of false varlets; nor to go about anie such wicked purpose; but onellie for this point, that their testimonials do not agree, and so do breed their owne discredit. Besides manie apparant vntruths, contradictions, inconueniences, absurdities, ambiguities, and a number of vndutifull reproches of the pastors, of the Bishops, of the Magistrates, of the Prince, of the whole church, state, and realme, wherewith this their publike testimoniall is not onellie interlaced, but full fraught. Which the present age seeing and considering, might rather reiect it for an infamous libell, vnorderly crept out and scattered abroad in the name of all the faithfull ministers, and yet not one of all their names set vnto it; rather than accept it for anie lawfull, autentike, and publike testimoniall.

Our brethens
intendment
for the poste-
rie.

And as our brethren saie, they meant this for the age present; so say they: And that the posteritie maie know, that the truth in this time was not generallie vnkowne nor vntestified, concerning the right regiment of the church of God, nor this disordered forme of ecclesiasticall gouernment,

ment, which we haue receaued for the most part of poperie, &c.

Nowe, howe our Wretchen still holde out to the harde ende, their boy- cation of
strous reproches, of our disordred forme of Ecclesiasticall gouernment, the truth.
and that wee haue receaued it for the most part of Poperie; and it was
within little, that they sayde not, for all of poperie, as the most part, doth
often times goe for all. But with them, these speeches goe not for sclaun-
ders, but for friendly admonitions, and brotherly testimonials, of their
good opinion of our state and vs.

Yea, these and all the rest are uttered, That the posteritie may
knowe.

What should they knowe? Howe to ruffie in the like Rhetoricall fi-
gures: What should they knowe? Howe these that went before them,
left behinde them, such a reprochfull testimoniall of the present age? Is
not this a faire recozde, and full woorth to be commended to the posteritie
for a perpetuall memorie?

But they say, they shall knowe hereby, that the truth in this time,
was not generally vnknown nor vntestified, concerning the right regi-
ment of the Church of God:

And howe shal they knowe this? By this Learned Discourse and pub-
like testimoniall (as they call it) testified by a generall *indivinduum vagum*,
Sir Nicholas Nemo, and all his companie, of faithfull Ministers? May this
in lawe be admitted for a lawefull recozde, and publike testimoniall of
the truth? *Veritas non queris angulos.* The poste-
ritie can
knowe no
certain true
forme by
this Learned
Discourse.

Well, yet the posteritie may knowe that the truth in this time, was
not vnknown nor vntestified, concerning the right regiment of the
Church of God.

Truth indeede, the truthe (God be prayesd for it) is not generally vn-
known, especially, in this time. Yea (thanks be to God) it is known
and testified moze generally at this time, than for generalitie, it hath been
known (as I suppose) at any time, not excepting (in that respect) the be-
rry time of the Apostles: If our lines were generally also aunswerable,
to our generall knowledge, and to our publike testification. Neither is
in this time the right regiment of the Church of GOD generally vn-
known or vntestified, but was generally known and testified well e-
nough, before the publike testimoniall of this Learned Discourse came
foorth. Neither doe we, or can we take any certaine knowledge con-
cerning the right regiment of the Church hereby. Yea it should seeme,
that their owne selues (except in some generalitie, and superficiall know-
ledge) do not as yet know it, nor can testifie what it is. For, if this be the
right regiment of the Church, that in this publike testimoniall they
prescribe vnto vs: it hath not onely bene generally and altogether vn-
known and vntestified, in any time heretofore, vntill this time, that
U v v v this

taine con-
clusion.

The vncert-
taine con-
clusion of al
our Brethr.
desires.

his Learned Discourse came forth, and before was neuer heard of: I meane, for this forme, taking it altogether, as it is here discoursed, except for some parcelles of it, testified of late by others: But, for anie certaine knowledge, it is not yet eyther generally made knowen and testified vnto the present age, or to the posteritie by this publike testimoniall, nor particularly vnto the testies themselves, for all that they boldly affirme this to be the right regiment of the Church: and yet when they haue neuer so truely testified, and discoursed neuer so learnedly, all that they can, with all their heades layde together, their verie desire in the ende and summe of all, is but eyther to haue this or the like to be receaued.

But if this be the right; then eyther this, or the wrong, there is no like will serue the turne. And is their desire to haue either right or wrong, they care not whether, so they may be ridde of this regiment that now we haue? If this regiment same too boate vnto them, will they leape with the flounder out of the frying pan into the fire? But (God be praised) they neede not frie, except they frie in their owne boate and fretting choller, at the regiment of the Church of Englande vnder G O D and her Maiestie, it is generally a good Regiment and right inough, according to the establishment of the lawes therof, if our Brethren would coole their ouer-boate passions, and be thankfull to God, and vnder him to her Maiestie for it.

As for this publike testimoniall of our Brethren, if our regiment of the Church, be not right; the posteritie shal neuer know by theirs, what is right or wrong, or that the right regiment of the Church, was made knowen or testified in this time, either generally, or particularly, or (that is most to be desired) certainly, by such a doubtfull testification of vncertaine desires, that either this, or the like, or else we can not tell what, might be receaued.

Our Brethr.
disordred
speeches a-
gainst our
forme of
Ecclesiasti-
cal gouern.

As for that they call our regiment of the Church, a disordred forme of Ecclesiasticall gouernement: it is but their owne disordred forme of not gouerning well their mindes and tongues. Our forme, both for the formal & material lawes & orders therof, is far more formal & material, than this forme of theirs is. Pea, if it should come to this, or the like: what mishapen forme we might happen to haue, wee can not yet fore-tell, nor they can tell vs. As for that which we haue already we knowe it, and we knowe the verie worst thereof. The best of theirs is yet vncertaine.

I graunt, our forme is not so well ordered, but that there may, and do fall out disorders: but those happen by the abuse thereof. And so it may be, in any forme of gouernment neuer so good, by mens infirmities or corruptions, wherewith the forme it selfe is not to be charged. And yet I goe not about to defende our forme, or to haunt thereof for anie such

such absolute perfection, that it could not be altered or amended: what *speeches*.
Lawe is there not, that man can make, but it may bee, or rather is vn-
perfect?

As for the forme that they haue here set foorth, (be it spoken with our
Brethrens parol, if they please) besides their disordered setting it forth:
the very forme it selfe is eyther much disordered, or else other formes *Abuses dis-*
that other of our Brethren haue also set foorth, or that other reformed *ordering*
Churches are governed by, not onely in Germanie, but in Heluetia are *good forms*
disordered. *and orders.*

But be this and theirs neuer so well ordered: mought they not through
abuses or corruptions be disordered? Or what warrant can they giue vs
that this forme which they prescribe should neuer be disordered? And
would they be content that any should call this their forme a disordered
forme, onely because of the abuses and corruptions? So that, admitting
this their owne forme had in it selfe no disorder: yet this may touch their
owne forme, so well as ours.

But they thinke they haue answered that alreadie pag. 132. What al-
though vpon this their forme there crept in as many or mo abuses than
now there are: yet God, though he condemne abuses, would approoue
their order. Because (say they) it is grounded vpon Gods worde. But *Our Brethr.*
we could there finde no such ground, but only that it is grounded in their *forme not*
mere fancies, it is no more grounded on Gods worde, nor yet so much *grounded*
grounded by many parts, as our forme is grounded. *on Gods*
worde.

And therefore, if they may say, God approoueth our order, though he
condemne the abuses: then may her Maiestie for her supreme authori-
tie: if any vnder her, abuse her Maiesties authoritie: then may our Bishops
for their supreme dignitie & iurisdiction: then may our Doctors for their
exhorting and applying: then may our Pastors for their ministerie & or-
deyning: then may our Deacons for their attendance on the ministerie
and preparing themselves to be made Pastors: then may our Eccl. Presby-
ters, Priests, or Elders, which are not altogether debarred from teaching,
though most employed in gouerning, much better say; for our forme of
the Churches gouernement, we shall be sure that God approoueth our
order in these thinges though he condemne the abuses in any of these
thinges, because the order is grounded vpon Gods worde. And so farre
our forme of Eccl. gouernment is not disordered.

But they say of our forme of Eccl. gouernment: it is that, which we
haue receaued, for the most part, of Poperie.

These speeches are againe verie sclanderous vnruthes, that wee
haue receaued the most part, or any part of poperie, or that we haue re-
ceaued this forme of poperie, for the most part thereof. We haue recei-
ued indeede (we do confesse) at the handes of the Papistes, diuerse thinges
which

ken out of
Poperie.

which our Brethren can not denie, to be good thinges. Neither is the receiving of a thing that is good, from a man that is ill, preiudiciall to the goodnesse of the thing. Yea, although the good thing were defiled or abused by the ill mans ill handling of it, if when we receiue it, we reiect the defilinges and abuses, and reduce the thing to his originall vse, or proper nature. We haue receaued manie excellent thinges from the Iewes, yea many notable thinges also from the verie Heathen: but farre better, if not the best of all from the Papistes. For, from whom could wee haue gotte them else? As for their Poperie, that is the Popes and Papistes abuses and corruptions. Such rie we haue not receaued from them, reseyning the Poperie. If we haue taken the good and left the badde, that ought not (as a fault) to be vphayded vnto vs, but rather deserueth commendation.

But what meane they here in these wordes, that we haue receiued for the most part of Poperie? Doe they acquitte vs yet of some part? And why then doe they thus condemne all the whole Ecclesiasticall Gouernment? Do they it because they say it is the most part? And yet when it commeth to the tryall, they shall finde it so much the lesse part, that indeed it is no part at all, which we haue receiued of the Papistes, wherein anie corruption was, that (considering the establishment of them by the lawes now in force) wee haue not altered and corrected. So that, if now there bee other abuses rising; yet properly, it is not to be called Poperie, except to Papistes, that vse it still in their popish manner, and so they will doe euen the Sacramentes also, and Gospell of Iesus Christe: and yet may not these thinges, but that kinde of abusing them bee called poperie.

Our Brethr.
receiuing
from the Pa
pistes their
popish argu
ments for
their Pastors
gouernmēt.

But from whence haue our Brethren (to proue this forme of their eccl. Gouernment) gotten all these arguments:

That the Church of God was perfect in al her regiment, or euer there was any Christian Prince, pag. 9.

That the authoritie which their Pastors claime, was graunted to the Church by our Sauour Christ, practized by the Apostles; continued by their successors, three hundred yeres before there was any Christian Emperors, pag. 118.

That the Christian Princes authoritie reacheth no further, than to make ciuill lawes to binde the people to the confession of true fayth, and the right administring and receauing of the Sacramentes, and to all Ecclesiasticall orders, that they beeing instructed by the worde of God, (through the ministerie of the preaching of the same) shall vnderstande to bee profitable for edifying of the Church of Christ, and for the aduancement of the glorie of God. If anie shall offende against the lawes, whether he be preacher or hearer, besides the Ecclesiasticall censure, which he should not escape, he is also to be punished in bodie by

by the ciuill Magistrate, pag. 141.

And againe, why should it be counted for any dishonour to Princes *Poperie.* to bee obedient to the lawes of God their Father, and to serue to the commoditie of the Church their mother? It is a greater honour to bee the sonne of God, and the childe of the Church, than to be Monarke of all the earth. pag. 143. and hereto are alleaged for the Princes seruice, and subiection, Esa 49. to thinke no seruice too base for them, so that they may profite the Church. Ps. 2. and 1. Tim. 2.

What haue we here? Is this Sanders, or Stapleton, or Fecknā, or Hosius, or some other Papist, that speaketh in these voyces, and hath all these Popish argumentes? Is it not some Pope himselte, that bleseth them against the supreme authoritie of Christian Princes? If this bee Iacob: may we not say with Isaac, Come neere my sonne, that I may feele thee, whether thou be my sonne Esau or not? But what neede we feare that? We wish all blessing and good to Iacob, and that Esau should serue him. Yea, we acknowledge no sonne, nor brother, but Iacob. Yea, but for all that: the voice is Iacobs voice, but the handes are the handes of Esau?

What? And haue ye then indeede (Bzethzen) got Esaus voice also? Or but couered your handes with a beastes rough skinnie, to get the blessing? And doe not those rough handes, make the blessing worse?

Oa Bzethzen, Bzethzen, for shame burden not vs herein, if we haue receaued some thing, concerning but the forme of the Churches gouernment from the Papistes, hauing clenfed the same from the roughnesse of it and abuses, and your selues in so great a matter of the Churches supreme gouernment, haue gotten all the five fingers, yea the whole, yea the very rough hande it selfe herein of Esau. Of Esau say I: Nay of all these Papistes, and of the man of sinne himselte, that childe of perdition, that great aduersarie both of the King Christ, and of all Christian kinges.

And yet you thinke to vse these argumentes well against all Christian Princes that the Pope bled against them; but ye do verie ill, for herein ye take not these reasons and testimonies of the Papistes, but ye take of the *Poperie* of the Papistes. Yea, euen where ye condemne the Pope, there ye both iustifie his doinges, and would professe to followe them. Doth not your booke of obedience, pag. 52. and 53. bzeake forth in these wordes: Although the Pope for sundrie enormities haue depofed Princes by their vnlawefull authoritie: yet the reason that moued them so to doe, was honest and iust, and meete to bee receaued, and executed by the body or state of euerie common-wealth. See heere in what a dangerous matter, you say the Popes reason is to be receaued, yea and his doing to be executed, and that by the body of euery common-wealth. And thus as the Pope did excommunicate and pronounce Princes to be depofed, such excommunications, and depofitions would you pronounce in all

of contra-
diction.

kingdoms. Is not this a new kind of popery, if not far more dangerous? Wee say, our forme of regiment is translated from Rome to Canterbury. But this new Poperie comes directly as we see, euē from Rome, & would enter into euerie parish, would come to our owne doores, would enter in to the Princes pallace, would trample downe her Maiesties most principall and supreme authoritie, and turne it out of doores, to place these new Parishionall Bishops, and their Consistories of vnteaching Priestes or Gouernors.

But this is no Poperie.

What was ill, I graunt, and too bad, but God graunt this be not a great deale worse. But such is our corrupted nature, when we haue wel amended that that was amisse, our fingers itch, still to be mending it (as wee thinke) better and better, till we haue made it as ill as it was befoze or quite marde it altogether.

But our Brethren are further offended with our forme of Ecclesiasticall gouernment, that it is (say they) deliuered to our children without contradiction.

And why should it be deliuered with contradiction, if the matter deliuered, be lawefull and good? Doe our Brethren loue contradiction so well, that they would haue it vsed in good and lawefull matters? And where no necessitie is? And to nousell vp our Children also in contradiction? S. Paule teacheth vs another rule, 1. Cor. 11. 16. *If any man lust to be contentious, we haue no such custome, neither the Churches of God.* Wee shall finde contradiction inough, against the aduersaries of Gods truth, against wicked liuers, and abusers or corrupters of the forme of Ecclesiasticall gouernment established. And yet among the very enemies, sayth the Apostle, *Haue peace with all men, so much as in you lyeth.* So that, wee neede not contend one with another so vnbrotherly about these matters, if we shal do well: sane in the necessarie defence & maintenance of the right vse and authoritie of them; and least of all ought we to teach and trayne vp our children to vse contradiction against their spirituall fathers, in the Ecclesiasticall gouernment, that they deliuer vnto them; for that were to make them disobedient and rebellious children to their fathers. But lesse maruaile it is if they haue herein contradiction with vs, that haue so many contradictions in these matters among themselues.

But our Brethren would haue our forme of Ecclesiasticall gouernment, not to be deliuered to our children without contradiction, that (say they) our example should not be preiudiciall vnto them.

As though it were a preiudice to our children not to be fleshed in contradiction against our forme established of Ecclesiasticall gouernment, euen as Hanniball was deuoted in his child-hode to be a perpetuall deadly enemy to the Romaines, so that these faithfull Ministers doe not thinke,

How our
Brethren
would nousell
vp their
children in
contradi-
ction.

thinke, they can bee spirituall fathers to their naturall children, except they bring them vp in this spitefull contradiction. And if they should not shewe their children this example; they should bee preiudiciall to them, and their children might degenerate, and not loue contention as they doe. And so, they would haue contention growe by inheritance. For that will not out of the flesh, that is bredde in the bones, cat after kinde a good mouse hunt. Is not this a godly care of fathers, and a godly education of children?

As the example (say they) of our godly fathers (which in this point neglected their dutie) hath beene preiudiciall vnto vs.

They complayne of their fathers that they brought not them vp thus, nor gaue not them such example of contradiction, as they will bring vp their children, and giue them better example by their contradiction. They accuse their Fathers of negligence herein, and yet they call them godly. But doe they not herein accuse themselves of many great crimes, both in vnthankfull accusing of their fathers for negligence; and for neglecting that matter, which if they should not haue neglected, yea, if they should not diligently haue shunned and taken heede of, least they should haue giuen them any example, they should indeede not haue done the partes and duties of godly fathers to them, if they had noursed them vp in these contradictions. Which because they did not, they were the more godly fathers to them, and they the worse children that followe not therein their godlie fathers godly example. But are such as vngodly degenerate from them, and that is more vngodly, giue ill example to their children: wherein they neglect their dutie, both to the honour of their godly fathers, and to the charge of their tender children. And as this their ill example to their children may be dangerous both to themselves, and to their children: so this accusing of their fathers, and yet acknowledgement of them to be godly, both conuince and condemne their doinges to be vngodly, except they will altogether condemne their fathers. For, if the forme of the Ecclesiasticall regiment which they haue here discoursed vpon so learnedly, that they make their boast of it in the toppe of euerie leafe, to be a Learned Discourse, bee so high, so vrgent, and so necessarie: howe doe they call their and our fathers godly, ha-
 ving neglected their dutie in so high, vrgent and necessarie matters? If they may be godly, and neuerthelesse neglecte this their forme prescribed of Ecclesiasticall gouernement, for which they contend with vs their Brethren: then is not the same so important, as they would make it to be; nor the want or neglect thereof so preiudiciall, but that wee their sonnes may be godly also well inough without it, as our Fathers were godly fathers, notwithstanding they had it not, or did neglect the same.

thens ac-
cusation of
our godly
fathers.

Our Brethren
accusation
of their god-
ly fathers.

Our godly
fathers neg-
lect of this
forme and
of noursing
vp their chil-
dren in these
contradicti-
ons.

thers neg-
lect of this
forme.

But this they say, is preiudiciall vnto this their forme, and vnto them herein, that our godly fathers did neglect it.

Our Brethr.
preiudice
by their
godly fa-
thers neg-
lect.

Indeede it is not a little preiudiciall thereunto. But it sheweth with- all that they accounted it not to be of that impoꝛtance that our Brethren make it, noꝛ to be any part of their dutie, which if they had, being godlie fathers, they neither would noꝛ could haue so neglected. For who were these godly fathers? And how long haue they neglected this forme of our Brethren, if at least they euer knewe, oꝛ heard, oꝛ dreamed of this, oꝛ any such forme like to this? Verily euen all the godly fathers that haue bene in any age, from the time of Christes being here on the earth, euen downe till our time, are these our godly Fathers. And this is no smal preiudice to these sonnes, that woulde now thrust these thinges vpon vs, and accuse all our godly Fathers in neglecting their duetie rather than they woulde leane their contradiction against eyther vs their Brethren, oꝛ against their prince and Magistrates, oꝛ against their and our godly Fathers of any ages passed heeretofore: that they might leane behinde them as a perpetuall publike testimoniall to their and our children, and to all posterity, an example of their contradictions and contentions.

And thus with this good report of our godly Fathers and with this good publike testimoniall to the posterity of the age present, and with this carefull example for our children, to bee nourished vp in his contradiction, and to deliuer it as their inheritance to their children and childrens children while the worlde continueth after them: they breake off, and ende all this Learned Discourse, and with this charitable affection and quiet mind to vs, and to our forme of Ecclesiasticall gouernment established, they conclude yet a greate deale better, with a small wish, and (as it were) a prayer to God, wherein so farre as the same tendeth to the glorie of God, to the moze manifest reuealing of his truth heer- in, to the acknowledgement of our sinnes and imperfections, to the humble and heartie begging of his mercie, grace, consolation, and vnitie of his ho- ly spirit: (not to the confirming of the forme that they haue here prescri- bed, noꝛ to the defacing of the forme of Eccl. gouernment, alreadie in this his Church established:) we ioyntly say with them, and craue of them also to repete their owne wordes, and to say with vs and all of vs altoge- ther with heart and voice.

Our Brethr.
conclusion
with prayer.

The Lorde graunt for Christes sake, that wee beeing (all of vs) so farre from (anie) perfection (in this mortall life, but rather, as the holie Apostle sayth, 6. Hebr. being ledde forwardes towards: that according to the commaundement of our Master Iesus Christ, we may be perfect as our heauenly father is perfect) God may open all our eyes to see the same, (and not be blinded in our owne conceits) and bend our harts earnestly to labour to attaine thereunto, (by all such godly and lawefull

meanes

meanes as is aunswerable to our vocations .) And in the meane time, so farre as wee haue attayned , (to be thankefull to God for the same, and vnder him to all them whome hee hath made the instrumentes, whereby wee haue attayned thereunto. And not to bee wearie thereof, and seeke inuouations, but with all constant alacritie of going forwarde, both in synceritie of true religion, and in sanctification of our liues, and in due obedience to our most gracious Soueraigne, and vnder her Maiestie to all our Ecclesiast. ouerseers, and ciuill Magistrates, and to all the godly lawes Eccl. or politicall , of this our Church and Realme of Englande) that we may proceede all by one rule, that we may be all like affectioned to seeke the glorie of God (and the peace of his Church) and to builde vp the ruines of his temple (and not to hinder the building, by controlling or defacing the builders thereof , by vnnecessarie contradictions, and by denising of newe platformes) but , that with one heart , and with one voice, we may prayse the father of our Lorde Iesus Christe, in his holie temple, which is the congregation of Saintes in the holy Ghoste, (and prayse the sonne also , which is the same our Lorde and Sauour Iesus Christ, and together with the Father and the sonne, praie the holy ghost, the comforter to leade vs into all truth , and to sanctifie both our soules and bodies, with all holinesse and righteousnesse, according to the rich and plentifull measure of his grace , in this life transitoie , and to glorifie vs in his life eternall. All which, and all those other thinges, whatsoeuer his blessed will and heauenly wisdom seeth most requisite for his glory, for our saluation , and for the ceasing of these contradictions, that wee may be all truly vnited vnto him, and in him be reuyned one to another, he of his infinite mercie vouchsafe to graunt: To whom (three persons and one Almighty God, the king euerlasting, immortall, inuisible, and God wise onely) be all honour and glorie, all dominion and power, all prayse and thankesgiuing, both nowe for euer and for evermore.

And so, vnto this our Brethrens prayer thus a little (and I hope without offence) augmented, I beseech them and all our other Brethren and Sisters in Iesus Christe , let vs all take withall vppon vs the good

Clerkes parte and ioyne in the closure , by vnfeynedly
pronouncing the Amen. Amen (good Lorde)

according to thy good will.

Amen. So be it.

Faultes escaped.

Page 19, line 17, Read these. 158, l. 14, to. 163, l. 42, them. 198, l. 11, *indefinite*. 227, l. 26, of. 239, l. 11, sacrificer & 244, l. 38, *ipse ille*. 243, l. 2, vnlearned. 256, l. 38, is. 258, l. 12, imposed. 262, l. 11, your. 276, in margin, *antiquitie*. 277, l. 41, *prædictum*. 284, l. 13, likely. 301, l. 11, represser. *ib.* is it. 293, l. 36, ingendred: 305, in marg. *dele* of Ieromes. 323, l. 41, returned to. 332, in marg. not Euangelistes. 341, l. 5, it. 346, l. 20, *dele* not. 347, l. 16, not. 348, l. 3, no long. 364, l. 37, greater. 368, l. 7, ordaine. 378, l. 27, so fourth. 389, l. 13, fith. 405, l. 37, *exer.* 408, in marg. forbiddeh not. *ib.* l. 39, *dele* from. 419, l. 6, confused. 427, l. 29, *Theophilus*. 431, *dele* Bishop. 433, twentieth. 428, l. 36, yea. 432, in marg. *præfatus est*. 433, l. 27, & 28, superintendentes. 441, l. 2, pontifex are: & yet he. 444, l. 6, *dele* the. 451, marg. Math. 23. 454, l. 16, & 17, If there had beene no primacie, there had beene no loue of it: for, *ignoti nulli cupido*. 457, l. 3, Collegues. 467, l. 18, member. 473, l. 11, as farre. *ib.* l. 36, that he. 505, l. 40, haled. 526, l. 22, expell. 534, l. 21, suffice. 541, l. 36, seale. 568, l. 15, as. 569, l. 15, that. 571, l. 16, or. 575, l. 42, principles. 610, l. 12, so. 611, l. 27, concent. 612, l. 24, the. 633, l. 14, wee. 665, l. 25, no. 681, l. 22, representeth. 694, l. 21, that. 703, l. 13, shee. 704, l. 10, is not. 711, l. 30, Barilidis. 721, l. 15, with. 726, l. 8, no superiour. 728, l. 40, of his. 732, l. 2, *virilis*. 740, l. 36, the. 742, l. 5, *Alexandra*. 749, l. 41, powers. 759, l. 19, be. 784, l. 39, which is. 797, l. 28, or. 812, l. 32, *e conuerso*. 820, l. 29, with. 826, l. 37, *dele* not. 827, l. 6, confusion. 829, l. 11, than. 830, l. 6, are not. 831, l. 13, is. 836, l. 22, *dele* the hearing. 839, l. 5, *apostolic*. 840, l. 2, *apostolicus*. 841, l. 1, 1. Tim. 4. 844, l. 9, some gouernement in the church, seperated both from others, and from this sole. 851, l. 46, neither. 855, l. 42, vnpreaching. 856, l. 8, perusall. 876, l. 28, proportion. *ib.* margi. *Theophilus*. 787, l. 9, life. 883, l. 13, the. 914, l. 13, Epistle. 922, l. 37, yet. 923, l. 40, of elders. 924, l. 16, them. 938, l. 21, driueth. 942, marg. *ipse*. 943, l. 36, *ipse*. 962, l. 21, driue vs. 972, l. 3, chosen counseils. 975, l. 3, *dele* for. 993, l. 13, whofoeuer. 994, l. 6, is. 996, l. 37, assessors. 1002, l. 35, they. 1003, l. 8, *Sari*. 1007, l. 28, *apostolicus*. 1019, l. 4, that. 1037, l. 35, any thing. 1044, l. 19, is. 1048, l. 5, *apostolic*. 1052, l. 10, meere. 1057, l. 4, confute. 1062, l. 24, and him. 1083, l. 42, disputed. 1114, l. 33, to be. 1116, l. 27, or shee. 1120, l. 17, commnion. 1138, l. 32, them. 1144, l. 2, discourses and. 1152, l. 8, all alike. 1164, l. 1, seate. l. 14, came. l. 32, confirme. 1176, l. 26, as. 1182, l. 15, then no. 1295, l. 14, distractions. 1198, l. 28, *dele* worthe. 1204, l. 13, humor. 1209, l. 36, to. 1216, l. 9, still. 1236, l. 4, seuerelie. 1243, l. 12, is. 1244, l. 6, which. 1251, l. 37, crie. 1254, l. 21, *dele* pro. 1255, marg. preiudiciall. 1256, l. 22, without. 1261, l. 3, reference. 1266, l. 2, do. 1287, l. 13, Seigniorie. 1317, l. 28, the. *ib.* l. 39, 40, Lord Bishop. 1325, l. 3, reference. 1348, l. 2, they. 1350, l. 42, seate. 1357, l. 29, God. 1361, l. 16, be. 1365, l. 9, *the wondrous*. 1366, marg. artic. *ib.* marg. reference.

These lines following are to be referred vnto the endes of their severall pages, as they are here quoted.

- Page 212. : thus as they ministred before by preaching :
- Page 700. vnto his beautie, which hath there for the time bin vnworthilie defiled.
- Page 747. here committed :
- Page 844. the churches consent : yet y the regiment is a consent of them, is doubtfully

